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 intemperal-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 de-mentatively/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at their apathetic threshold as these rather develop into denaturing\textsuperscript{16} wooden-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-&lt;perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’&gt; 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-\textsuperscript{in-prospective psychologismic—apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity } —

in-dimensionality-of-desublimating-lack-of \((\langle \text{amplituding/formative} \rangle \text{supererogatory-de} \)

mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/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/reparadigmings–psychologism” of
dimensionality-of-sublimating\(\langle \text{amplituding/formative} \rangle \text{supererogatory-de} \)
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/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:
\[\langle\text{amplituding/formative} \supset \text{de-mentativeness/epistemic-growth-or-conflicatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/}
\text{spirit-drivenness=equalisation}\rangle;\]
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 sterile/anecdotal imprimaturing so projected and the perceived temporal social-value arising with such sterile/anecdotal imprimaturing and as it is increasingly associated with generalised incuriosity in genuine intellectual development and the substituting of mere sterile/anecdotal imprimatur totalisingly-disentailing—discretion/whim-of-thought over genuine knowledge-reification–gesturing-\langle\text{in-prospective psychologismic–apriorising/axiomatising/referencing-\{}\text{of-attendant–ontological-contiguity} ~\text{educed–existentialising/contextualising/textualising-contiguity}\}\rangle—
\text{conflicatedness in-\{}\text{preconverging-disentailment by}\text{postconverging-entailment}\text{\}}\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—\{\text{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\text{totalising–in-relative-ontological-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}\text{ wooden-language-\{}\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology}\rangle\text{ it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it}
out of its wooden-language-\(\text{imbued—averaging-of-thought—}\) as to leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
\(\text{‘nondescript/ignorable—void ’}-\text{with-regards-to-prospective-apriorising-implications}\} \) (with media-driven sterile/anecdotal imprimaturing increasingly usurping the role of genuine academic standard production and ultimate validity hanging on the mere sterile/anecdotal imprimatur). As what becomes critical in such a context is no longer prospective knowledge-reification–gesturing-\(\text{in-prospective_psychologismic—apriorising/axiomatising/referencing—}\) \{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}—conflatedness \(\text{in—} \{\text{preconverging-disentailment–by}–\text{postconverging-entailment}\} \) 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 ~educted–existentialising/contextualising/textualising-contiguity }|-- conflation—in-[preconverging-disentailment-by]–postconverging-entailment,-in-self-becoming/self-conflation{/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 ~educted–existentialising/contextualising/textualising-contiguity }|-- conflation—in-[preconverging-disentailment-by]–postconverging-entailment> impotent as in many ways such denatured intellection effectively claims openly as of its disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity  ➔ inclinations (poorly appreciative of existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression implications of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). In many ways this intellectual falsehood (so-construed herein as to ‘the implausibility of genuine lack of understanding as from a serious intellectual engagement’ but rather ‘strategic/calculated behaviour of mere institutional power even against genuine knowledge’ herein construed as a ‘decadent and dangerous conception of
knowledge’ that is effectively destructive of prospective human knowledge reifying and empowering possibilities) is at the ‘root source’ for surreptitiously ensuring that the public debate fails and thus leading to public policy defaulting into vested postures and interests. This is especially manifested when such an intellectual teleological-decadence-in-dimensionality-of-desublimating-lack-of


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 ~educted–
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 - <in-preconverging-existential-extrication-as-of-existential-unthought> ) 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 - ⟨sublimating-referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩⟩ as to human-and-social–expectations/anticipations—metaphoricity as-rede-mentating/restructuring/reparadigming–psychologism (as so-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-disentailment-by⟩ - postconverging-entailment implications as of existential-reality). We can appreciate that while many a subject-matter especially of nascent-particular/incipient-and-material/technical-sublimations - ⟨blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving⟩ will often seem to imply that dialogical-equivalence - ⟨as-to-psychologismic–apriorising/axiomatising/referencing- ⟨of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating> is just assumed ‘as to the fact of merely engaging as of logical coherence without questioning the underlying apriorising/axiomatising/referencing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity’, the fact is this is rather the consequence of their historically achieved universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } of the-Good/understanding/notional–knowledge-reification–gesturing—<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment/><amplituding/formative–epistemicity>causality -as-to-projective-totalitative-implications-of-prospective- _nonpresencing,-for-explicating-ontological-contiguity rendering the possibility of ontological-bad-faith/inauthenticity directly ridiculous as in the natural sciences given its direct universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } subjection to prediction. Such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s² to ensure that calculations conform to its expectations for one temporal interest or another. But the reality of that universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } as preempting such ontological-bad-faith/inauthenticity inclinations is not so directly obvious in many a social domain-of-
study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation-not only as of wrong ontological-conception out of good-naturedness (failing ‘technical’ ontological-good-faith/authenticity as from ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity (in spirit). This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting both human constructiveness-of-ontological-performance-including-virtue-as-ontology> and destructuring-threshold-uninstitutionalised-threshold-presublimating–desublimating-decisionality> of-ontological-performance-including-virtue-as-ontology>. The fact is knowledge-reification–gesturing-in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness–in–preconverging-disentailment–by–postconverging-entailment> is of ‘existential-amplituding/formative–epistemicity>totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening’ and nothing can be construed in totalisingly-disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand exaggerating and then be considered as ontological/scientific; and just as we can fathom that we don’t have the choice to fiddle with even a single number or operation without a mathematical equation going wrong as of inherent existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression over our human-subpotency motives, the same actually do apply in all knowledge-reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness–in–preconverging-disentailment–by–postconverging-entailment> and claims
of subject-matter specificities (wrongly implying their subontological nature) ‘rather speak of the difficulty with respect to human emotional-involvement and associated lack of rigour relative to prospective knowledge-reification–gesturing<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
confatedness in [preeconverging-disentailment_by] postconverging-entailment> in addressing human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’, but doesn’t speak of inherently constraining existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression dissimilarity of subject-matters. Just as there is no magical mathematics or magical physics to resolve such a more fundamental apriorising/axiomatising/referencing situation involving ‘abusing the assuming of dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
confatedness in [preeconverging-disentailment_by] postconverging-entailment,-in-self-
becoming/self-confatedness /formative–supererogating>’, it is wrong and foolhardy not to bluntly recognise this reality in the social domain as to the possibility of then achieving prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression implications. The fact is the ‘a priori or axiomatic conception’ is effectively what precedes and validates logic as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity ~ educed–existentialising/contextualising/textualising-contiguity >>, however there is no logical-basis/logic,-as-derived-from—transversality<for-sublimating–
existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-’motif-

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However, the universal-transparency generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought achieved ‘universal-transparency ⟨ transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ so-reflected as positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism underlying our present positivism/rational-empiricism apriorising/axiomatising/referencing—psychologism’ first induced by budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz, etc.) that in many ways mathematicians ‘don’t go on to be thinking about the soundness of axioms once these are construed as of existence’ for instance with the axioms-of-addition. But this doesn’t mean that the idea of unsoundness of ‘a priori or axiomatic conception’ (as to invalidate dialogical-equivalence<as-to-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=) doesn’t ‘technically’ exist especially so when it comes to blurred domains not only in the social sciences but sometimes in the natural sciences as well where lack of universal-transparency ⟨ transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ arises such that there is nothing that transparently renders someone ridiculous from fiddling around ‘wrongly implying apriorising/axiomatising/referencing ‘meaningfulness-and-teleology’ as of existence’ not only out of good-naturedness (‘technical’ ontological-bad-faith/inauthenticity’) or ontological-good-faith/authenticity but equally
ontological-bad-faith/inauthenticity (in spirit). In this regards, the idea of ‘putting in question dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity }—confalatedness -in-{preconverging-disentailment-by}-postconverging-entailment,-in-self-becoming/self-confalatedness /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—meaningfulness-and-teleology apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal, eliciting of prospective-supererogation, putting into question the wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology of the prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness superseded/transcended. With such teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of supererogatory—de-mentativeness/epistememic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation spirit of intellectualism, it can difficultly be fathomed how such a ground-breaking evental-instigation as the appearance of Einsteinian physics in early 20th century prompting great excitement and curiosity among physicists recasting the contributions of prior physicists, and then eliciting the work of many other physicists and mathematicians in the subsequent decades leading in-between to the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression constraining, can be contemplated as of such a rather impoverished conception of genuine intellection which poorly recognises the pre-eminence of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression over human-subpotency (notwithstanding the fact that we are at the backend of human institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normality/postconvergence-reflected—epistemicity-relativism-determinism); and so because in many ways it is hardly the case that the priority is obsession with such intellectual
emancipation rather than obsession with institutional-being-and-craft muddlement. While the
natural sciences are ‘naturally’ constrained by the stronger manifestation for prediction, there is
nothing that says because the social domain is relatively blurred the possibility for such rigour
cannot be achieved in the social as well even as it is highly subject to social-stake-contention-or-confliction meddling; as the possibility of the undercutting of the latter’s
\[
\text{amplituding/formative} \quad \text{wooden-language} \quad \{\text{imbued—temporal—mere—}
\]
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology
\]
with asceticism does exist as has existed throughout sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing—\langle\text{perspective—ontological—normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’}\rangle
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—
\[
\text{prospective_psychologismic—apriorising/axiomatising/referencing—}\{\text{of-attendant—ontological—contiguity—}\text{educed—existentialising/contextualising/textualising-contiguity}\}
\]
—
\text{confratedness—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—
\[
\text{prospective_psychologismic—apriorising/axiomatising/referencing—}\{\text{of-attendant—ontological—}
\]
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 /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} mantras like theories die with the passing of their authors as so-
 implied with regards to many a postmodern scholar, wherein such highbrowning has been
 surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that
knowledge is as to existence-potency/~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 \textsuperscript{-in\{preconverging-disentailment\ by\} postconverging-entailment} with stooges/foils muddying the ontological-veracity of genuine thought as of its true human emancipating implications, as they ‘sneak-in and sneak-out about knowing and not knowing’ in a distorted conception of intellectualism as to a Machiavellian/political exercise rather than the requisite magnanimity of engagement for a genuine knowledge-reification–gesturing-\textsuperscript{-in\{prospective\ psychologismic\-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}}}–

conflatedness \textsuperscript{-in\{preconverging-disentailment\ by\} postconverging-entailment} exercise! Actually the projection of values including intellectual values in such \textsuperscript{-amplituding/formative–epistemicity\textsuperscript{-totalising–self-referencing-syncrétising/circularity/interiorising/akrasia-drag}} are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness since the very same conception of value when construed on the basis of relative-ontological-incompleteness may actually be associated with vices-and-impediments, and so beyond-the-consciousness-awareness-teleology-\textsuperscript{-in\{preconverging-existential-extrication-as-of-existential-unthought\}}; given that virtue is rather as of the-Good/understanding/notional\textsuperscript{-knowledge-reification–gesturing-\textsuperscript{-in\{prospective\ psychologismic\-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}}}–

conflatedness \textsuperscript{-in\{preconverging-disentailment\ by\} postconverging-entailment}/\textsuperscript{-amplituding/formative–epistemicity\textsuperscript{-causality ~as-to-projective-totalitative-implications-of-prospective-\textsuperscript{-nonpresencing,-for-explicating-ontological-contiguity}conceptualisation as to transcendental-enabling/sublimating/supererogatory\textsuperscript{-de-mentativity}} and not the vagueness of impression-driven/good-naturedness/wishfulness \textsuperscript{-amplituding/formative\textsuperscript{-wooden-language-{imbued—temporal—mere\textsuperscript{-form/virtualities/dereification/akrasia-drag/denatured/preconverging-or-dementing}}}
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology

in human-subpotency social-aggregation-enabling. We can grasp in this respect that the value conception as from the non-universalising sophistry perspective construed as decadent the prospective Socratic-philosophers' universalising-idealisation just as did medieval-scholasticism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification—gesturing—

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

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

requires that we supersede our emotional-involvement starting with the very intellection striving for such prospective knowledge-reification—gesturing—

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

conflatedness—in—{preconverging—disentailment—by—postconverging—entailment}. In any case, ultimately the reality of human knowledge-reification—gesturing—

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

conflatedness—in—{preconverging—disentailment—by—postconverging—entailment} involves ‘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/intelligibility/setup/measuring/instrument mindset-as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination). We can better understand as such why underlying confliction arises with all registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory~de-mentativity because these involve human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint aporeticism overcoming/unovercoming; as putting in question the old valuation as to requisite human limited-mentation-capacity-deepening. In this regards the transcendental/transvaluating conception of aporeticism overcoming/unovercoming is of existential comprehensiveness and cannot be just about the physical world without social world implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-human-constructs epistemic-projection by the underlying fact that these are the very same human-subpotency sublimation implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-‘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 universalising but non-positivism–medievalism preclusive-consciousness’), and the possibility for the further advancement of such ‘material sciences as to cumulating/recomposuring positivism/rational-empiricism’ rather arises from the corresponding effectively enabling ‘cumulating/recomposuring positivism/rational-empiricism social-values’ like freedom-of-speech, opened communication, etc. availing as of the transcending positivism/rational-empiricism occlusive-consciousness. Likewise, it is herein contended that the future possibility for the natural sciences advancement is inseparable from the possibility of social and social-organisational advancement as of prospective human aporeticism overcoming/unovercoming as to the prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and so over our present procrypticism–or–disjointedness-as-of–reference-of-thought occlusive-consciousness; and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war. Basically, dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as such reflects the successively induced originariness-parrhesia,–as–spontaneity-of-aestheticisation specific ‘constructiveness-by-destructuring cut-offs/thresholds of human ontological-performance’–<including-virtue-as-ontology>’ so-construed as of notional–protensive-consciousness (trepidatious-consciousness/warped-consciousness/preclusive-consciousness/occlusive-consciousness/protensive-consciousness)
implications; and as eliciting any such prospective specific construction-of-the-Self and its given registry-worldview/dimension \(^3\) reference-of-thought–and–\(^5\) reference-of-thought–devolving–\(^5\) meaningfulness-and-teleology \(^9\) overall de-mentative/structural/paradigmatic construct-of–\(^5\) meaningfulness-and-teleology \(^9\) as of secondnatured institutionalisation. The ‘destructuring cut-offs/thresholds of human ontological-performance \(^4\)-\(<\text{including-virtue-as-ontology}>\)’ reflect prospective lack of dimensionality-of-sublimating \(^2\)

\(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-}
\text{conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}
\text{drivenness–equalisation}\) so-reflected in the shiftiness-of-the-Self’s \(<\text{amplituding/formative}>\text{wooden-language–\{imbued—temporal—mere-}
\text{form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –}
\text{narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }\)

implying a human ontological-performance \(^2\)-\(<\text{including-virtue-as-ontology}>\) that is rather constrained ‘mechanically’ on the prior reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation, ‘despite the implications arising from budding/nascent insights of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression’ for the need for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation; to which the Self absconds (in \(<\text{amplituding/formative–}
\text{epistemicity}>\text{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\)
as to limited-mentation-capacity implications) until the perceived induced notional—positive-opportunism—of-social-functioning-and-accordance \(^7\) from any such prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation elicits the requisite human limited-mentation-capacity-deepening \(^5\) (involving prospective knowledge-reification–gesturing–\(<\text{in-}
\text{prospective_psychologismic–apriorising/axiomatising/referencing- }\{\text{of-attendant–ontological–}\)
contiguity ~educed–existentialising/contextualising/textualising-contiguity {—
conflectedness in {preconverging-disentailment by}–postconverging-entailment} and/or
dererential–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-
conflectedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} prospectively, disentangled from ‘prior knowledge-as-of-mechanical-
knowledge predisposition and its developed temporal institutional self-serving predisposition’.
After many years of formative contemplation this author is rather dedicated to writing
henceforth even if read/skimmed just by a handful or fortuitously or never-but-potentially,
whatever cometh, hopefully over the next half a century, and thinks any human who genuinely
feels strongly about the need for profound human thought should be able to do likewise, as
ultimate responsibility and choice notionally lies with the individual.
what a psychopath is philosophically-speaking ..............................................................................475

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>) ..................2066


relative-ontological-completeness-of-reference-of-thought as of diminishing–human-epistemic-abnormalcy-or-preconvergence .................................................................2077

transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’ ..................2089

The notion of ‘beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-extrication-as-of-existential-unthought>’ ....................................................................2093


‘existential perpetuation in circularity/recurrence/repetition/repeatability’ .........................2130

upholding of prospective transcendental-enabling/sublimating/supererogatory–de-mentativity over any temporal extricatory preconverging–de-mentating/structuring/paradigming .........................2201

emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ .................................................................2204

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

The psychopath is in a state of compulsing–nonconviction/madeupness/bottomlining

it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining

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

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

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

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

‘social protraction of psychopathy across individuals and society’

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

‘mental roaming/drifting-cycle disposition known as postlogism-retreating’
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-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism interlocutors, and so along five factors.................................


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

normalcy/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’.................................................................2940

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.................................................................2940
d-e-mentation ⟨supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics⟩ as preconvergingly—de-mentated/structured/paradigmed registry-worldviews/dimensions ..........................................................................................................................2943
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existentialising/contextualising/textualising-contiguity}–confounded in {preconverging-
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attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-
contiguity}–constitutedness in preconverging-entailment…………………………………………3008
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/confation psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined.

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

transcending/superseding of human uninstitutionalised-threshold

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

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

the psychopath’s and other postlogic articulations have a nefarious effect, on social meaningfulness-and-teleology particularly in ‘spheres of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology)’ of society in general and social institutions

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

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

transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-[perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’]) for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation

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

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

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

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

’intemporal-prioritisation-of-reference-of-thought’—as-confinedness-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—contiguity—or—ontological-preservation as ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or—notional—projective-perspective)

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

Without ‘intemporal-prioritisation-of-reference-of-thought’—as-confinedness-or-ontological—reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from perversion-of-reference-of-thought—as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation> (as prior intemporal reference-of-thought—categorical-imperatives/axioms/registry-teleology) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposing—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism> process will not occur and be regenerative...
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 ................................................................. 3152

why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives) ........ 3155

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' .................................................................................................................. 3157

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 3162


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) ................................................................. 3181

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).................................................................................................................. 3185

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) .................................................................................................................................................. 3186

registry-worldviews/dimensions are rather prospectively <amplituding/formative>wooden-language—(<imbed—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 .................................................................................................................................................. 3188

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


a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ontologically-driven/ontologised rather than conventioningly-driven/conventionalised

deconstruction when extended from its textual basis to its full meaningfulness basis as ontological-reconstituting-as-to-conflatedness, has to do with the fact that the full implications of ontological-reconstituting-as-to-conflatedness/deconstruction is that it prospectively calls for suprastructuring or construal beyond the consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought-of prior registry-worldview mindset/reference-of-thought

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

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

comprehensive postconverging-or-dialectical-thinking-apriorising-psychologism—by—preconverging-or-dementing-apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in intemporal-prioritisation-of-reference-of-thought-as-conflatedness-or-ontological-reprojecting

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

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 increcentism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional—disjointedness

knowledge-notionalisation is about a deterministic and operant construct preserving intemporality/longness as ontology
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’ ...............................3258


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 ..........................................................................................................................................................3267

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-profound-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..................................................................................................................3273

‘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 ........................................................................................................................................................................................................3275

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 ........................................................................................................................................................................................................3280

transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation ........................................................................................................................................................................................................3282

articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposing possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism ........................................................................................................................................................................................................3284

ontological-normalcy/postconvergence in precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an utter organicalism (organic-comprehension-thinking)........................................................................................................................................................................................................3285

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. ........................................................................................................................................................................3300

‘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 ..........................................................................................3301

‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold ..................................................................................................................3302

Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology ..................................................................................................................3306

*the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality..................................................................................................................3307


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’ ........3310

each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ..................................................................................................................3317


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..........................3322

‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentative/structural/paradigmatic construct..........................................................3325

Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring .................3332


two dilemma with respect to the conceptualisation of virtue........................................3337

intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation..........................................................................................................................3341

‘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..........................................................................................................................3342

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>)..........................................................3343

There is no reason for de-mentation—<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics> and recomposing but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding—<as-of-apriorising/axiomatising/referencing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation> at its uninstitutionalised-threshold ..........................................................3344

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’ ..........................................................3346

notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation before logical processing/operation..........................................................................................................................3351

‘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 <amplifying/formative—epistemicity> causality—as-to-projective—totalitative—implications-of-projective-nonpresencing,—for-explicating—ontological-contiguity 3357
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 ..........................................................3359

the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad ..................................................................................3360

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 ..................................................................................................................3365

By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals ..................................................................................................................3365

‘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) .......................................................................................3368

at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism—of-social-functioning-and-accordance’..3370

‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning ..........................................................3373

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 ..................................................................................................................3375

‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise ..........................................................3377


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 ..................................................................................................................3391
an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging–de-mentating/structuring/paradigmging .................................................................3392

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former .........................................................3396

The application of the universal technique of human transcendence-and-sublimity/sublimation/superroratory–de-mentativity to procrypticism-notional–deprocrypticism transcendence-and-sublimity/sublimation/superroratory–de-mentativity can be basically be articulated as follows (the ontological entrapment) ........................................................................................................3403

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’..........................................................3406

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality)........................................................................................................................................3407

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 ..................................................................................................................................................3407

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? ..................................................................................................................................................................................3414

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..................................................................................................................3418

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>..................................................................................................................3429

distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing> (mental-slanchedness or decandoring-of-the-mind or denaturing, and not soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candor)..................................................................................3437

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

the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft .................................................................3449

Mementism 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)......3450

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’.................................................................3452

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........3461

Meaningfulness of notional–firstnaturedness—temporal-to-intemporal-dispositions—so-constrectued-as-from-perspective—ontological-normalcy/postconvergence as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions.................................................................3461

the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling..................................................................................3467

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 ..................................................................................3477

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) ..................................................................................3480

Meaning (defined previously as what defines/predicates value, thought and action).................................................................................................3481

all the vices-and-impediments of the <cumulating/recomposuring–attendant-ontological-contiguity–successive registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold .................................................................................................3483

‘knowledge-notionalisation’ or knowledge as a continuum-of-construal from human individuative manifestations of ‘ignorances’/desublimation/temporal-dispositions to knowledge/sublimation/intemporal-disposition.................................................................................................................................3486

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

a new reference-of-thought and reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as transcending/superseding deprocrypticism, will sound unintelligible/existentially-suprastructural to the positivism–procrypticism mindset/reference-of-thought...

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

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


‘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 uninstitutionalised-threshold...

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


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

‘postconverging–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-determinacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor..........................3542

distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-postlogism/preconverging-or-dementing-integration leading to temporal-preservation-as-pseudointemporal-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional/maximising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation ..........3548

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/paradigmising .................................................................3552

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..........................................................................................3555

postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in supplanting—conviction-as-to-profound-supererogation—of—‘attendant—intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsicness/essence/ontological-veridicality’.........3561

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 ........................................................................................................3568


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........................................................................................................................................3576

intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality ........................................................................................................................................3583

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

‘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-conflicatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation


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-preconveringly-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—

need for an operant conceptualisation of psychology in grasping human dynamics

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism—and thus operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a profound superseding—oneness-of-ontology..................................................................................................................3637

de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive—dialectics) of ‘postconverging—or-dialectical-thinking—apriorising-psychologism’ and preconverging-or-dementing—apriorising-psychologism is never about generating a prospective ‘postconverging—or-dialectical-thinking—apriorising-psychologism’ (with respect to the present as ‘postconverging—or-dialectical-thinking—apriorising-psychologism’), but such de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive—dialectics) is rather about decentering and preconverging-or-dementing—apriorising-psychologism/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 ..........3640

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........................................................................................................................................................................................................3644

deepen superseding—oneness-of-ontology conceptualisation and shallow superseding—oneness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ..........................................................3644

social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from the inherent dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<as-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor ..................................................................................................................3652

the condition of ‘recurrence’ and ‘non-transience’ transcandability arising from postlogism and conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for ontological-reconstituting—as-to-confoundedness/deconstruction for prospective transcandability.3656


unspokenly do imply this notion of institutionalisation—<notional>—as—‘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 ..........................................................3662

without a maximalising—recomposuring—for-relative-ontological—completeness—unenframed—conceptualisation disposition no prospective institutionalisation transcandence—and—sublimity/sublimation/supererogatory—de—mentativity will be possible ..................................................................................................................3664
Deprocripticism, with respect to the central concept of ‘knowledge-notionalisation’ wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of ‘the ignorances/desublimation’/temporal-dispositions as part and parcel of knowledge construct.

Dimensionality-of-sublimating-(amplituding/formative)supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationals/epistemically/anamnestic-residuality/spirit-drivenness–equalisation) in the
psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint–imbued–notional–firstnatures/or–temporal-to-
intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩–existentialism-form-factor across all the institutional-
cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness/ontological-
relativism-determinism) as of human shallow-to-deepening–limited-mentation-capacity–as-
limited-mentation-capacity-deepening.

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

Uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as
notional–firstnatures/or–temporal-to-intemporal-dispositions–so-construed-as-from-
perspective–ontological-normalcy/postconvergence⟩–amplituding/formative–
for-explicating-ontological-contiguity.

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

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

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

‘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–
onconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–attendant-intradimensional’/prospectively-

A reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}–confledness-in-{preconverging-
disentailment–by}–postconverging-entailment.
faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging–de-mentating/structuring/paradigming approach’ is to have at hand a ‘universal cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals ........................................................3721


‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning........................................................3726

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’) ........................................................................3728


a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition ........................................................................3734


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 postdiciatory (as metaphysics-of-absence⟨implicated-epistemic-veracity-of-nonpresencing<perspective–ontological-normalcy/postconvergence⟩) conceptualisation) ........................................................3741

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 ........................................................3743

the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’ ........3748

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 ........................................................3750

why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially veridical context ........................................................................3757
need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-verity of the results of the arithmetic operations .......................................................... 3760

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 ............ 3761


‘increasing relative realism’ over the corresponding–successive–prior–uninstitutionalisations–registry–worldviews ........................................................................... 3782


‘aetiologisation/ontological–escalation storied–construct/ontologically–valid–narration conceptualisation’ ........................................................................... 3803

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 .......................................................... 3805

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........................................................................................................ 3814

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 ........................................ 3828


knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanently/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’


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

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

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

postlogism dynamism in its social protraction reflects a threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supercerosis-as-to-"attendant-
intradimensional"-prospectively-disontologising-preconverging/dementing-apriorising-
psychologism-as of temporality/non–transcendence-and-
sublimity/sublimation/supercerosis-de-mentativity/incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation in corresponding conjugated-postlogism of temporal-
dispositions...................................................................................................................................3869
teleology/teleological-differentiation is not a discrete construct but rather deterministic as of
existential-reference/existential-tautologisation/ontology/ontological-veridicality of attendant–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity<-reifying-
or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-
devolving-as-of-instantiative-context..........................................................3874
Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with
teleological-discretion being defined only by epistemic choice/differentiation’..........................3875
decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively
procrypticism by maximalising-recomposing-for-relative-ontological-completeness—
enframed-conceptualisation........................................................................................................3877
the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for
understanding’ ..................................................................................................................................3879
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......................................................................................................................................3893
the Social is much more than aggregativity (social-aggregation).................................3903
fundamental ‘paradox of post-structural deconstruction by its transcendental implications’......3925

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
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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’.


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


contextualising/existentialising/instantiative-devolving-meaningfulness’ with relative-ontological-incompleteness\textsuperscript{33} prospectively deneutered from its \textit{amplituding/formative–epistemicity} totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} in pseudo-edginess/pseudo-incisiveness), underlying a postconverging-or-dialectical-thinking\textsuperscript{31}–apriorising-psychologism representation over a preconverging-or-dementing –apriorising-psychologism representation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal, wherein for instance as of relative-ontological-completeness\textsuperscript{37} theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as postconverging-or-dialectical-thinking\textsuperscript{31}–apriorising-psychologism representation runs-through/deflates classical-mechanics—axiomatic-constructs as preconverging-or-dementing –apriorising-psychologism representation given that the former just supersedes/transcends the latter as of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation of ‘the very same physics<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with human limited-mentation-capacity-deepening\textsuperscript{3} and is not involved with the latter as of any incrementalism-in-relative-ontological-incompleteness\textsuperscript{36}—enframed-conceptualisation, and the same elucidation extends to the overall human<amplituding/formative–epistemicity>totalising–thrownness-in-
existence\(^1\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human\(^2\) epistemicity\(^3\) totalising-purview-of-construal wherein our present positivism/rational-empiricism \(<\text{amplituding/formative–epistemicity} >\text{totalising–} \) meaningfulness-and-teleology\(^9\) as postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism \(<\text{amplituding/formative–epistemicity} >\text{totalising–} \) meaningfulness-and-teleology\(^9\) as preconverging-or-dementing\(^2\)–apriorising-psychologism representation or wherein prospective \(\text{deprocrypticism–or–preempting—disjointedness-as-of-}^{3} \) reference-of-thought \(<\text{amplituding/formative–epistemicity} >\text{totalising–} \) meaningfulness-and-teleology\(^9\) as postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism representation will cut-through/deflate our ‘positivism–procrypticism shiftiness-of-the-Self’ \(<\text{amplituding/formative–epistemicity} >\text{totalising–} \) meaningfulness-and-teleology\(^9\) as preconverging-or-dementing\(^2\)–apriorising-psychologism representation;¶ such that we can fathom that this hermeneutic/reprojecting/supererogating/zeroing elucidation by its ‘mere prompting of what is implied by notional–deprocrypticism \(<\text{amplituding/formative–epistemicity} >\text{totalising–} \) meaningfulness-and-teleology\(^9\)’ is rather ‘sparing to our positivism–procrypticism emotional-involvement for the sake of intellectual engagement’ as it ‘doesn’t directly project the fulsome supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/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

‘positivism–procrypticism shiftiness-of-the-Self’, such that even in the expanded-view-of-things just as budding-positivists existentially impregnated in many ways with a non-positivism/medievalism mindset more critically simply grasped of the wake for more salient human ontological possibilities as of positivism/rational-empiricism down-the-line likewise this author and many disseminating postmodern thinkers existentially impregnated in many ways with positivism–procrypticism mindset as ‘occlusive self-consciousness shiftiness-of-the-Self’ more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of its ‘unenframed protensive self-consciousness nonshiftiness-of-the-Self’ as of mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reifying-gesturing’

amplituding supererogatory–de-mentative–amplituding–

(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-
atturning}',-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>, (amplituding is so-

construed as conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism—for—inlining and speaks not just of ‘the specific human-

subpotency conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism—for—inlining with phenomenal existence’ but equally all

other possible ‘phenomenal/manifest–subpotencies—in-transitive-

conflatedness –reflexivity,-in-the-full-potency-of

existence’s–sublimating–nascence)conceptivity/epistemic-

reflexivity/epistemicity-relativism-determinism—for—inlining with

phenomenal existence’ 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/wri-
ting>—for—inlining-<as-to-frame-of-

reflection/retentiveness/recollection/memoration/memory/anamnesis/cogn-
isance/intelligibility/comprehension/realisation>, with this elucidation
practically underlined with the elucidation of such notions like ‘real, pseudoreal and unreal’ wherein everything 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 <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness—(as-to-history-tracing—in-presencing-hyperrealisation/hyperreal-transposition) by <postconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—framing/imprinting—(as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—’epistemicity-relativism—determinism’>) of human-subpotency conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to social-stake-contention—or-confliction’ as thus implicating the veracity of human-subpotency differentiating contemplation of ontological-veracity as surrealising); amplituding as to its <amplituding/formative—epistemicity>totalising underlies (as of nonpresencing—<perspective—ontological-normalcy/postconvergence> veridical epistemic-projection perspective) ‘the preconverging/postconverging—dementating/structuring/paradigming 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—
to—profound-supererogation'6' spanning human temporal-to-intemporal
ontological-performance—<including-virtue-as-ontology> (as to Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology , institutional-development—as-to-social-function-development
and living-development—as-to-personality-development)

asceticism asceticism speaks of the disposition of value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness'67

supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
—for—conceptualisation cognisant of the fact that the Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology , institutional-development—as-to-social-function-development
and living-development—as-to-personality-development of the
'<amplituding/formative> wooden-language—(imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing —narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology )

as

'<amplituding/formative> wooden-language—(imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology —as-of—‘nondescript/ignoreable—void’—\n
64
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 \( \text{reference-of-thought} \)
as of its destructuring-threshold\((\text{uninstitutionalised-
threshold} / \text{presublating–desublimating-decisionality})\)-of-ontological-
performance\<(\text{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\(\text{7} \) (as of human self-surpassing—
existentialism-form-factor, -in-overcoming-'notionally–collateralising-
beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-
existence-potency ~sublimating–nascence, disclosed-from-prospective-
epistemic-digression to supersede human temporality /shortness
<amplituding/formative> wooden-language-(imbued—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 of its prior registry-worldview/dimension
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–for–conceptualisation to any such prospectively implied meaningfulness-and-teleology reference-of-thought; and thus all human transcendence-and-sublimity/sublation/supererogatory–dementativity can only occur as of asceticism induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposing 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 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
worldview’s/dimension’s destructuring-threshold\textsuperscript{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)}-of-ontological-performance\textsuperscript{12}-<including-virtue-as-ontology> as of preconverging/dementing\textsuperscript{26}–qualia-schema’ that carries the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring explaining the asceticism; in other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing\textsuperscript{26}–qualia-schema projection of ‘reasoning out’ the relative-ontological-incompleteness\textsuperscript{88} meaningfulness-and-teleology\textsuperscript{99} in terms–as-of-axiomatic-construct of the relative-ontological-completeness\textsuperscript{57} postconverging/dialectical-thinking\textsuperscript{71}–qualia-schema meaningfulness-and-teleology\textsuperscript{99} in exposing the former’s nondescript/ignorable–void\textsuperscript{69} 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\textsuperscript{88} destructuring-threshold\textsuperscript{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)}-of-ontological-performance\textsuperscript{12}-<including-virtue-as-ontology> are of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of \textsuperscript{-\{amplituding/formative\} supererogatory-de}\textsuperscript{mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} ontological-performance’–<including-virtue-as-ontology> as of vices-and-impediment’ and ‘notions of values aspiring-for-and-in
relative-ontological-completeness\textsuperscript{7} constructiveness-of-ontological-performance\textsuperscript{3}\textsuperscript{-}<including-virtue-as-ontology> are of emancipating/teleologically-elevated ontological-performance \textsuperscript{8}\textsuperscript{-}<including-virtue-as-ontology>\textsuperscript{9}, 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{10} \textsuperscript{(uninstitutionalised-threshold\textsuperscript{11}/presublimating–desublimating-decisionality)–of-ontological-performance \textsuperscript{12}<including-virtue-as-ontology> in relative-ontological-incompleteness\textsuperscript{13} is bound to teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of} \textsuperscript{(amplituding/formative) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) vices-and-impediments\textsuperscript{14} and likewise regarding the same context their overlooking/foregoing/dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{15}-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor–in-overcoming–notionally–collateralising–beholding–protohumanity’–to–’attain-sublimating–humanity’–as-to-existence-potency ~sublimating–nascence,–disclosed–from–prospective–epistemic–digression to supersede human temporality\textsuperscript{16}/shortness \textsuperscript{<amplituding/formative> wooden-language–imbued—averaging-of-thought<as-to–}
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology

-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ as of transvaluation for prospective relative-ontological-completeness\(^8\) constructiveness-of-ontological-performance\(^6\)-<including-virtue-as-ontology> brings about prospective emancipating/teleologically-elevated ontological-performance\(^9\)-<including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness\(^8\) 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

<amplituding/formative> wooden-language\(-\langle\text{imbued–averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology }\text{-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩⟩\rangle are effectively associated with vices-and-impediments\(^10\) as to preconverging-existential-extrication-as-of-existential-unthought, and thus pointing out that there are no true values without the prior conception of their transvaluation as of ‘relative-ontological-incompleteness\(^8\)/relative-ontological-completeness\(\langle\text{sublimating–registering/decisioning–as-self-becoming/self-conflatedness }\text{/formative–supererogating–}<\text{projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological–}

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normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism’; the effective manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen transvaluation development’ (as enabling the superseding of human prior
totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag ) can be contemplated as of ‘reference-of-thought-level induced universalising-idealisation transvaluation as reflected with ‘Socrates principled ascetic stances associated with his maieutic eliciting of a basic sense of universalising-idealisation in his interlocutors even when bordering on the incongruous during his condemnation while upholding the ontological-pertinence of the incongruous universalising-idealisation over sophistic/pedantic apparently congruous non-universalising’ developing into ‘Plato’s perpetuating of the philosophical tradition with his Academy with a further phronesis/practicality emphasis in striving, as of the deferential-formalisation-transference implications underlying all true knowledge-constructs (as of the underlying Socrates maieutic exercise ‘inconclusiveness insight’ which is rather more critical in eliciting/instigating a sense of knowledge-reification–gesturing—prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by} postconverging- entailment> and so-reflecting the 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/akrasiatic-drag of any prior
reproducibility—mathesis/motif/thrownness-disposition—as—
reproducibility-of-aestheticisation mere complexification, as so-implied
with any given registry-worldview/dimension possibilities for prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity)
attitude/mental-disposition/care—and—episteme construed as of 1/de-
mentation (supererogatory—ontological—de-mentation—stranding—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—
dialectical-thinking —as—assertion’ attitude/mental-disposition/care—
and—episteme over ‘preconverging—dementing’ —as—deassertion’
attitude/mental-disposition/care—and—episteme,
in apriorising/axiomatising/referencing/intelligibility/setup/measuring—instru-
ment,—for-aposteriorising/logicising/deriving/intelligising/measuring—
meaningfulness-and-teleology,

beyond-the—
consciousness—awareness—teleology —<in—preconverging—
existential-extrication—as—of—existential—unthought> implies ‘conscious’
and/or ‘unconscious’ as of threshold-of—
nonconviction/madeupness/bottomlining—in—shallow—supererogation
—<as—to—attendant—intradimensional—prospectively—>
existential-extrication-as-of-existential-unthought> at the uninstitutionalised-threshold\(^7\) of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental implications

normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity — as-rede-mentating/restructuring/reparadigming—psychologism’, and blurriness is reflected aporetically with such conundrums as existence-in-existence, disparateness-of-conceptualisation—unforegrounding-disentailment—failing-to-reflect—immanent—ontological-contiguity — as-rede—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—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 \(^1\) meaningfullness-and-teleology\(^2\) on the basis of its non-positivism as animism or as medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as implied in an animistic God-of-plane type of articulation and this applies likewise with our positivism–procrypticism with respect to prospective depocrypticism, as this is exactly what explains the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity' of all registry-worldviews/dimensions as to the fact that <cumulating/recomposing–attendant-ontological-contiguity >-successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation as of relative-ontological-completeness\(^3\) in reflection of human limited-mentation-capacity-deepening grasps of existence-potency\(^4\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression at their destructuring-threshold\(^5\) uninstitutionalised-threshold /presublimating–desublimating-decisionality\(\rangle\)-of-ontological-performance -<including-virtue-as-ontology>\(;\) blurriness at the destructuring-threshold\(-\{uninstitutionalised-threshold /presublimating-desublimating-decisionality\}-of-ontological-performance\(\rangle\)-<including-virtue-as-ontology> is what brings up the is–ought problem (which had hitherto traditionally been wrongly framed rather in \(\rangle\)presencing—
absolutising-identitive-constitutedness as terms as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity—educted—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—educted—existentialising/contextualising/textualising-contiguity, human ‘ontological/knowledge uncertainty’ inherently implies human sovereign choices and options are then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-incompleteness but prospective relative-ontological-completeness with respect to prospective knowledge implications provides the ‘ontological/knowledge certainty’ to turn such prior ‘ought indeterminacy’ into ‘is determinacy’ whether this prospective ‘is determinacy’ transformation carries with it the given prospective knowledge acceptance, rejection or any other qualified attribution associated with the prior ‘ought indeterminacy’) given that the prior registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation specific elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity reaches its ‘is determinacy’ limits of analysis from whence its ‘ought indeterminacy’
arises at its destructuring-threshold \(\langle\text{uninstitutionalised-threshold}\,/\text{presublimating–desublimating-decisionality}\rangle\)-of-ontological-performance,\(\langle\text{including-virtue-as-ontology}\rangle\), 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 \(\langle\text{reference-of-thought-level pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’ emphasis or how Ancient-sophists non-universalising ‘ought indeterminacy’ gave way to the universalising-idealisation ‘is determinacy’ of Socratic-philosophers or how notions like cannibalism, various practices of slavery and serfdom, etc. in human history as of ‘ought indeterminacy’ of their practices in relative-ontological-incompleteness gave way to the present ‘is determinacy’ of their rejection as of relative-ontological-completeness on the basis of human-subjectemancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-\langle\text{as-to-the-nondisjointedness/entailment-of-prospective nonpresencing}\rangle;\{\|\text{blurriness as of disparateness-of-conceptualisation-}\langle\text{unforegrounding-disentailment,-failing-to-reflect-‘immanentontological-contiguity}\rangle\}>\) highlights that the destructuring-
threshold-\{uninstitutionalised-threshold \ /presublimating-desublimating-decisionality\} of-ontological-performance\^\sim <including-virtue-as-ontology> of all registry-worldviews/dimensions are deadend of meaningfulness-and-teleology\^\perp with the implication that without originariness-parrhesia,–as–spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation there is basically no chance for non-universalising Ancient-sophists ever getting to universalising-idealisation, medieval-scholastics pedantic dogmatism ever getting to positivism/rational-empiricism, and just as well with our positivism-procrypticism ever getting to prospective deprocrypticism, and in all these instances as ‘foregrounding\sim entailment\^\langle postconverging-narrowing-down\sim sublimation-as-to-’existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \’\sim in-reflecting-\’immanent\sim ontological-contiguity \’\sim as-operative-notional\sim deprocrypticism\rangle as of construction-of-the-Self’, as involving the respectively implied base-institutionalisation, \perp universalisation, positivism/rational-empiricism and prospectively notional-deprocrypticism (‘relative-ontological-completeness\^\perp —apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying,—ontological-commitment\perp <implied—self-assuredness-of-ontological-good—faith/authenticity \sim postconverging—de—}

blurriness is ultimately associated with lack of dispensing-with-immediacy—for-relative-ontological-completeness—by—reification/contemplative-distension” (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising—beholdening—protohumanity’—to—‘attain—sublimating—humanity’—as—to—existence-potency ~sublimating—nascence,—disclosed—from-prospective-epistemic-digression to supersede human temporality /shortness <amplituding/formative> wooden-language—(imbued—averaging—of—thought—<as—to—leveling/ressentiment/closed-construct—of—meaningfulness-and-teleology —as—of—‘nondescript—ignorable—void ’—with-regards—to—prospective-apriorising—implications>) with regards to human preconverging—existential—extrication—as—of—existential—unthought in the perception and relation to the human existential narrative, with contrastive conceptualisation as of ‘an asceticism’ for opened-construct—of—‘meaningfulness-and-teleology” that is reflexive of overall Being-development/ontological-framework-expansion—as—to—depth-of—ontologising—development—as—infrastructure—of—‘meaningfulness—and—teleology” implications’ (as to the possibility of prospective originariness-parrhesia,—as—spontaneity—of—aestheticisation) and ‘a
construed from the ontologically-veridical perspective of ontological-normalcy/postconvergence (as from prospective nonpresencing-
<perspective–ontological-normalcy/postconvergence> reflection of <amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective- nonpresencing.-for-explicating-
ontological-contiguity of relative-ontological-incompleteness /relative-
ontological-completeness

(sublimating–referencing/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

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

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universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (excludes all other
supposed "meaningfulness-and-teleology"/knowledge ‘based on prior
rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism’) to then induce prospective ‘

foregrounding _ entailment-(postconverging–narrowing-
down–sublimation-as-to- ‘existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-
ontological-contiguity ‘;–as-operative-notional–deprocrypticism)
likewise foregrounding _ entailment-(postconverging–narrowing-
down–sublimation-as-to- ‘existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-
ontological-contiguity ‘;–as-operative-notional–deprocrypticism) as
from * universalisation–non-positivism/medievalism (as of ontological-
normalcy/postconvergence prospective aporeticism-
overcoming/unovercoming implications) to positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (excludes all other
supposed "meaningfulness-and-teleology"/knowledge ‘based on prior
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’) to then induce
prospective ‘positivism/rational-empiricism
foregrounding _ entailment-(postconverging–narrowing-
down–sublimation-as-to- ‘existence—as-sublimating-withdrawal,”
rulemaking-over-non-rules, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules, and preempting—disjointedness-as-of-reference-of-thought,-as-to-
confiscation/selectiveness of the possibility of the ontological-veracity of
meaningfulness-and-teleology implying for instance that there can be
no conception/theory/idea of positivism/rational-empiricism devolving
meaningfulness-and-teleology that is not rational-empirical like
mentioning say magical or supernatural causes and effects, and likewise
prospectively with notional–deprocrypticism any conception/theory/idea
in disjointedness that fails to reflect attendant ontological-contiguity
–educated 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

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

'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)

'imbued-and-

ment–for–conceptualisation’ as so-reflected consistently in gene
regulation ‘as of ‘foregrounder–entailment-(postconverging–
narrowing-down–sublimation-as-to–’existence–as-sublimating–
withdrawal,-eliciting-of-prospective-supererogation ‘-in-reflecting–
immanent-ontological-contiguity ’;–as-operative–
notional–deprocrypticism) de-mentative/structural/paradigmatic
confiscation/selectiveness of the possibility of the ontological-veracity of
biological hereditary ‘meaningfulness-and-teleology’';¶ (the overall
implications of unblurriness reflected as from ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–
ontological-contiguity’~educed–
existentialising/contextualising/textualising-contiguity’)

‘foregrounder–entailment-(postconverging–narrowing–
down–sublimation-as-to–’existence–as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ‘-in-reflecting–’immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism) in
reifying-or-elucidating ontological-contiguity ‘<as-from-prospective–
ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective>’ is in highlighting that ecstatic-existence as of existence–
as-the-absolute-a-priori-of-conceptualisation–and–existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation –<as–
to-perspective–ontological-normalcy/postconvergence-implied–
’prospective-aporeticism–overcoming/unovercoming’> is of the inherent
‘<amplituding/formative–epistemicity>causality –as-to-projective–
totalitative–implications-of-prospective– nonpresencing–for-explicating–
ontological-contiguity  epistemic-ricochet/transepistemicity primacy
and on this basis is all-defining/deterministic in the construing of
knowledge-reification–gesturing<-in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity =~duced–
existentialising/contextualising/textualising-contiguity }=
conflatedness  in {preconverging-disentailment by}  postconverging-
entailment>  as of  attendant–ontological-contiguity =~duced–
existentialising/contextualising/textualising-contiguity ]] in
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity =~duced–existentialising/contextualising/textualising-
contiguity }= conflatedness  in {preconverging-disentailment by}  postconverging-entailment’, and so as ecstatic-existence is what can
‘validate-and-falsify the ontological-veracity of any supposed
<amplituding/formative–epistemicity>causality  as-to-projective-
totalitative–implications-of-prospective- nonpresencing.-for-explicating-
ontological-contiguity ’ and as it overrides any human secondary
epistemic inclination that may wrongly be of ‘presencing—absolutising-
identitive-constitutedness]’, with the inherent becoming of ecstatic-
existence rather reflected in ontologically-veridical ‘knowledge-
reification–gesturing<-in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity =~duced–
existentialising/contextualising/textualising-contiguity }=
conflatedness  in {preconverging-disentailment by}  postconverging-
indeterminacy/deficiency/limitation/constraint—imbued-

‘notional-firstnaturedness—temporal-to-intemporal-dispositions—so-

construed-as-from-perspective—ontological-

normalcy/postconvergence’—existentialism-form-factor, in human

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

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

as-so-being-as-of-existential-reality between

‘intemporalising/ontologising ontological-good-

faith/authenticity’—postconverging—de-

mentating/structuring/paradigming ’ and ‘temporalising ontological-

bad-faith/inauthenticity’—preconverging—de-

mentating/structuring/paradigming ’, beyond-the-consciousness-

awareness-teleology—<in-preconverging-existential-extrication-as-of-

existential-unthought>)

categorical-

categorical-imperatives/axioms/registry-teleology (as to the epistemic-

totalising) operannce of human meaningfulness-and-teleology

underlying

apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-

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-and-

hermeneutically/reprojectively/supererogatingly/zeroingly—educing-

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uninstitutionalised-threshold \textsuperscript{12}—circularity-as-subtransversality—\textsuperscript{in—desublimating—existential—eventuating/denouement}>—of-motif-and—apriorising/axiomatising/referencing in preconverging/dementing ––qualia-schema/psychologism (with the latter marked by the registry-worldview’s/dimension’s ‘\textsuperscript{\textless amplituding/formative\textgreater} wooden-language—\textsuperscript{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry—teleology} as reflecting the ‘\textsuperscript{\textless amplituding/formative\textgreater} wooden-language—\textsuperscript{imbued—averaging—of—thought—\textless as—to—leveling/ressentiment/closed-construct—of meaningfulness—and—teleology —as—of—nondescript/ignorable—void ‘—with—regards—to—prospective—apriorising—implications>)}

\textsuperscript{amplituding/formative—epistemicity} causality \textsuperscript{as—to—projective—totalitative—implications—of—prospective—nonpresencing—for—explicating—ontological—contiguity} as of foregrounding—entailment—\textsuperscript{postconverging—narrowing—down—sublimation—as—to—existence—as—sublimating—withdrawal—eliciting—of—prospective—supererogation ‘—in—reflecting—\textsuperscript{immanent—ontological—contiguity ‘—as—operative—implications—of—notional—deprocrypticism} ‘meaningfulness—and—teleology” in reflecting holographically—\textsuperscript{conjugatively—and—transfusively} the ontological-contiguity”—of—the—human—institutionalisation—process”, and so—construed—as—from—the—ontological—normalcy/postconvergence—epistemic—or—notional—projective—perspective—of—conceptualisation,¶ in this regards

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(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 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-institutionalisation-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
mentating/structuring/paradigming –as-being-as-of-existential-reality\(\rangle\) / operatives-of-ontologically-hegemonising-narrative\(\rangle\): implicating-‘the-
panintelligibility\(\rangle\)-insight-about-ecstatic-existence-epistemically-
deflates-‘existence-in-existence-constitutedness’ -construal’}, and this speaks to the fact that any implied \(\langle\)meaningfulness-and-teleology\(\rangle\) (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 i—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
counting/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 }—confaltedness —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-’s 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 ~educted–
existentialising/contextualising/textualising-contiguity }—
constitutedness —in preconverging entailment
apriorising/axiomatising/referencing but rather an
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-
contiguity }—conflatedness —in {preconverging disentailment by—
postconverging entailment/projective-conflating
apriorising/axiomatising/referencing in relative-ontological-
completeness in reflecting the ontological-normalcy/postconvergence of
ecstatic-existence-as-transcendental-signifier (this ontological-
primemovers-totalitave-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 ~educted–
existentialising/contextualising/textualising-contiguity as of human
limited-mentation-capacity-deepening’), and this explains why a
registry-worldview/dimension is a <amplituding/formative> wooden-
languageimbued—averaging-of-thought—\langle as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-
teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications\rangle with the state of relative-
ontological-incompleteness just as well aspiring for progress just as the
state of relative-ontological-completeness but the former failing to
grasp that progress de-mentatively/structurally/paradigmatically arises
rather by a change of
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
—for—conceptualisation
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
sacralinity/inviolability influence/grip on his thoughts;\¶ causality as herein
construed as amplituding/formative—epistemicity—causality—as-to—
projective-totalitative—implications-of-prospective—nonpresencing,—for—
explicating-ontological-contiguity can thus be understood as the 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 ~educted–existentialising/contextualising/textualising-contiguity }~confiliatedness in {preconverging-disentailment–by–postconverging-entailment/projective-conflating apriorising/axiomatising/referencing about the already given existence’ and so as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility }~imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–‘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–confiliatedness –reflexivity, in-the-full–potency–of–existence’s–sublimating–nascence)) are as of their specifically/notionally enabled reifying and empowering; finally it is just as important to grasp also here that the ‘articulation as human-causative-construction’ of the notions of ‘temporal individuations or temporal-dispositions’ and ‘intemporal individuation or intemporal
disposition’ are rather conceived epistemically as of their de-
mentative/structural/paradigmatic implications from the perspective of
the ontological-normalcy/postconvergence of ecstatic-existence-as-
transcendental-signifier and thus are construed as of their ‘de-
mentative/structural/paradigmatic implications of relative-ontological-
completeness’ in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness’, reflecting a human-causative-construction conception
in apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {postconverging-disentailment–by–
postconverging-entailment/projective-conflating
apriorising/axiomatising/referencing about existence as ontologically-
veridical (as it is the ‘totalitative epistemic-or-notional–projective-
perspective’ that points out the veridical conception of causation) and so
over a traditional reflex construal of human causation in
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—constitutedness in {preconverging-entailment as of
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 de-
mentative/structural/paradigmatic implications of prospective
//deprocripticism–or–preempting—disjointedness-as-of–reference-of-
thought aetiologisation/ontological-escalation)

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

compulsing–compulsing–nonconviction/madeupness/bottomlining

("decontextualising/de-existentialising–of-attendant-intradimensional–
eupness/bottomlining

‘<decontextualising/de-existentialising~of-
attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’–of-the–

|‘<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-

intradimensional–
apriorising/axiomatising/referencing–in-caricaturing-hollow-staging–
tising/referencing>

-and-performance>

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

12conjoining-
looping-set-of-
narratives

‘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-thus-invalidating-any-wrongly-implied-logical-
processing-engaging)

conflatedness13 or apriorising/axiomatising/referencing-{of-attendant-ontological-
apriorising/axioma contiguity ~educated-existentialising/contextualising/textualising-
tising/referencing- contiguity }—conflatedness-in-{preconverging-disentailment-by}–
{of-attendant–}
ontological-
contiguity ~educed–
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/continuum–apriorising/axiomatising/referencing-{of-attendant–}
textualising/textualising/textualising/ontological-contiguity ~educed
ontological-contiguity

existentialising/contextualising/textualising-contiguity

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

{preconverging-disentailment–by–postconverging-entailment}

existentialising/contextualising/textualising-contiguity

by

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

nonpresencing> projected epistemic-immanence/veridical-

epistemicity-relativism-determinism in reflecting the ecstatic singularity

of existence–as-the-absolute-a-priori-of-conceptualisation–and–existence–as-sublimating-withdrawal, eliciting-

of-prospective-supererogation

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

{preconverging-disentailment–by–postconverging-entailment

postconverging-entailment

is

dementatively/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\(^{88}\) in need for prospective human limited-mentation-capacity-deepening\(^{1}\) to achieve relative-ontological-completeness\(^{87}\), and so as of the-very-same-


existentialising/contextualising/textualising-contiguity }—conflatedness-

in-{preconverging-disentailment–by}–postconverging-entailment aspires for relative epistemic-normalcy it becomes reflective of the ‘ontological-normalcy/postconvergence of existence-potency\(^{79}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as this effectively prompts the homely ontological-contiguity\(^{87}\)—of-the-human-
institutionalisation-process\(^{88}\) apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–

existentialising/contextualising/textualising-contiguity }—re-

originariness/re-origination as of \(^{83}\)reference-of-thought–and–

reference-of-thought–\(^{87}\)devolving–‘meaningfulness-and-teleology\(^{99}\),

marked by the successive transepistemicity/epistemically-conflatedness of registry-worldviews/dimensions in relative-ontological-completeness\(^{87}\) giving warranty to apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–

existentialising/contextualising/textualising-contiguity }—conflatedness-

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

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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^63—in-preconverging—existential-
extrication-as-of-existential—unthought^6) 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—
existence) can only arise as human-subpotency pursues—and-achieves
relative epistemic-normalcy as of prospective human limited-mentation-
capacity-deepening^57 to achieve relative-ontological-completeness^87 so-
reflected as ^61 nonpresencing—perspective—ontological-
ormalcy/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—
ontical-contiguity ~educed—
existentialising/contextualising/textualising-contiguity {—re-
originariness/re-origination conception of the-very-same—
<amplituding/formative—epistemicity>totalising—purview—of—construal-
as-immanent-existence/intrinsic-reality/ontological-veridicality as it
strives to reflect as from relative epistemic-normalcy the ‘ontological—
normalcy/postconvergence of existence-potency—sublimating-nascence, disclosed-from-prospective-epistemic-digression, but then the apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity}—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—de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—strandng-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

human-'limited-mentation-capacity-deepening\(^3\) 'construal-of-
'superseding-oneseness-of-ontology'-in-successive-registry-
worldviews/dimensions-uninstitutionalised-threshold \(^1/2\) '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,
rede-
mentating/restructuring/reparadigming,
rede-
mentate/restructure/reparadigm,
rede-
mentated/restructured/reparadigmed rathers points to the veracity of an
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity \(~\text{educed–existentialising/contextualising/textualising-
contiguity}\}—conflatedness \(\text{in–preconverging-disentailment–by–}
postconverging-entailment conception (and not an
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity \(~\text{educed–existentialising/contextualising/textualising-
contiguity}\}—constitutedness \(\text{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\(^3\)' as so-underlying ‘relative-ontological-
incompleteness"/relative-ontological-completeness
⟩ as to human-and-social—expectations/anticipations—metaphoricty"—as-rede-mentating/restructuring/reparadigming—psychologism"; as so-implied with respect to the de-mentation ⟨supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding-or-attributive—dialectics⟩ of human "reference-of-thought (as the "reference-of-thought
is the ‘superseding-axiomatic-construct postconverging—de-mentating/structuring/paradigming of all other devolving axiomatic-constructs’, and de-mentatively/structurally/paradigmatically underlies as of successive de-mentation ⟨supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding-or-attributive—dialectics⟩ of human "reference-of-thought the ontological-contiguity" of-the-human-institutionalisation-process") and the operative de-mentation ⟨supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding-or-attributive—dialectics⟩ of "reference-of-thought—devolving’ (as of "reference-of-thought ‘implied level of <amplituding/formative>nondisjointing/nondisparate/notional—deprocryticism’ induced foregrounding entailment ⟨postconverging—narrowing-down—sublimation—as-to—existence—as-sublimating—withdrawal,—eliciting-of-prospective—supererogation ’in-reflecting—
attribution and then their mutually-reinfusing-attributive-possibilities,-
for-
epistemicity>totalising-pseudoconflation/conflation-of-human-limited-
mentation-capacity’-as-to-corrrespondingly-ensuing—desublimating-or-
sublimating-mental-aestheticisation-representation (with regards to
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of—
meaningfulness-and-teleology of prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence> ‘—existentialism-form-factor’)
denaturing

denaturing/usurping/arrogating/perverting-in-constitutedness

deneuterising
deneuterising—DISAMBIGUATION OF intemporal-as-sound/postconverging-
or-dialectical-thinking and temporal-as-denaturing /preconverging-or-
mamenting , so-construed-as-binarity-of–categorical-
impertatives/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>’.
as-of-the-very-same-<amplituding/formative-epistemicity> totalising-purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality); hence
deneuterising—referentialism/deascriptivity-as-of-ontological-
reconstituting—as-of-conflatedness/-différance/internal-
dialectics/difference-deferral-of-reference-of-thought-devolving
highlighting the dynamics of limited-mentation-capacity-deepening
inducing deneuterising of motif-and-apriorising/axiomatising/referencing
over shallow limited-mentation-capacity relative to neuterising of motif-
and-apriorising/axiomatising/referencing

deprocripticism—deprocripticism—or–preempting—disjointedness-as-of-reference-of-thought,-as-to—growth-or-
conflatedness/transvaluative-rationalisation/transpose/epistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivism/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychology, and so as of
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument for upholding intemporal-preservation as to perspective
ontological-normalcy/postconvergence over the
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/intelligibilitysetup/measuringinstrument

preconverging-or-dementing<as-of-preconverging-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-{as-to-the-

\textquoteleft preconverging-stranding/attribution\textquoteright of the\textquoteright de-mentation\right{supererogatory–ontological–de-mentation-or-dialectical–de-

\textquoteleft\textquoteleft stranding-or-attributive-dialectics\right\right{induced-
disposedness/psychologismic-construct–and–entailing,-of-ontologically-flawed \textquoteleft teleology\textquoteright of leveling-down/equating so-construed as from

existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\textquoteleft\textquoteleft perspective of notional–deprocrypticism\right>
difference-conflatedness as-to-totalitative-reification-in-singularisation

nondisjointedness as-postconverging-or-dialectical-thinking –apriorising-psychologism-

entailment-of-preconverging-or-dementing –apriorising-psychologism-

prospective respectivity),¶ difference-conflatedness as-totalitative-reification-in-

nonpresencing-as-veridical-epistemicity-relativism-determinism

is more fundamentally construed as from ontological-normalcy/postconvergence epistemic-projection perspective as a reflection of dimensionality-of-sublimating-

<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) underlying ‘the ontological-contiguity’—of-the-human-

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institutionalisation-process\textsuperscript{68} (as to human Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology , institutional-development–as-to-social-function-development
and living-development–as-to-personality-development)’, and speaks to
the fact that human limited-mentation-capacity-deepening\textsuperscript{23} reflects an
overall human existential foregrounding\_entailment\_(postconverging–
narrowing-down–sublimation-as-to-’existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-
’immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism) wherein as to ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation\textsuperscript{96}’ human limited-mentation-
capacity-deepening\textsuperscript{3} variously attains differing ontological-
performance\textsuperscript{22}–<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 ’–<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
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)) which is just as decisive for prospective human limited-mentation-capacity-deepening in the sense that ‘human intelligibility ever always projects of an underlying (<amplituding/formative—epistemicity>totalising/circumscribing/delineating reference-of-thought striving to grasp existence as it is signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)’ and this facet de-mentatively/structurally/paradigmatically acts as the ‘prior requisite human experiential framework to be challenged disproved-invalidated’ which surpassing enables further sublimation-overdesublimation of ‘meaningfulness-and-teleology as validated with predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>.)
(as to the fact that it is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/middlelism 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/edgeiness/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, [10] 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-
kind/difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-
existential-instantiation’,—though-in-notional-contiguity/epistemic-
contiguity —<profound-supererogation —of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema>—of-
thevery-same-mutually-abstract-apriorising-or-axiomatising-or-
referencing-conceptualisation>

difference-in-kind/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-
aestheticised—postconverging/dialectical-thinking —qualia-schema>—
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—

dimensionality-of-sublimating

dimensionality-of-desublimating-lack-of
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
lack-of\textsuperscript{26} grow\textsuperscript{th}-or-conflatedness \textit{/transvaluative-}
\textit{\langle\textit{amplituding}/for rationalising/\textit{transepistemicity}/anamnestic-residuality/spirit-drivenness–
\textit{mative}>\textit{supererogatory–de-
\textit{mentativeness/episem}\textit{storic–growth-or-
\textit{conflatedness} /transvaluative-
\textit{rationalising/\textit{transepistemicity}/anamnestic-residuality/spirit-drivenness–
equalisation})-as-to-human-ontological-performance \textit{-</including-virtue-as-ontology>, as-so-construed-as-from-prospective-ontological-
\textit{normalcy/postconvergence-epistemic-projection-perspective-in-
\textit{reflecting-perspective-epistemic-abnormality/preconvergence}\textsuperscript{1}/\textit{distorted-
\textit{originariness/distorted-origination-as-to-presencing—absolutising-
identitive-constitutedness}\textsuperscript{1/4}
\\textit{rationalising/\textit{transepistemicity}/anamnestic-
\textit{residuality/spirit-
\textit{drivenness–
equalisation)}
\textit{dispensing-with-immediacy-for-relative-ontological-completeness}\textsuperscript{27}-by-
\textit{reification/contemplative-distension} \textit{\langle\textit{as-'dispensing-with-shallow-reproducibility-mathesis/motif/thrownness-disposition}'-for-relative-
\textit{ontological-completeness} \textit{-by-reification,-so-construed-insightfully-as-
\textit{of-human-limited-mentation-capacity-successive-re-originary-
projections/anticipations-about-the \textit{\langle\textit{amplituding}/formative-
\textit{platative-distension} epistemicity\textsuperscript{>totalising-purview-of-construal-as-existence/intrinsic-
\textit{reality/ontological-veridicality-for-articulation-of—meaningfulness-and-
teleology }, that-in-that-succession-are-‘as-from-relative-ontologically-
\textit{flawed-to-relative-ontologically-veridical-articulation-of—}}
meaningfulness-and-teleology', but then as the 'preceding-originary-projection/anticipation-of-relative-ontologically-flawed-articulation-of-
meaningfulness-and-teleology -construed-as-habit-and-tradition'-is-
de-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-
teleology , institutional-development--as-to-social-function-development
and living-development--as-to-personality-development')$
\downarrow$ 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 (<amplituding/formative>supererogatory-de-mentativeness/epistemic-
language-imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of-
meaningfulness-and-
teleology-as-of-'nondescript/ignorablevoid’-with-regards-to-
prospective-apriorising-implications} and as prodded by its given
notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising-in-relative-ontological-completeness} is
paradoxically disinclined to its prospective reasoning-through/messianic-
reasoning as it is ever always in <amplituding/formative-
epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as of its
prospectively ontologically-flawed meaningfulness-and-teleology as it
seem to poorly construe of the ‘implications of its apriorising-
teleological-degradation-in-notional-discontiguity/epistemic-
discontiguity—between—prior-shallow-supererogation-of-mentally-
aestheticised-preconverging/dementing—qualia-
schema_and_prospective-profound-supererogation—of-mentally-
aestheticised-postconverging/dialectical-thinking—qualia-schema’-
and as it wrongly substitutes for it a ‘communication-as-of-dialogical-
equivalence—as-to-
psychologism-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity
—
conflatedness—in—preconverging-disentailment—by—postconverging-
entailment,-in-self-becoming/self-conflatedness /formative-

supererogating’ 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–syllologising’ faced with his universalising-idealisation or medieval scholastics by the terms of their ‘pedantic dogmatism’ blaming Galileo for not communicating well faced with his ‘budding-positivism/rational-empiricism’, and a modern-day naïve <amplituding/formative–epistemicity> totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag \( \frac{1}{6} \) meaningfulness–and-teleology \( \frac{2}{10} \) communication discourse that is utterly clueless of the <amplituding/formative–epistemicity> causality \( \frac{1}{6} \) as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity of our positivism–procrypticism ‘procrypticism–or–disjointedness-as-of-\( \frac{1}{5} \) reference-of-thought as of an occluded self-consciousness’ requiring prospective deprocrypticism–or–preempting–disjointedness-as-of-\( \frac{1}{5} \) reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of de-mentation–(supererogatory–ontological–de-

dentation-or-dialectical–de-mentation—stranding-or-attributive-
dialectics)

dissemination\( \frac{28}{28} \) se

maximalising-recomposuring-for-relative-ontological-completeness\( \frac{47}{47} \) — 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”


supererogatory–acuity/perspicacity(astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation so-construed as of reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation amenable thus to existence’s validation as of

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
explicating-ontological-contiguity

dissingularisation epistemically-not-immanent ’as-lacking-internal-necessity-and-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-
ment—for–conceptualisation.¶ as-of-apriorising-teleological-
parsimony/disparateness of conceptualisations, dissingularisation–<as-
entailment-of–presencing—absolutising-
absolutising–
identitive-
identitive-constitutedness >–(operantly-construed-as-of-
constitutedness > incrementality-in-relative-ontological-incompleteness —enframed-
conceptualisation/disjointing/disparateness/disentailing/internal-
 decoherencing);¶ and thus dissingularisation–<as-to-the-
disjointedness/disentailment-of–presencing—absolutising-identitive-
constitutedness > is construed ‘as from prospective nonpresencing–
<perspective–ontological-normalcy/postconvergence> reflection of
<amplituding/formative–epistemicity> causality—as-to-projective-
totalitative–implications-of-prospective–nonpresencing—for-explicating-
ontological-contiguity of relative-ontological-incompleteness/relative-
ontological-completeness的情形
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>)
rather as ‘preconverging-or-dementing —apriorising-psychologism
representation’, with dissingularisation–<as-to-the-
disjointedness/disentailment-of–presencing—absolutising-identitive-
constitutedness > so-induced by—‘prospective parrhesiastic-
aestheticisation of prior reproducibility—mathesis/motif/thrownness–

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disposition, as reproducibility-of-aestheticisation as
preconverging/dementing ‘qualia-schema’, reflecting the contrastive

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

thought <of-apriorising/axioma
tising/referencing>
epistemic-epistemic-abnormalcy/preconvergence-<preconvergence-as-preconverging-or-dementing>–apriorising-psychologism


<amplituding/formative–epistemicity>grow th-or-conflatedness/tra

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

transvaluative-rationalising/transepistemicity/anamnestic-residuality-as-ratiocinative-integrity- {not-mythical-recollection}/transepistemicity

drivenness

epistemic-totalising refers to ‘Being-as-epistemically-all-defining-and-determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of-m meaninglessness-and-teleology’–underlying-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of ‘relative-ontological-

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


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

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

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument/axiomatising as to epistemic-totalising ~resubjecting or totalising-entailing~reconstrual of existence (so-construed successively as the

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

of the state of recurrent-utter-uninstitutionalisation trepidatious-consciousness, base-institutionalisation–ununiversalisation warped-consciousness, universalisation–non-positivism/medievalism preclusive-consciousness, our present positivism–procrypticism occlusive-consciousness and prospective notional–deprocrypticism protensive-consciousness), such that ontologically there is variance of human limited-mentation-capacity mindset in its

disambiguated ‘motif-and-apriorising/axiomatising/referencing’ at the
epistemic-totalitative is rather ‘of the nonpresencing-perspective-ontological-normalcy/postconvergence’ epistemic/notional projective evaluation of ontological-performance-including-virtue-as-ontology as to existence-potency~sublimating-nascence, disclosed-from-prospective-epistemic-digression and so with regards to the conception of all the relevant ‘specific epistemic-totalising~resubjecting or totalising-entailing-reconstrual of existence’ as cumulatively/recomposuringly reflecting the epistemic-totalitative (and as epistemic-totalitive is articulated herein as the underlying ontological-contiguity—of-the-human-institutionalisation-process reflected in the epistemic <cumulating/recomposuring-attendant-ontological-contiguity> succession of human registry-worldviews/dimensions reference-of-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’, and thus epistemic-totalitative contrasts with epistemicity>totalising/circumscribing/delineating (as of human-subpotency
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) in that while the latter refers to any given registry-worldview/dimension <amplituding/formative–epistemicity>totalising/circumscribing/delineating (as of human-subpotency
epistemicity>totalising/circumscribing/delineating of ‘meaningfulness-and-teleology’, epistemic-totalitative (as to existence-potency ‘~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemicity>totalising/circumscribing/delineating and so in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{8} opened-construct-of—\textsuperscript{7}meaningfulness-and-teleology\textsuperscript{9} in increasing relative-ontological-completeness\textsuperscript{8} as of the notional–deprocrypticism ‘true-ontology—as-of-Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9}’ perspective of perception in reflecting human-subpotency potential to converge to existence-potency\textsuperscript{7}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression

\begin{itemize}
  \item supererogatory\textsuperscript{7} acuity/perspicacity/astuteness/edginess/incisiveness—of–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation:\textsuperscript{8} with the implication that the \textsuperscript{\textlt{amplituding/formative–epistemicity}}totalising/circumscribing/delineating attendant-ontology—as-of-conventioning-referencing perspective of say non-positivism/medievalism or procrypticism cannot all of a sudden respectively start postconverging-or-dialectical-thinking\textsuperscript{7}—apriorising-pychologism in positivism or notional–deprocrypticism terms—as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency\textsuperscript{7}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional projective construal/evaluation’ that can allow for the mental-projection out of any given registry-worldview/dimension \textsuperscript{\textlt{amplituding/formative–}}wooden-language–imbued—averaging-of-thought—\textsuperscript{7}as-to–
‘shiftiness-of-the-Self’ associated with \(<\text{amplituding/formative-epistemicity}>\) totalising/circumscribing/delineating as to the \(<\text{amplituding/formative}^{8}\) wooden-language-\{imbued—averaging-of-thought-\}<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void‘\} with-regards-to-prospective-apriorising-implications\> perspective epistemic-totality\(^{37}\) epistemic-totality refers to the fact that human limited-mentation-capacity induces human \(<\text{amplituding/formative-epistemicity}>\) totalising–thrownness-in-existence\(^{15}\) which de-mentatively/structurally/paradigmatically further induces the \(<\text{amplituding/formative-epistemicity}>\) totalising/circumscribing/delineating nature of human meaningfulness-and-teleology\(^{99}\) in existence so-reflected in epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of existence (as of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}–conflatedness\(^{11}\) in \{preconverging-disentailment–by\}–postconverging-entailment) for human limited-mentation-capacity-deepening\(^{53}\), with this \(<\text{amplituding/formative-epistemicity}>\) totalising/circumscribing/delineating varying as from ‘relative-ontological-incompleteness\(^{88}\) to relative-ontological-completeness\(^{87}\)’ \(^{83}\) reference-of-thought \(<\text{amplituding/formative-epistemicity}>\) causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity\).

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{97–\textless including-virtue-as-ontology\textgreater} or ontological-veracity shows a relative-
ontological-completeness\textsuperscript{97} variation as of ‘traditional classical
mechanics axiomatic-construct’ to theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs

\begin{itemize}
\item event\textsuperscript{38} (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{57}—
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-andtransfusively> the ontological-contiguity—of-the-
human-institutionalisation-process say with ‘Socrates/Plato/Aristotle
with their schools existentially-contextualised intemporal-parrhesiastic-
aestheticisation evental-instigation of universalising-idealisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment as reproducibility—mathesis/motif/thrownness-disposition,—as—
reproduci bility-of-aestheticisation wherein prospective universalising-
idealisation is postconverging-or-dialectical-thinking—apriorising-
psychologism and prior base-institutionalisation–ununiversalisation is
preconverging-or-dementing—apriorising-psychologism’ or ‘budding-
positivists existentially-contextualised intemporal-parrhesiastic-
aestheticisation evental-instigation of positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment as reproducibility—mathesis/motif/thrownness-disposition,—as—
reproduci bility-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<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative-
disambiguated–motif-and-apriorising/axiomatising/referencing’ that
de-mentatively/structurally/paradigmatically recognises an issue of
notional-discontiguity/epistemic-discontiguity ~<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/intelligibilitysetup/measuringinstrument 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 ~underpinning—suprasocial-construct/sophistry ~amplituding/formative> ~wooden-
language~imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of~meaningfulness-and-
televology ~as-of~nondescript/ignorable~void ~with-regards-to-
prospective-apriorising-implications> induced false pretence of an issue of ‘aposteriorising/logicising/deriving/intelligising/measuring on the
basis of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing ~apriorising-psychologism implications’, such that the true ‘issue of prosecution’ with regards to
Socrates or Galileo with respect to their asceticism stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and as of the preconverging-or-dementing—apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in ‘incrementalism-in-relative-ontological-incompleteness—inframed-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
\[\text{deprocrypticism–or–preempting—disjointedness-as-of}\]
reference-of-thought

aprioriising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied prospective
\[\text{meaningfulness-and-teleology}\]
infrastructure for deflating/superseding vices-and-impediments of positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of
reference-of-thought’

existence-potency existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of
\[\langle \text{amplituding/formative–epistemicity}\rangle\]

attendant–ontological-contiguity\[\text{educed–}
ontological-contiguity\[\text{educed–}\]
educd 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\[\text{educed–}\]
ontological-contiguity that is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality’, and attendant–ontological-contiguity\[\text{educed–}\]
prospective- nonpresencing,-for-explicating-ontological-contiguity /confledness/of-construal-alongside-existing existential manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-incompleteness'/relative-ontological-completeness


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

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

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

\textit{conflatedness} in \textless preconverging-disentailment-by\textgreater postconverging-
entailment\textgreater /ontological-veracity rather as of the
\textless amplifying/formative—epistemicity\textgreater causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing—for-explicating-
ontological-contiguity so-imbued in difference-conflatedness—\textless as-to-the-
totalitative-reification-in-singularisation—\textless as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing—\textgreater —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 \}

\textit{constitutedness} in preconverging-entailment of poor projective
epistemic countenancing of \textquotesingle relative-ontological-
incompleteness \textquotesingle /relative-ontological-completeness \textgreater\
\{sublimating—referencing/registering/decisioning,—as-self-becoming/self-
\textit{conflatedness} /formative—supererogating—\textless projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
outside—attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising-contiguity as can be
wrongly/unwittingly be projected with flawed used of ‘human conceptual-
tools’ like language/logic/mathematics/statistics/algorithms/models/etc.
that are only as pertinent as of their reflecting of the absolute a priori
that is existence and ‘not superseding/overriding existential-reality in
presencing—absolutising-identitive-constitutedness’/constitutedness’
(even as such conceptual-tools of formulation and representation can
rather be of valid ‘foregrounding—entailment—postconverging—
narrowing-down—sublimation-as-to—existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation—in-reflecting—
immanent—ontological-contiguity’;—as-operative—
notional—deprocrypticism) as to their epistemically-construed
phenomenal/manifest—subpotencies—(in-transitive—conflatedness—
reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence)
but not epistemically overriding/superseding inherent existence which is ever
always absolutely the ‘foregrounding—entailment—postconverging—
narrowing-down—sublimation-as-to—existence—as-sublimating—
withdrawal,—eliciting-of-prospective-supererogation—in-reflecting—
immanent—ontological-contiguity’;—as-operative—
notional—deprocrypticism), and this explains why existential-reality is
priorly affirmative as to the epistemic validity/invalidity of contrastive
apriorising/axiomatising/referencing—conceptualisations such that ‘the
questioning of the apriorising/axiomatising/referencing validity/invalidity
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-
phenomenal/manifest-subpotency-(in-transitive-conflatedness—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—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-

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

conflatedness—in—{preconverging—disentailment—by}—postconverging—
‘immanentontological-contiguity’\(^67\) which do not project an entailing dynamics unlike thought-experiments of veridical attendant-ontological-contiguity\(^67\) – educed-existentialising/contextualising/textualising-contiguity such as Einsteinian relativity conceptualisations as to their foregrounding\_entailment\((\text{postconverging}\text{-narrowing-}\text{down}\text{-sublimation-as-to-’existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-reflecting-’immanent-ontological-contiguity ‘:–as-operative-notional–deprocrypticism})\) and so since thought-experiments reflecting attendant-ontological-contiguity – educed-existentialising/contextualising/textualising-contiguity because of their awareness of ‘relative-ontological-incompleteness /relative-ontological-completeness’\(^88\) \((\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–superogating-}<\text{projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>\) as to human-and-social–expectations/anticipations—metaphoricity\(^57\) – as-rede-mentating/restructuring/reparadigming–psychologism\(^89\) don’t fall into the ontological-flaws of equating/levelling-down everything across space and time associated with \(^79\) presencing—absolutising-identititive-constitutedness\(^14\) when it comes to reflecting ontological-contiguity\(^57\) projection in relative-ontological-completeness\(^87\) as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^96\) given that existence—is-the-absolute-a-priori-of-conceptualisation enabling sublimation-over-desublimation, and this differentiation between
veridical knowledge-reification–gesturing–inqu\- 
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 
³meaningfulness-and-teleology’⁸ (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/intelligibility/setup/measuringinstru-
ment –for–conceptualisation as to sublimating ontological-good-
fait/authenticity’⁹–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-

<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, —
elicitng-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-reflectd 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—atpunkt~educed—in-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_psychoformism~apriorising/axiomatising/referencing—of-
attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }

conflatedness in {preconverging-disentailment-by} postconverging-
entailment> projects/construes of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity and transcendental-

enabling/sublimating/supererogatory—de-mentativity in recognition of ‘an effective reality basis implying more and more profound reconstruals/reconceptualisations (and so as to <amplituding/formative—
epistemicity>totalising-renewing-realisation/re-perception/re-thought arising by human limited-mentation-capacity-deepening thus 'is not mere eclecticism' as can be interpreted from a naïve presencing—absolutising-identitive-constitutedness epistemic-projection perspective of prior_knowledge-reification—gesturing-<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/ormative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>} as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism and that then equates/level-down everything across space and time failing to reflect historiality/ontological-eventfulness/ontological-aesthetic-tracing <perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'> associated with prospective sublimation, and so just as say Einsteinian relativity in rearticulating prior physics conception like Lorentz transformation, Maxwell's equations, etc. do not speak to 'a soulless eclectic gathering of such
conceptions’ but rather priorly a re-originary-as-unenframed/unbeholding/outlier-conceptualisation imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation drivenness as to a prospective ontological-contiguity projection of relative-ontological-completeness that is what develops the insight about the true prospective sublimating possibilities lying behind such prior physics conceptions as reflected with the Theory of relativity) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising) with attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity speaking thus of overall human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of ‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’", and we can consider in this regards for instance the veridicality that the convolutedness of say modern-day DNA genetics knowledge-reification–gesturing—prospective_psychologismic—apriorising/axiomatising/referencing—of—attendant–ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment by} postconverging...
entailment in attendant-ontological-contiguity, reduced-existentialising/contextualising/textualising-contiguity cannot be construed as of mere conceptual-patterning (as-devoid-of-attendant-ontological-contiguity ~educed-reduced-existentialising/contextualising/textualising-contiguity’s-reifying-or-elucidating-of ‘prospective-relative-ontological-completeness’: so-rather-enabled-by-a-nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflected: ‘epistemicity-relativism-determinism’>) as say in terms of Mendelian hereditary (as conceptual-patterning can be so-elicited with the mere aestheticisation of abstract dialecticism or analogy/mere-analogising) since such a conceptual-patterning conception will be existentially/ontologically elusive by its poor reflection of relative-ontological-completeness and by the relic/artifactual orientation not postconvergingly-de-mentated/structured/paradigmed in perpetually furthering/inducing the veracity of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation underlying the complex sublimating conception of genetics in attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity and in many case such an approach as to blurriness of ‘meaningfulness-and-teleology’ will rather distract from the more ontologically-profound issue of deeper and deeper induced sublimation of genetics science as of ‘attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity’ imbued
sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-
possibilities-of-self-becoming-as-of-‘existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-
existence’ (and this mistake is often made as of mere academicism in a
flawed prior_knowledge-reification–gesturing—<in-
prior_psychologismic~apriorising/axiomatising/referencing- of-
attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity ]
constitutedness ~in~preconverging-entailment> that construe of the
insights of latter attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity elucidations as to
ontological-contiguity projection of ‘relative-ontological-
incompleteness /relative-ontological-completeness

{sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness }/formative–supererogating<-projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>} as
to human-and-social–expectations/anticipations—metaphoricity˙ as-
rede-mentating/restructuring/reparadigming–psychologism˙ rather in
terms of abstract and vague relic/artifactual conceptualisations failing to
establish the entailing dynamics of existentially reflected ontological-
contiguity as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation invalidating any attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-

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insight underlies the contention herein to overcome blurriness of meaningfulness-and-teleology of our positivism–procrusticism uninstitutionalised-threshold for the prospective relative-ontological-completeness, and so-reflected as the deprocrusticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation—(as-to-underlying,-ontological-commitment):

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

('preempting—disjointedness-as-of—reference-of-thought,—as-to—
<amplituding/formative—epistemicity>growth-or-
confoundedness)/transvalutative-

rationalisng/transepistemicity/anamnesic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-

empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’) with regards to its
given ‘relative <amplituding/formative—
epistemicity>totalising/circumscribing/delineating attendant—
ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity

‘foregrouding—entailment—(postconverging–narrowing—
down–sublimation—as-to—'existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation ‘in-reflecting—'immanent-
ontological-contiguity' ‘—as-operative-notional—deprocrusticism) in
failing-to-reflect-‘immanentontological-contiguity’ > as to prior
descalarising totalisingly-disentailing—discretion/whim-of-thought of
individuals-suboptimal instigative potency as of human
notional—firstnatures—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective—ontological-normalcy/postconvergence>
accordioning—<as-of-varying-individuations-contextually-
transversesublimation/sublimation.—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbed—ontological-performance—<including-
virtue-as-ontology>⟩′ at its given/defined uninstitutionised-threshold
ontologically-deficient epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation’), ¶ critically with regards to the
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating attendant—
ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity
‡ foregrounding entailment—<postconverging—narrowing—
down—sublimation—as-to—existence—as-sublimating-withdrawal,—
eliciting-of-prospective-supererogation ′—in-reflecting~‘immanent-
ontological-contiguity ′—as-operative-notional—deprocrypticism⟩ in
elucidating ontological-contiguity—<as-from-prospective-ontological-
normalcy/postconvergence—epistemic—or-notional—projective-
perspective⟩′, blurriness as to the very nature of the social will often
lead to the naïve ‘epistemic obviating of the inherent attendant—

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ontological-contiguity

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 existentially/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-foregounded-over-the-ontological-veracity-of-the social attendant-ontological-contiguity existentially/contextualising/textualising-contiguity to ‘surreptitiously’ imply that the need for such social aporia-resolving transformational initiatives in the future as advocated by many is unwarranted as ‘the statistical outcomes seem to be construed as their very own epistemic causation of the rise of the US middle-class and global population data improvements’ or in another respect the aporia-resolving nature of budding-positivists and before them universalising-idealisation thinkers in both instances as to their foregrounding_entailment_(postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism) social commitments in contributing towards and enabling the overcoming of the corresponding social and emancipating limitations and social-vestedness/normativity-discretely-
implied-functionalism of their societies and epochs is naively being interpreted-and-unforegrounded/disentailed as of our 79-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-
normalcy/postconvergence-epistemic-or-notional-projective-perspective>’ and preempting its unforegrounding-disentailment with flawed use of conceptual-tools), as such blurry domains rather adopt a presencing—absolutising-identitive-constitutedness disposition construed social-vestedness/normativity<discretely-implied-functionalism> for their supposed originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-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-implied-functionalism＞) as we can appreciate as of a typical case in point how the similar integration of conceptual-tools like mathematics, statistics, algorithms, models, etc. operate between say the economic sciences and
natural sciences wherein the latter relatively-tends to preserve their natural science attendant-ontological-contiguity educed existentialising/contextualising/textualising-contiguity

foregrounding_entailment_{postconverging–narrowing–down–sublimation-as-to–'existence—as-sublimating-withdrawal,' eliciting-of-prospective-supererogation '-in-reflecting–'immanent-ontological-contiguity ':-as-operative-notional–deprocrypticism} ‘as served by the conceptual-tools’ while the former (with the manifestation of mystification complexes of conceptual-tools) often end up overlooking their very own socioeconomic attendant-ontological-contiguity educed existentialising/contextualising/textualising-contiguity foregrounding_entailment_{postconverging–narrowing–down–sublimation-as-to–'existence—as-sublimating-withdrawal,' eliciting-of-prospective-supererogation '-in-reflecting–'immanent-ontological-contiguity ':-as-operative-notional–deprocrypticism) ‘and seem to serve the conceptual-tools’ which take a purpose all of their own in the pursuit of a given social-vestedness/normativity<discretely-implied-functionalism> construal of things bent on 'collateralising other critically aporeticism overcoming/unovercoming things’

existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity educed existentialising/contextualising/textualising-contiguity reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology-{in-lockstep-of-temporal-dispositions-hollow–}
ontological-contiguity

d–existentialising/co-ontological-reconstituting–as-to-

ontological-coherence_or_superseding–oneness–of-ontology

reification_or_intrinsic-reality–
falsifiability

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-redef-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/measuringinstrument—for–conceptualisation’ by the Copernicuses/Galileos/Pasteurs, etc. up to our modern-day scientific standards ‘wherein the very sublimating–nascence induced by scientific theorising is part-and-parcel of redefining/re-epistemising the notion-of-falsifiability’ and so as to dimensionality-of-sublimating⟩

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

faulty-mentation-procedure-deception-or-urge-(as-of-

procedure-

postlogic-backtracking-<iterative-looping- 'set-of-dereifying-hollow-

deception-or-urge 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-

flawed-existential-elevation-of- 'reference-of-thought-(of-preconverging-
elevation-of- or-dementing -apriorising-psychologism,- 'denaturing -postlogic-
reference-of-thought' over postconverging-

thought or-dialectical-thinking - 'intrinsic-reality/ontological-veridicality-

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

45 foregrounding__ entialent-(postconverging-narrowing-

entailment-

down-sublimation-as-to-'existence—as-sublimating-withdrawal,-
(postconverging-

eliciting-of-prospective-supererogation 'in-reflecting-'immanent-
narrowing-

ontological-contiguity '—as-operative-notional—deprocrypticism).-as-to-
down-sublimation 'amplituding/formative-

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

as-sublimating— ontological-contiguity 'educed—
withdrawal,- eliciting-of- prospective-
prospective-supererogation in-reflecting-
immanent- ontological-
ontological-contiguity confoundedness
operative- entailment
notional-deprocry
pticism) withdrawal,-eliciting-of-prospective-supererogation in-reflecting-
immanent-ontological-contiguity
notional-deprocrypticism) as to apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }

coflatedness
entailment' with regards to prospective knowledge and its overall
coherence with the relevant relative-ontological-completeness

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

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-confoundedness /transvalvative-
completeness\textsuperscript{7} \textit{apriorising/axiomatising/referencing-\{of-attendant-}\textit{ontological-contiguity} \textasciitilde{educed-}
\textit{existentialising/contextualising/textualising-contiguity} \textasciitilde{educed-}
conflatedness\textsuperscript{11} \textit{in-\{preconverging-disentailment-\textit{by}-\} postconverging-}\textit{entailment}\textit{-construal-}\textit{of-} \textit{attendant-ontological-contiguity} \textasciitilde{educed-}
\textit{existentialising/contextualising/textualising-contiguity}\textsuperscript{10} \textit{-as-of-} $<$\textit{amplituding/formative-epistemicity}\textit{causality} $\textit{-as-to-projective-}$
totalitative-implications-of-prospective- nonpresencing.-for-explicating-\textit{ontological-contiguity} \textasciitilde{immanent}\textit{-ontological-contiguity} \textasciitilde{as-operative-}$
\textit{notional\textendash deprocrypticism}$ \textit{in other to reflect deeper and deeper ontological-contiguity}\textsuperscript{17} and corresponding sublimation, and so in the sense that their articulated axiomatic-constructs and their \textit{\textquotesingle\textquotesingle assemblages of axiomatic-constructs\textendash} 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\textendash \textit{gesturing-\{in-}$
\textit{prospective psychologismic\textendash apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity} \textasciitilde{educed-}
\textit{existentialising/contextualising/textualising-contiguity} \textasciitilde{educed-}$
conflatedness -in preconverging disentailment by postconverging entailment requires defining-and-superseding that prospective human-
subpotency-aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of poor derivation-as-of-
necessity-and-mutual-coherence so-revealed as from
foregrounding entailment-(postconverging narrowing-
down-sublimation-as-to ‘existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation ’in-reflecting ‘immanent-
ontological-contiguity ;—as-operative-notional—deprocrypticism)
conception in attendant-ontological-contiguity~educed—
existentialising/contextualising/textualising-contiguity().]
foregrounding entailment-(postconverging narrowing-
down-sublimation-as-to ‘existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation ’in-reflecting ‘immanent-
ontological-contiguity ;—as-operative-notional—deprocrypticism), as-to-
<amplituding/formative—
epistemicity> totalising/circumscribing/delineating attendant—
ontological-contiguity~educed—
existentialising/contextualising/textualising-contiguity() in elucidating
ontological-contiguity ~<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional—projective—
perspective> speaks to the fact that existence can only truly epistemically
be construed as of phenomenal/manifest—subpotencies—in-transitive-
conflatedness —reflexivity, in the full potency of—
existence's~sublimating–nascent

'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}educing-
‘herein–specifically–relevant_human-subpotency’–epistemic-perspective-
of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation}', and this
potency-driven epistemic-conception of existence’s
foregrounding__entailment-(postconverging–narrowing-
down–sublimation-as-to–'existence—as-sublimating-withdrawal–eliciting-of-prospective-supererogation ’-in-reflecting-'immanent-
ontological-contiguity ’:–as-operative-notional–deprocrypticism)
reflects 'the relativeness to originariness/origination–(so-construed-as-to-
ontological-normalcy/postconvergence-perspective-scalarising-
construal-of-existence) of epistemic-situations as to
phenomenal/manifest–subpotencies-and-their-corresponding-manifest--
teleological-aporeticism in the full-potency of existence (so-construed as
from the ontological-normalcy/postconvergence epistemic-projection
perspective)', and so with regards to the fact that transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity and desublimation
in existence is preconvergingly/postconvergingly-dementated/structured/paradigmed around phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence)

(such that there is a notional-symmetrisation of phenomenal/manifest-subpotencies-and-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”—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-dismpowerment’ 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-reflecting-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-vesiedness/normativity-functionalist 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/reparadigm—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—dialectical—de-mentation—stranding—attributive—dialectics' of human reference-of-thought—meaningfulness-and—teleology as driving/dynamising the
notional-discontiguity/epistemic-discontiguity
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-or-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-of-prospective-supererogation ‘in-reflecting-‘immanent-
ontological-contiguity ‘as-operative-notional–deprocrypticism)

conception is very much unlike entailment as of vague elaboration-as-to-
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-confatedness with the implication that supervening phenomenal/manifest-subpotencies-(in-transitive-confatedness-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) reducing ‘herein-specifically-relevant_humansubpotency’-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-confatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) which is exactly what existentially avails as to the fact that it is the human-subpotency consciousness that epistemically conceptualises reality (as of for-human-studies) as to varied phenomenal/manifest-subpotencies-corresponding-teleological-
aporeticism overcoming/unovercoming as from the physical, chemical, biological, psychological, social, etc. as to the ‘ontological-contiguity’ of the comprehensive supervening of phenomenal/manifest-subpotencies—


(imbued-and—

hermeneutically/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 phenomonal/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—

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

(imbued-and—

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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\textsuperscript{67} 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\textsuperscript{67}~educed–

{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-conflatedness –reflexivity, -in-the-full-potency-of-existence’s–sublimating–nascence), but then all other subjectmatters are equally epistemic-conceptions as of their very own peculiar transverse epistemic-conception phenomenal/manifest–subpotencies (in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence) with regards to the ontological-
contiguity of existence (as even the social and socio-psychological
phenomenal/manifest~subpotencies–(in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) as
of human living/institutional/Being implications do have
transversephenomenal/manifest existential consequences as to the human
organising-and-institutionalising capacity to elucidate the natural
sciences phenomenal/manifest~subpotencies–(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence) even as the former don’t substitute for
the inherent natural sciences phenomenal/manifest~subpotencies–(in-
transitive-conflatedness –reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence) in elucidating the natural sciences);¶
rather the valid epistemic-conceptions of
phenomenal/manifest~subpotencies–(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 of existence as to the possibility of human limited-mentation-capacity-deepening induced epistemic-conceptions of phenomenal/manifest-subpotencies (in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s sublimating–nascence) (and this actually allows for the epistemic-conception of any other possible phenomenal/manifest-subpotencies (in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s sublimating–nascence) that are not as of yet divulged as to their correspondingly inducible sublimation in existence), and so over all such reductionist epistemic-conceptions wrongly construing peculiar transverse epistemic-conception phenomenal/manifest-subpotencies (in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s sublimating–nascence) in apriorising/axiomatising/referencing {of attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } – constitutedness – in preconverging entailment as substituting for other phenomenal/manifest-subpotencies (in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s sublimating–nascence) (and thus fundamentally since a physics reductionism of existence cannot generate the profound sublimation in existence of say a biology epistemic-conception of living phenomena or a biological/neurological reductionism of existence cannot generate the more profound sublimation in existence of say a social and socio-psychological epistemic-conception of social-constructs and
institutions meaningfulness-and-teleology, such pretences are often at best unscientific postures riding-the-wave/exploit-without-correspondingsublimation-as-to-existence-potency~sublimating–nascence-implications of the success obtained in their relevant epistemic-conceptions of physical phenomena and living phenomena respectively to then wrongly project substitutive sublimation in another domain-of-study, and so-manifested at worst with the usurpation of such natural sciences successes associated particularly with their desublimating projections in wrongly drawing profound social and sociopsychology interpretations

\[\text{historiality/ontological-eventfulness} / \text{ontological-aesthetic-tracing}\]

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- meaningfullness-and-
teleology -with-regards-to-social-stake-contention-or-confliction)

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

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aestheticised-conceptualisations',-as-so-resulting-from-prior-human-
limited-mentation-capacity-ontological-performance"<-<including-virtue-
as-ontology>-outcomes;¶ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition constrasts with prospective
"historicality/ontological-eventfulness"/ontological-aesthetic-tracing"<
perspective—ontological-normalcy/postconvergence-reflected—
‘epistemicity-relativism-determinism’ (which-is-construed-as-of-its-
defining-prospective-aestheticised-conceptualisations-more-profound-de-
mentative/structural/paradigmatic—‘re-originariness/ reorigination-
futural-ontological-performance"<-<including-virtue-as-ontology>-projection,-superseding-presencing-conceptualisation-disposition’)-as-
to-human-psychological-uninhibitedness/decomplexification-for-
"maximalising-recomposuring-for-relative-ontological-completeness"—
enframed-conceptualisation-disposition-of—‘defining-prospectively-
aestheticised-conceptualisations’,-and-so-for-renewed-ontological-
performance"<-<including-virtue-as-ontology>-outcome-as-from-the-
ontological-normalcy/postconvergence-projective-perspective;¶ as
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition is the ‘repetitive—presencing—absolutising-identitive-
constitutedness’—incrementalism-in-relative-ontological-
incompleteness”—enframed-conceptualisation disposition’ of the
<cumulating/recomposuring—attendant-ontological-contiguity >
successive registry-worldviews/dimensions as to their
<amplituding/formative>\text{\tiny 8} wooden-language—\text{\tiny 8} imbedded—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 prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence⟩ ’–existentialism-form-factor, and so in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process as to prior, present and prospective human-subpotency potential of overall aestheticisation–and–aestheticisation-towards-ontology

human-subject-emancipating-relativism-driven-recomposuring-
emancipating-relativism-driven-recomposuring-
constructivism-towards-singularisation-⟨as-to-the-
recomposuring-
constructivism-
towards-
singularisation-⟨as-to-the-
nonpresencing⟩ -

⟨implied-as-of-human-limited-mentation-capacity-deepening , for-
construal-of-existential-reality/ontological-veridicality-and-human-
emancipating-potential,-and-so-as-of-prospective-relative-ontological-
completeness -of-apriorising-or-axiomatic-construct-or- reference-of-
thought⟩

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

As from 'prelogism-as-of-conviction,-in-profound-supererogation-as-of-conviction,-in-profound-supererogation-as-of-conviction,-in-

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-

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-

<in-preconverging-existential-extrication-as-of-existential-unthought>) epistemic-projection’ and corresponding ‘lack of constraining social
universal-transparency-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-
ontological-completeness>’, and so-construed more precisely not on the basis of our positivism–procrysticism (or any given self-presence/self-

constitutedness-<in-perspective–epistemic-abnormalcy/preconvergence->)

<amplituding/formative-epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag for elucidative ontological-veracity (with regards to such ‘individualisations-

<amplituding/formative-epistemicity>totalising–'intervalist-as-categorising—implicated_attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising-contiguity’-phenomenal-

\(^4\)incrementalism–ink-relative-ontological-incompleteness\(^\downarrow\)–
enframed-conceptualisation-<as-to-`historicity-tracing—in-presencing–
onnectional—hyperrealisation/hyperreal-transposition,‘circularly-in-akrasiatic—
completeness\(^9\) drag/interiorising ‘-of-motif-and-apriorising/axiomatising/referencing>—
enframed—enframed-conceptualisation as to dimensionality-of-desublimating-lack—
mentaliveness/epistemic-growth-or-conflatedness /transvalitative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation so-reflecting lack-of-the-epistemic-projective-perspective-of-ontological-normalcy/postconvergence

intemporality / longness-of-register-of—meaningfulness-and-teleology
dimensionality-of-sublimating

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation); as to ‘implied human limited-mentation-capacity-deepening’ inducing de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology

(with regards to the ‘full incipient supererogating breadth of human intelligibility transmutation’ exuding ‘<supererogatory—human-subpotency>—effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional—originariness—

reifying-and-empowering-reflexivity-of-ecstatic-existence-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), with

limited-mentation-capacity-deepening (as to human Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology, institutional-development—as-to-social-function-development
and living-development—as-to-personality-development), rather arising as

of ‘aestheticisation—and–aestheticisationtowards-ontology of human
ontological-performance’<including-virtue-as-ontology>’ underlying
both ‘motif-as-to-aestheticisation-<imbued-projective-
arbitrariness/waywardness>’

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for–conceptualisation as to aestheticisation-towards-ontology’ (so-
construed as <amplituding/formative–
epistemicity>totalising~ conflatedness of meaningfulness-and-
teleology} involving ‘the epistemic-totalising—resubjecting or
totalising-entailing–reconstrual of motif-as-to-aestheticisation-<imbued-
projective-arbitrariness/waywardness> to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation} in rede-
mentating/restructuring/reparadigming intelligibility—<as-to-human-

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

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axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative–epistemicity>
totalising~conceptualisation⟩, and so-underscored by the reference-of-thought–and–reference-of-thought–devolving dynamics of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human meaningfulness-and-teleology\textsuperscript{99} with respect to ‘human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{99};\textsuperscript{99} with human limited-mentation-capacity-deepening (as to aestheticisation–and–aestheticisation-towards-ontology) speaking to an emphasis on both human knowledge ‘generativity potential’ and its ‘ontological-performance –<including-virtue-as-ontology> potential’ (as reflected in issues of human meaningfulness-and-teleology\textsuperscript{99} induced ‘presencing—absolutising-identitive-constitutedness\textsuperscript{14}) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness –by-reification/contemplative-distension\textsuperscript{7} to ever always preserve human meaningfulness-and-teleology\textsuperscript{99} cross-fertilising ‘generativity potential’ and ‘ontological-performance –<including-virtue-as-ontology> potential’ as so-socially-and-institutionally reflected respectively with the artistic, the philosophical and the scientific/ontological orientations of human meaningfulness-and-teleology\textsuperscript{99}, and in this respect ‘the
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—enframed-conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically be considered as involved in philosophy however ontologically-flawed we may now think of their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual epistemic-totalising~resubjecting or totalising-entailing~reconstrual to the sublimating-validation/desublimating-invalidation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that can establish the "historiality/ontological-eventfulness"/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> of philosophical knowledge to avoid its degeneracy into a poor and relic/artifactual prior_knowledge-reification–gesturing in prior_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment in a pedantic gesturing of mere aestheticisation hardly appreciative of the cogency of ‘relative-
ontological-incompleteness\^8/relative-ontological-completeness\^9
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }–
conflatedness ~in–{preconverging-disentailment–by}–postconverging-
entailment> beyond a naïve institutionalised social-
vestedness/normativity as to relic/artifactual conception of knowledge weakened to the questioning of how-does-it-knows-that-what-it-says-is-
true especially when it adopts disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect–’immanent-
ontological-contiguity ’> over foregrounding__entailment-
(postconverging–narrowing-down–sublimation-as-to–’existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’–in-
reflecting–’immanent-ontological-contiguity ’;–as-operative-
otional–deprocrypticism) ’meaningfulness-and-teleology’\^9 that
sublimatingly projects requisite
disposedness/psychologismic-construct \textit{(as-to-orientation/value-construct/valuation–and–derived-parameterising)} and entailment \textit{(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/complementer-y-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-\textit{as-to-entailing-theoretical,-conceptual-and-operative-implications} elucidations’ may be required for science’s very own further development in its prospective aporeticism-overcoming/unovercoming (as increasingly appreciated with a postmodern influence and conception of science) and so given that human thought at any given moment as of its aestheticisation–and–aestheticisation-towards-ontology is not absolutely determinative/certain as so-reflected by the veracity of the metaphoricity\textit{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)⁷⁰ 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–nondescriptive/ignorable–void ‘as-to- presence–absolutising-identitive-constitutedness) notion of the more universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as ‘a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation–and–aestheticisation-towards-ontology notion of overall human knowledge’ (as to any such non-Western social dynamics very own originariness-parrhesia–as–spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition–as–reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and furthermore such a misnomer as to its metaphysics-of-presence–(implicated–nondescriptive/ignorable–void ‘as-to- presence–absolutising-identitive-constitutedness) seem to supersede the more fundamental notion of human underlying ontological-commitment –<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>

(as instigatively driving the human out of animality) as to the more pivotal/critical human-subpotency fatedness-of-sublimation-over-desublimation, to existence-potency sublimating—nascence,—disclosed—

from-prospective-epistemic-digression (as reflecting holographically—

<conjugatively-and-transfusively> the ontological-contiguity—of-the-

human-institutionalisation-process beyond any identitive conception as

Western or non-Western or even differentiation internal to any such

Western conception or non-Western conception), thus overlooking the
dynamic underlying human constructive and cultural diffusionary process
critically leading to various socialsetsups 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—

to-entailing-theoretical,—conceptual-and-operant-implications> of human

meaningfulness-and—teleology and so as to the requisite originariness-
parrhesia,—as—spontaneity-of-aestheticisation—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation within the artistic framing, philosophical
framing or scientific/ontological framing as to their respective
aporeticism need for aestheticisation (generativity potential) and/or
aestheticisationtowards-ontology (ontological-performance—

<including—virtue-as-ontology> potential), and so as we can appreciate that even the
artistic as to aestheticisation is much more than just mere patterning but 'a projection of aestheticising depth' that speaks of its specific generative, elucidative and exactifying/precisioning—of-sublimation—aspect
to-entailing-theoretical,-conceptual-and-operant-implications— as to specific human perception of artistic sublimation; and in this regards human limited-mentation-capacity-deepening needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of 'presencing—absolutising-
identitive-constitutedness—&
<preconverging—'motif-and-
apriorising/axiomatising/referencing—'imbuing—
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—&
<as-to—perspective—ontological—
normalcy/postconvergence-implied—'prospective-aporeticism—
overcoming/unovercoming— is not beholdening to any such human-subpotency institutionalising) implying that scientific achievements are de facto philosophical achievements as inherent to the practice of science is notionally/epistemically ‘implicated philosophy’ whether the scientist is
explicitly conscious or not of this such that faced with scientific dilemma some of the most novel philosophies are implicedly articulated in scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations blinded-to-their-relative-ontological-completeness reference-of-thought devolving actually point to an overall reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification—gesturing—in-prospectivepsychologismanciapriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity conflatedness—in—preconverging—disentailment—by—postconverging—entailment firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to ‘exactifying/precisioning—of—sublimation—as—to—entailing—theoretical,—conceptual—and—operant—implications’ framework of controlled
experiences involving control methods’ as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—for—conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest—subpotency—{in-transitive-conflatedness—reflexivity,—in-the-full-potency—of—existence—s—sublimating—nascence) pertinence to which any such scientific methods/methodologies/approaches are rather subjected); human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification—gesturing—<in—prospective-psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—disentailment—by}—postconverging—
entailment> orientation associated with the overall philosophical and exactifying/precisioning–of-sublimation—<as-to-entailing-theoretical,—conceptual-and-operant-implications> orientation associated with science rather fundamentally speaks to the pre-eminence of their aetiologisation/ontological-escalation purpose so-reflected in the succession of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying, ontological-commitment)—<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>)’ as narrowing-down selectivity of the intemporal-disposition as of ontological-pertinence for prospectively secondnatured institutionalisation (as from recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought and prospectively dep procuricism—or—preempting—disjointedness-as-of—reference-of-thought) and is thus primarily concerned about huma prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and thereof the derived prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development, so-speaking to a dispensing-
with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension epistemic attitude, such that the philosophical nor the scientific cannot be construed as a self-serving conception (as can be so-construed in modern-day psychology individual augmentation/enhancement notion in preconverging existential-extrication-as-of-existent-unthought) but rather ‘a self-development conception de-mentatively/structurally/paradigmatically construed in association with the development of a better world as to the selfless notional–asceticism implied’ (with a confusion as of individual augmentation/enhancement rather arising from a misconstrual of the Socratic-philosophers and their successors like stoics and cynics emphasis on self-development as to the fact that their universalising-idealisation as to their given epoch implied a more fated/precarious/perilous/uncertain world with their notion of self-development implying forming individuals that can face such a world with valour in view to a constructive projection of a better world), and such is the general basis for interpreting philosophical thought as to its specific epochal aporeticism overcoming/unovercoming associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such specific aporeticism overcoming/unovercoming concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporeticism overcoming/unovercoming reflection of human historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’> while avoiding an epistemically-flawed complex of ’presencing—absolutising-identitive-constitutedness ’;¶ along the same lines human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification—gesturing—<in-
prospective_psychologismic~apriorising/axiomatising/referencing-}{of-
attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in-|preconverging-disentailment—by|—postconverging-entailment> orientation further implies that there can’t be any tradition/practice of knowledge that overrides existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as it can be often naively implied in many a blurry and pedantic domain-of-study subject to totalisingly-disentailing—discretion/whim-of-thought with any such orientations claiming to ignore ontological-veracity rather speaking of institutional bankruptcy as to the fact that ‘human-subpotency cannot subject knowledge but is rather subject to knowledge’ such that issues of human ineptness/incapacity arising from disparateness-of-
conceptualisation—<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_psykologismic–apriorising/axiomatising/referencing–of-
attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity {—
constitutedness ~educted–
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–factualy-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 ~educted–
existentialising/contextualising/textualising-contiguity ‘s–reifying-or-
elucidating-of ‘prospective-relative-ontological-completeness <:-so-
rather-enabled-by-a-next-presencing-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—one conflatedness-in-preconverging-disentailment-by-postconverging-entailment as to when for instance such notions as humanism and antihumanism, enlightenment and counter-enlightenment, etc. seem to imply that the latter conceptualisations are against humanity or enlightenment rather than being more profound conceptions of humanity and enlightenment over the former as shallow conceptions thus inducing blurriness of thought) and in a further twisted relic/artifactual approach the very notion of postmodernism as of ‘postmodern-thought elucidation of ontologically-flawed desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ is paradoxically construed as postmodern condition as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of-reference-of-thought (as to an academically induced confusion equating postmodern-thought with the analytical criticism of modern society’s metanarratives so-articulated by postmodern-thought more like paradoxically qualifying budding-positivists critiquing of the non-positivising medieval-world/medievalism as the medieval condition) with
all this contradictory 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 blurriness in many a natural science as to an untenable constraining of social universal-transparency

(transparency-of-totalising-entailing,-as-to-entailing-
eminence/sterile/anecdotal imprimaturign over relative-ontological-completeness\(^7\) conception as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^5\), thus speaking of the requisite underlying ontological-good-faith/authenticity\(^6\) and ontological-bad-faith/inauthenticity\(^6\) insight (manifested beyond-the-consciousness-awareness-teleology\(^9\) <in-preconverging-existential-extrication-as-of-existential-unthought>) when of prior_knowledge-reification—gesturing<in-

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

prospective_psycho logicalism~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\(^7\) has to be epistemically affirmed while
the desublimating relative-ontological-incompleteness\(^8\) has to be
epistemically unaffirmed and so with regards to the constraining

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implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation with no naïve notion of neutrality/goodnaturedness that wrongly leads to equating/leveling-down everything across space and time as of naïve absolutising conceptual-patterning<as-devoid-of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity 's–reifying-or-elucidating-of' prospective-relative-ontological-completeness ';--so-rather-enabled<by-a- nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ and isms–conceptualisations) such that part and parcel of knowledge is to identify and qualify improbable, obscure and shady misanalyses passing for true knowledge (just as the Socratic-philosophers as to their universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness failing to grasp ‘relative-ontological-incompleteness’/relative-ontological-completeness {sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>} as to human-and-social–expectations/anticipations—metaphoricity”–as-rede-mentating/restructuring/reparadigming—psychologism” 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-a- nonpresencing-divulging-of-momentous–historiality/ontological-eventfulness /ontological-aesthetic-tracing->perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism–determinism’> and isms–conceptualisations providing the ubiquitous framework for a poorly accounted for media-driven pop-intellectualism subject to marionetting subterfuges of dominance/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness – reference-of-thought–devolving> equally requires corresponding institutional sublimation that doesn’t just assume a relative-ontological-incompleteness<presublimation-construct–of meaningfulness-and-teleology>value-construct and shallow-supercerogating 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^6), knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }
conflatedness ~in {[preconverging-disentailment-by]-postconverging-
entailment> construed as of interpretation of say a given historical figure’s theory/philosophy/thought is ever always ‘priorly about the interpreter’s relative-ontological-completeness’ constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-
construal’ such that in reality ‘the ontological-veracity of interpretation is never truly about a relic/artifactual notion of interpretation of any given historical figure’s theory/philosophy/thought without involving any
relative-ontological-completeness conception as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ but rather any such a given historical figure articulate their theory/philosophy/thought as of the projected ontological-veracity they make of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–

epistemicity>totalising–purview-of-construal, with existence being exactly the ‘starting/instigative concern (as to relative-ontological-completeness construal) of the interpreter’ and thereof deriving the “historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–

‘epistemicity-relativism-determinism’> implications (as to aestheticisation and aestheticisation-towards-ontology) with respect to the given historical figure’s theory/philosophy/thought as to relative-ontological-completeness ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amplituding/formative–epistemicity>totalising–purview-of-construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for appreciating the “historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> implications of such
prior foregoing physics like Newtonian mechanics and other subsequent
prior physics conceptions like Lorentz transformation, Maxwell’s
equations, etc. without adopting any relic/artifactual notion of their
interpretation as to equate/level-down everything across space and time
as to an improbable poor sense of relative-ontological-completeness\(^7\)
underlying/organising their comprehensive conceptualisation), and this
insight is very much implicited in the Derridean and Foucauldian
conceptions of interpretation as to the implicated grasp of projective-
insights in deconstruction and archaeology/genealogy knowledge-
reification–gesturing–in–

prospective psychologismic–apriorising/axiomatising/referencing–{of–
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging-disentailment–by}–postconverging–
entailment> respectively which by their underlying/organising implicited
‘projective-insights’/’epistemic-projection-in-conflatedness\(^1\)’ 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’/’epistemem-
projection-in-conflatedness ’–of-notional–deprocryptism-prospective-
sublimation)\(^{10}\) of the-very-same-immanent-existence/intrinsic–
reality/ontological-veridicality/-as-to-’human\textsuperscript{amplituding/formative–epistemicity}>totalising-purview-of-construal and thus de-
mentatively/structurally/paradigmatically effectively enabling the
construal of sublimating ’historiality/ontological-
eventfulness /ontological-aesthetic-tracing<\textsuperscript{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 \textsuperscript{79}presencing—
absolutising-identitive-constitutedness\textsuperscript{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 ’;\textsuperscript{so-
rather-enabled<by-a- nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
’epistemicity-relativism-determinism’}> and isms–conceptualisations
with a poor sense of the projective-insights/epistemic-projection-in-conflatedness\(^{13}\) of apriorising/axiomatising/referencing as of underlying/organising ‘relative-ontological-incompleteness’\(^{5}\)/relative-ontological-completeness\(^{87}\)


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’\(^{89}\) 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 sterile/anecdotal 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 awkwardnessof-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-sterile/anecdotal

imprimaturing

mystification/solemnity/gravity projected’ and so-fundamentally defeating
the

dimensionality-of-sublimating25-

fundamental

⟨<amplituding/formative>supererogatory~de-mentativeness/epistemicgrowth-or-conflatedness13/transvaluativerationalising/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 historially 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

46historiality/ontological-eventfulness38/ontological-aesthetic-tracing-

<perspective–ontological-normalcy/postconvergence-reflected‘epistemicity-relativism-determinism’> insight explicitly reflected and
elaborated herein as to the ontological-contiguity67—of-the-human-

243




limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment exercise is all about articulating its ‘historiality/ontological-eventfulness<ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected<epistemicity-relativism-determinism>' as to relative-ontological-completeness ontological-veracity while collectively taking pride in the collective advancement so-arising with the very first commitment of the intellectual being ‘a prior commitment to inherent knowledge above all else’ including above their very own theoretical/philosophical/thought postures as so-allowing for the full human knowledge-reification–gesturing<in–prospective-psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment potential as it is very often a relic/artifactual attachment to institutionally hallowed postures irrespective of the implications as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation that brings about the enculturation of strategies of
institutional self-preservation over prospective knowledge-reification—
gesturing—<in-
prospective_pyschologismic—apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity }

conflatedness —in—{preeconverging—disentailment—by}—postconverging—
entailment—, and in this regards ‘re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation—{imbued—
postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-
projection—in-conflatedness —‘of-notional—deprocrypticism—prospective-
sublimation) —relative-ontological-incompleteness
(relative-ontological-completeness

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

to human-and-social—expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism as of the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality
enabling the construal of sublimating ‘historiality/ontological-
eventfulness /ontological-aesthetic-tracing/<perspective—ontological-
normalcy/postconvergence—reflected—‘epistemicity—relativism-
determinism’ ‘ fundamentally reflects how prospective destructuring—
threshold-(uninstitutionalised-threshold /presublimating-desublimating-decisionality)-of-ontological-performance^{77}<including-virtue-as-ontology> of human^{56} meaningfulness-and-teleology^{9} are superseded by mere ‘projective-insights’/‘epistemic-projection-in-conflatedness^{11}’ as to the fact that there is no logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’^{101} for any prospective relative-ontological-completeness^{57} meaningfulness-and-teleology^{9} with logic rather being the inner working coherence/contiguity of any such a relative-ontological-completeness^{57} apriorising/axiomatising/referencing construct with the consequence that the prior relative-ontological-incompleteness^{58} meaningfulness-and-teleology^{9} logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative—disambiguated-‘motif-and-apriorising/axiomatising/referencing’^{101} is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for^{11} universal human ‘projective-insights’/‘epistemic-projection-in-conflatedness^{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^{56} as of human underlying ontological-commitment^{66} <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality–
mentating/structuring/paradigming –as-being-as-of-existential-reality>
non-positivising/non-rational-empiricism logical-basis/logic-as-derived-from—transversality<for-sublimating–existential—
eventuating/denouement—of-affirmative-and-unaffirmative—
disambiguated ‘motif-and-apriorising/axiomatising/referencing’ > and
disjointing/disparateness/disentailing logical-basis/logic—as-derived-from—transversality<for-sublimating–existential—
eventuating/denouement—of-affirmative-and-unaffirmative—
disambiguated ‘motif-and-apriorising/axiomatising/referencing’ >
(with regards to the apriorising/axiomatising/referencing construct of
meaningfulness-and-teleology) by ancient-sophists, medieval-scholastics and modern-day notional—pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing—as-to-
entailing—<amplituding/formative–epistemicity>totalising—in-relative-
ontological-completeness ) (to undermine prospective universalising-
idealisation, budding-positivism and postmodern-thought respectively)
and involving ‘their seeding-misprising ontological-bad-faith/inauthenticity~preconverging–de-
mentating/structuring/paradigming ’ that covertly and/or overtly project
respectively that afterall all the world that exists is-of-non-universalising-
sophistry or is-of-non-positivising-scholasticism or is-of-disjointed
notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation{blurring/undermining-of-prospective-
totalising-entailing—as-to-entailing—<amplituding/formative–
epistemicity> totalising—in-relative-ontological-completeness ) in
contempt of ‘relative-ontological-incompleteness’/relative-ontological-completeness (sublimating–referencing/registering/decisioning,–as-
self-becoming/self-conflatedness /formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normacy/postconvergence>) as to human-and-social–
expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism’;
human limited-mentation-capacity-deepening as of organic-knowledge more
critically involves ‘the requisite fundamental knowledge-reification—
gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity {}—
conflatedness ~in-[preconverging-disentailment-by]-postconverging-
entailment> point-of-departure’ as referencing/registering/decisioning
nascent-particular/incipient-and-material/technical-sublimations</blinded-to-their-relative-ontological-completeness — reference-of-
thought–devolving> by ‘their very own sublimating prospective/nascent
relative-ontological-completeness’/reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’ in order
to fulfil the requisite maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation for effective
theoretical–conceptual–operant conceptualisation enabling ‘sublimating
supererogatory–unbeholdening-conflatedness’/historicity/ontological-
eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’> (and so over referencing/registering/decisioning such nascent-particular/incipient-and-material/technical-sublimations)


historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’), and in this respect the institutionalised intellectual practice of any given registry-worldview/dimension failing to reflect ‘the fundamental knowledge-reification–gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-

attendant–ontological-contiguity ~educed–

existentialising/contextualising/textualising-contiguity |

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

entailment> point-of-departure of prospective/nascent relative-ontological-completeness

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—
devoid-of-attendant—ontological-contiguity
existentialising/contextualising/textualising-contiguity’s—reifying-or-
elucidating-of ‘prospective-relative-ontological-completeness’—so-
rather-enabled—by-a nonpresencing-divulging-of-momentous
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–
‘epistemicity-relativism-determinism’> and isms—conceptualisations and
so in lieu of grasping the projective-insights for drawing sublimating
‘relative-ontological-incompleteness’ /relative-ontological-
completeness (sublimating—referencing/registering/decisioning—
self-becoming/self-conflatedness /formative–supererogating-
<projective/reprojective—aestheticising-re-motif—and—apriorising/re-
axiomatising/re-referencing,——in-perspective—ontological-
normalcy/postconvergence>) as to human-and-social—
eXpectations/anticipations—metaphoricity—as—rede-
mentating/restructuring/reparadigming—psychologism
), and in many ways such presublimating mental-reflex as of mere institutional
preeminence pretense of integrating such nascent-particular/incipient-
and-material/technical-sublimations—<blinded-to-their-relative-
ontological-completeness — reference-of-thought—devolving> is not
digression in epistemic-totalisingly—resubjecting the collective and individual mortals that we are (however the emotional-involvement as succumbing to temporal impulses is exactly what leads to relic/artifactual conceptions of knowledge bent on institutional self-preservation rather than attending to prospective aporeticism-overcoming/unovercoming), there can’t be any pretense as of vague human-subpotency temporal purposes to compromise knowledge as to the fact that only the ‘affirmation as of sublimating veracity’ or ‘unaffirmation as of desublimating impertinence’ reflects organic-knowledge as to its requisite

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

sublimating ontological-good-faith/authenticity postconverging-de-
mentating/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-
mentating/structuring/paradigming as the latter is nothing but a
circular process that only ends up degrading knowledge into falsehoods
as individual supererogatory–shallowness or supererogatory–
profoundness inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—

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

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

supposedly-
apriorising-in-
conviction-as-to-
profound-
supererogation

antiakrasiatic—maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation—<as-to-
'istoriality/ontological-eventfulness'/ontological-aesthetic-tracing—
<perspective-ontological-normalcy/postconvergence-reflected-
completeness—
'epistemicity-relativism-determinism',>

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

(<amplituding/formative> supererogatory/ de-mentativeness/epistemic-
meaningfulness and teleology

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

\[^{56}\]

construed as <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought\^{9}\text{devolving-as-of-instantiative-context}>—meaningfulness-and-teleology^\text{—as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to—'human<amplituding/formative–epistemicity>totalising–purview-of-construal' for inducing intelligibility, such that the reification issue/problem with meaningfulness-and-teleology\^{9} is rather derivational as of human relative ontological-performance^\text{—<including-virtue-as-ontology> as of ‘various relative-ontological-completeness\^{9}–of–reference-of-thought’ in reflecting meaningfulness-and-teleology\^{9} 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^\text{—sublimating–nascence,-disclosed-}

metaphoricity57 metaphoricity as evolving-and-devolving—<amplituding/formative-epistemicity>totalising-conception-of attendant-ontological-contiguity~educated-existentialising/contextualising/textualising-contiguity -in-elucidation-or-reification’, construed ultimately as of the crossgenerational superseding of any given registry-worldview/dimension

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-
psychologism~apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–
supererogating>)’ 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 ^meaningfulness-and-teleology’ routing ontologically-
hegemonising-narrative 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-
onological-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 ^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>)’ applies likewise in ‘affirming relative existence-
unpromisingly sublimating – nascence, disclosed from prospective epistemic digression sublimating validation / desublimating invalidation implications of universalisation over base institutionalisation, positivism rational empiricism over universalisation, and prospectively notional 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 contingency ~ educed existentialising contextualising textualising contingency } conflatedness in preconverging disentailment by postconverging entailment in self becoming self conflatedness / formative supererogating arises because of prior relative ontological incompleteness shiftiness of the self associated with human sovereign constructs in amplituding formative episemicity totalising self referencing syncretising circularity interiorising akrasiatic drag which can naturally be overcomed by human insight of its limited mentation capacity implications and as requiring knowledge construct specialisms involving human deferential formalisation transference to perceived significant others with respect to such specialisms limited mentation capacity deepening resources and talent focussing for knowledge reification gesturing in prospective psychologismic apriorising axiomatising referencing {of attendant ontological contingency ~ educed existentialising contextualising textualising contingency }
confounded -in-[preconverging-disentailment-by]-postconverging-entailment+, but then sophistic/pedantic dispositions as of social-stake-contention-or-confliction in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the 'ontological-veracity of human <amplituding/formative>\(^8\) wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-`nondescript/ignorable–void ` with-regards-to-prospective-apriorising-implications}> as of propositional-convincing-of-dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }— conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>\(^\prime\) to undermine such ‘prospective \(^9\) meaningfulness-and-teleology\(^\prime\) routing ontologically-hegemonising-narrative\(^\prime\) 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 ~educated-
existentialising/contextualising/textualising-contiguity {
conflatedness ~in-}preconverging-disentailment-by}postconverging-
entailment,~in-self-becoming/self-conflatedness }formative-
supererogating> in relation with <amplituding/formative>\textsuperscript{8} wooden-
language\textsuperscript{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology ~as-of}‘nondescript/ignorablevoid’~with-regards-to-
prospective-apriorising-implications\textsuperscript{>)} but rather is in an
enlightening/educating deferential-formalisation-transference posture of
‘prospective \textsuperscript{5}\textsuperscript{meaningfulness-and-teleology}\textsuperscript{99} routing ontologically-
hegemonising-narrative \textsuperscript{7} as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’, and this relation between flawed
sophistic/pedantic social-stake-contention-or-confliction encouraging of
\textsuperscript{<amplituding/formative>\textsuperscript{8} wooden-language\textsuperscript{imbued—averaging-of-
ought-<as-to-leveling/ressentiment/closed-construct-of—}
meaningfulness-and-teleology ~as-of}‘nondescript/ignorablevoid’~with-
regards-to-prospective-apriorising-implications\textsuperscript{>)} propositional-
convincing-of-dialogical-equivalence\textsuperscript{<as-to-
psychologism~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity \textsuperscript{—
conflatedness ~in-}preconverging-disentailment-by}postconverging-
entailment,~in-self-becoming/self-conflatedness }formative-
supererogating> in \textsuperscript{51} incrementalism-in-relative-ontological-
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment> in inducing the \textsuperscript{103} universal-transparency \<transparency-
of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising-in-relative-ontological-completeness } of the
prospective registry-worldview/dimension "foregrounding_
(postconverging-narrowing-down-sublimation-as-to-'existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation '-in-
reflecting-'immanent-ontological-contiguity ';--as-operative-
notional-deprocrypticism) as of its construction-of-the-Self" from whence
its devolving specialisms/profound knowledge-construct can then be
socially engaged in deferential-formalisation-transference undermining
sophistry, and so in the sense that it is only because by-and-large every
modern human construction-of-the-Self is positivistic/rational-empirical
as of \"reference-of-thought-level that the possibility of devolving
specialisms/profound positivistic knowledge-construct can arise (without
the possibility of its sophistic/pedantic social-stake-contention-or-
confliction undermining with regards to eliciting non-positivism,
supernaturalism, etc. \<amplituding/formative>\"wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of- meaningfulness-and-teleology -as-of-
'nondescript/ignorable–void '–with-regards-to-prospective-apriorising-
implications>)) even when the vast majority of humans never have a
thorough grasp of any specifically given specialism/profound positivistic knowledge-construct say modern medicine, physics, social science, etc., and likewise the sophistic/pedantic difficulty facing the prospective possibility of notional–deprocrypticism as it is prospectively reflective of our present positivism–procrypticism uninstitutionalised-threshold 02 lies in the fact that it is highly liable to present social-stake-contention-or-confliction procrypticism–or–disjointedness-as-of reference-of-thought sophistry ‘flawed encouraging of propositional-convincing-of-dialogical-equivalence’<as-to-

psychologismic–apriorising/axiomatising/referencing–{of-attendant–
onthological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }–
conflatedness -in {preconverging-disentailment-by}–postconverging-
entailment,-in-self-becoming/self-conflatedness {formative–
supererogating> <amplituding/formative>8wooden-language>~imbued–
averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–

neuterising
neuterising—ascriptivity/ascription-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

neuterisation

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\textsuperscript{60} <conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{61}—of-the-human-institutionalisation-process\textsuperscript{68} epistemic-ricochetting/transepistemicity 'foregrounding _entailment_ 
\textit{(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\textsuperscript{96} <as-to-perspective–ontological-
normalcy/postconvergence-implied–prospective-aporeticism–
overcoming/unovercoming\textsuperscript{98} >', a 'prior registry-worldview/s/dimension's
nondescript/ignorable–void as of its ontologically-flawed
preconverging/dementing\textsuperscript{20}–qualia-schema' refers to the fact that no
registry-worldview/dimension going by its relative-ontological-
incompleteness\textsuperscript{18} as of prior registry-worldview/dimension epistemic
perspective is representatively cognisant-and-integrative of its
meaningfulness-and-teleology\textsuperscript{99} as of its prospective destructuring-
threshold–(uninstitutionalised-threshold _/presublimating–
desublimating-decisionality)–of-ontological-performance –<including-
virtue-as-ontology> implied/appreciable preconverging/dementing\textsuperscript{20} –
qualia-schema (so-reflected as from the prospective registry-
worldview/dimension in relative-ontological-completeness\textsuperscript{97} epistemic
perspective), as it rather reproduces circularly its 'prior registry–
worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing\[20\]–qualia-schema’ over any such prospective registry-worldview’s/dimension’s veridically implied/appreciable preconverging/dementing\[20\]–qualia-schema representation of the prior registry-worldview’s/dimension’s destructuring-threshold\[20\]-{uninstitutionalised-threshold /presublimating-desublimating-decisionality}\[20\]–of-ontological-performance \(<\{\text{including-virtue-as-ontology}\}\), with the implication that the ‘destructuring-threshold\[20\]-{uninstitutionalised-threshold /presublimating-desublimating-decisionality}\[20\]–of-ontological-performance \(<\{\text{including-virtue-as-ontology}\}\) preconverging/dementing\[20\]–qualia-schema’ respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our \[27\] procrypticism–or–disjointedness-as-of- reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness\[27\]-by-reification/contemplative-distension\[27\]) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, \[102\] universalisation, positivism and notional–deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness\[27\]-by-reification/contemplative-distension\[27\]) 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\[20\]–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-ricochet/transepistemicity) dimensionality-of-sublimating


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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 \langle\text{amplituding/formative}\rangle ~\text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation}, implies the prospective registry-worldview/dimension in relative-ontological-completeness\(^7\) is of superseding value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness\(^7\) so-reflected as of ‘the ontological-contiguity’—of-the-
human-institutionalisation-process\(^8\) (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity)
dimensionality-of-sublimating\(^7\)
\langle\text{amplituding/formative}\rangle ~\text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation} as to difference-conflatedness\(^1\) —as-to-totalitative-
reification-in-singularisation\langle\text{as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing}\rangle —as-veridical-epistemicity-relativism-
determinism, induced ‘prospective intemporal-as-ontologically-
veridical/ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality parrhesiastic seeding-promise of
reasoning-through/messianic-reasoning ‘meaningfulness-and-teleology’ as equivalence/correspondence antiakrasiatic-aspiration ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) over the prior registry-worldview’s/dimension’s destructuring-threshold \( \langle \text{uninstitutionalised-threshold} \rangle \) of ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) ‘presencing—absolutising-identitive-constitutedness’ /identitive-constitutedness ‘as—‘epistemic-totality’ ‘-dereification-in-dissingularisation’ as—to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness >—as-flawed-epistemicity-relativism-determinism induced ‘temporal/sophistic-as-onto-logically-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—antiakrasiatic-aspiration-ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \) ‘;\\n
with the above reflecting the fact that originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as outcome/outfit/shell—construedhistorically—as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation is rather a ‘secondnatured positive-opportunism—of-social-functioning-and-accordance’ implied mechanical-knowledge’ but then the very possibility for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing of prospective reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation (as to when ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency/sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is implied), lies with the organic-knowledge reconstrual of anamnesis as of ‘the ontological-contiguity—of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating—(<amplituding/formative>supererogatory–de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to difference-conflatedness/–as-to-totalitative-
reification-in-singularisation,<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-
determinism’, induced ‘prospective intemporal-as-ontologically-
veridical/ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality parrhesiastic seeding-promise of
reasoning-through/messianic-reasoning ‘meaningfulness-and-teleology’
as equivalence/correspondence antiakrasiatic-aspiration ontological-
performance/<including-virtue-as-ontology> ‘;¶ and it is herein that the
notion of construction-of-the-Self is central as to the implication that
meaningfulness-and-teleology/ontological-performance/<including-
virtue-as-ontology> involves ‘direct bilateral relationship of appropriate
collection-of-the-Self for appropriate cognizance-and-integration of
prospective relative-ontological-completeness’ "meaningfulness-and-
television" in order for the upholding of anamnesis (as to when ecstatic-
existence-as-transcendental-signifier—becoming-spontaneity-
implications reflected as existence-potency—sublimating—nascence.-
disclosed-from-prospective-epistemic-digression from such human-
subpotency prior reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation is implied), as to the
fact that with regards to social-stake-contention-or-confliction the prior
registry-worldview’s/dimension’s prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation <amplituding/formative> wooden-language, (imbued—
temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing —narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology) at its destructuring-threshold
{uninstitutionalised-threshold /presublimating—desublimating-
decisionality}—of-ontological-performance).<including-virtue-as-
ontology> cannot uphold/uptake the prospective registry-
worldview’s/dimension’s "meaningfulness-and-teleology" as it rather
engages with such prospective knowledge in complexification of its prior
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation <amplituding/formative> wooden-
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{ as to difference-conflatedness}^{1}\text{-as-to-totalitative-reification-in-singularisation}^{<\text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}>\text{-as-veridical-epistemicity-relativism-determinism}}\text{, wherein the ascetically implied metaphoricity}^{2}\text{ as of the prospective registry-worldview/dimension, by its prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective construction-of-the-Self, induces ‘value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness}^{2}\text{ ‘meaningfulness-and-teleology}^{9}\text{’ thus overriding the ‘prior registry-worldview’s/dimension’s nondescript/ignorable—void as of its ontologically-flawed preconverging/dementing}^{2}\text{—qualia-schema’ with regards to its destructuring-threshold\{uninstitutionalised-threshold /presublimating-desublimating-decisionality\}—of-ontological-performance}^{2}\text{-<including-virtue-as-ontology>, such that a}^{<\text{amplituding/formative}\rangle^{\text{wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}}\text{ simply speaks of a registry-worldview’s/dimension’s}^{<\text{amplituding/formative}\rangle^{\text{dimensionality-of-sublimating}}}\)
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-normalcy/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—sublimating—nascence,—disclosed-from-prospective-epistemic-digression or existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality;

nonpresencing.—<perspective—ontological-normalcy/postconvergence>
speaks to the transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity that is ecstatic-existence as phenomenologically reflecting existence—as-sUBLIMATING-withdrawal,-eliciting-of-prospective-supererogation both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance)-<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity and desublimating notional-discontiguity/epistemic-discontiguity as of human limited-mentation-capacity-deepening implications) and signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence) so-construed as reflexivity-in-ecstatic-existence, and critically in this regards reductionist conceptions will wrongly tend to imply ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ supersedes the ‘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-
prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}–

conflatedness \}–in\{preconverging-disentailment–by\}–postconverging-entailment\rangle and with such reductionisms rather inducing \{presencing—absolutising-identitive-constitutedness\} as to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—attendant–ontological-contiguity\}–~educed–existentialising/contextualising/textualising-contiguity\}—poor and
relic/artifactual conceptions of knowledge that poorly contemplates of
human limited-mentation-capacity-deepening\} implications, and so as
‘failing to override apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}–
constitutedness ~in–preconverging-entailment with
apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity \}–conflatedness \}–in\{preconverging-disentailment–by\}–
postconverging-entailment as the latter enables ‘relative-ontological-
incompleteness\} /relative-ontological-completeness\}\langle
{sublimating–referencing/registering/decisioning.—as-self-becoming/self-
conflatedness /formative–supererogating—<projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence\rangle } as
to human-and-social–expectations/anticipations—metaphoricity\}–as-
red-mentating/restructuring/reparadigming—psychologism° to be
drawn in keeping tab of existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation° 'both as signifier-as-to-transcending
(speaking of human-subpotency ontological-performance° -<including-
virtue-as-ontology> perspective of the changing transcendence-and-
sublimity of existence reflected as to sublimating notional-
contiguity/epistemic-contiguity° and desublimating notional-
discontiguity/epistemic-discontiguity° as of human limited-mentation-
capacity-deepening° implications) and signified-as-to-immanency
(speaking of ontological-contiguity° perspective of the unchanging
immanency of existence as oneness-of-ontology as to the coherence
underlying the very possibility for construing-and-reconstruing of
intelligibility in existence') so-construed as reflexivity-in-ecstatic-
existence;¶ the failure to adopt such a nonpresencing-<perspective–
onological-normalcy/postconvergence>
apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—confatedness° in {preconverging disentailment by}—
postconverging entailment construal (underlined by human limited-
mentation-capacity-deepening° as to attendant–ontological-
contiguity° ~educed–existentialising/contextualising/textualising-
contiguity° ‘implied <amplituding/formative-
epistemicity> totalising–renewing-realisation,-re-perception,-re-thought-
in-epistemic-confatedness s of ontological-contiguity°’) is critically
associated with °° presencing—absolutising-identitive-constitutedness°°
...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
care concerned by 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-reflected-epistemicity-relativism-determinism’ and rather so as
successive <amplituding/formative-
epistemicity>totalising/circumscribing/delineating profound-and-
contiguous knowledge-reification-gesturing-in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by]~postconverging-
entailment> and 'not any naïve shallow-minded comparison of
commonality of 'isms–conceptualisations mere conceptual-patterning-
as-devoid-of-attendant–ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity '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'>] failing priorly to disambiguate
the successive knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ⟩-
conflatedness -in-{preconverging-disentailment-by}–postconverging-
entailment> across-the-times as preceding-and-framing any given
corcepts' like failing to realise that the ‘notion of time in physics’ priorly
speaks to different physics ‘knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ⟩-
conflatedness -in-{preconverging-disentailment-by}–postconverging-
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-
'epistemicity-relativism-determinism' 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–<in-
prospective_psychologism>–apriorising/axiomatising/referencing–of-
attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity {~educed–
conflatedness ~in–{preconverging-disentailment–by}–postconverging–
entailment} in ontological-contiguity' in reflection of attendant–
ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity as of ‘relative-
ontological-incompleteness /relative-ontological-completeness
{sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–in-perspective–ontological-normalcy/postconvergence} as
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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—fors—conceptualisation) for reflecting ‘relative-ontological-incompleteness’ /relative-ontological-completeness’

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—

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—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—
conflicatedness -in-[preconverging-disentailment-by]-postconverging
entailment> in ontological-contiguity\'' in reflection of attendant-
ontological-contiguity -~educed-
existentialising/contextualising/textualising-contiguity\(\dagger\) as of \"relative-
ontological-incompleteness\" /relative-ontological-completeness\(\dagger\)
(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\(\rangle\) as

to human-and-social–expectations/anticipations—metaphoricity\(\dagger\) –as-
rede-mentating/restructuring/reparadigmng–psychologism\(\rangle\) as
reflecting \"<amplituding/formative–
epistemicity\rangle\rangle\rangle totalising/circumscribing/delineating attendant–
ontological-contiguity -~educed-
existentialising/contextualising/textualising-contiguity\(\dagger\)
\(\dagger\) foregroundering _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}) in
elucidating ontological-contiguity -<as-from-prospective-ontological-

normalcy/postconvergence-epistemic-or-notional–projective-
perspective\(\rangle\)’ prompted derivation/delineation/disambiguation of
conceptualisations in apriorising-conflicatedness \(\dagger\)-as-to-difference (over-
and-undermining apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -~educed–
existentialising/contextualising/textualising-contiguity\)

constitutedness\(\in\) preconverging entailment as-to-absolutising-identity) with regards to the conceptual ‘overcoming of metaphysics-of-presence-(implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness\) intermediating-ascriptivity or

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

\(<\text{including-virtue-as-ontology}\) at uninstitutionalised-threshold in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint’ and so-construed as human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-

‘notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ‘–existentialism-form-factor), so-

underscored by human limited-mentation-capacity-deepening as of ‘dementation (supererogatory–ontological–de-mentation-or-dialectical–de-

mentation—stranding-or-attributive-dialectics) implied

‘notional–symmetrisation-<as-to-symmetrisation-by-desymmetrisation-
in-reflecting-postconverging-or-dialectical-thinking—by-preconverging-or-dementing-perspectives-of-human—meaningfulness-and-teleology>


| mean | sublimation/sublimation, as-to-the—redounding/wavering/waveforming—of-their-referencing-and-their—
| mean | devolved-referencing-imbued-ontological-performance —<including-virtue-as-ontology> at uninstitutionalised-threshold\(^{10/2}\) as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness\(^9\)/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—

‘epistemicity-relativism-determinism’ possibilities’).\(|\) thus in the bigger
scheme of things, the more thoroughly profound/fundamental deprocripticism—or—preempting—disjointedness-as-of reference-of thought issue is about the ontological-contiguity (as of ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant—ontological-contiguity~educed—
estentialising/contextualising/textualising-contiguity)

‘foregrounding _ entailment{(postconverging–narrowing-}
down–sublimation-as-to ‘existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation ‘-in-reflecting ‘immanent-
ontological-contiguity ~as-operative-notional–deprocrypticism) in
elucidating ontological-contiguity <as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-
perspective>) of assertions/claims articulated in today’s
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 )}
institutional-being-and-craft ladened (beyond-the-consciousness-
awareness-teleology<–in–preconverging–existential-extrication-as-of-
existential-unthought> ) with sophistic strategies of empty/vague process
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, vague sensibility/decorum-drivenness, providing credence to frivolity over equanimity, emotional gimmickiness/manipulation as well as surreptitious practices of perfidious/double-dealing/betraying as to ‘dilutive/drowning and sabotaging imposturing/jumbling/sleight in undermining prospective genuine knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness ~in{preconverging-disentailment–by}–postconverging-entailment>’ for agenda-driven deceitful/dastardly/scheming purposes in proximity with deceptive supposedly objectively mediative institutions, and so as to underlying ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming inducing a social intellectual impotency undermining the supposed purpose of veridically cumulating/expanding the breadth of human knowledge as to an intellectual potency that never/hardly comes but for its institutional-being-and-craft human-subpotency agency (in disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity ') substituting for and in many ways not exposed to the sublimating-validation/desublimating-invalidation of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, so-associated with sycophantic beholdenness to socially dominant vested-interests/actors reflecting an underlying overall
procrypticism–or–disjointedness-as-of-reference-of-thought


notional—deprocrypticism) and strictly-defined as of ‘notional—deprocrypticism originariness-parrhesia,—as—spontaneity-of-aestheticisation—

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

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

<implied—self-assuredness—of—ontological-good—faith/authenticity—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
<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant—ontological-contiguity‘—educed—existentialising/contextualising/textualising-contiguity(/)
<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation‘(‘and so over prior positivism—procrypticism—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment~

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

construed-as ‘mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,—that-is-not-of-
preempting—disjointedness-as-of—reference-of-thought,—as-to-
‘<amplituding/formative–epistemicity> growth-or-
conflatedness~/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding—mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ given ‘relative
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect—immanentontological-contiguity ’ as to prior
descalarising totalisingly—disentailing—discretion/whim-of-thought of
individuals—suboptimal instigative potency as of human
notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective—ontological-normalcy/postconvergence>
accordioning—(as-of-varying-individuations-contextually-

transversedesublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
developed-referencing—imbued-ontological-performance—<including—
virtue-as-ontology⟩ at its given/defined uninstitutionalised-threshold ontologically-deficient epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation'), with the 'deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
prospective-psychologismic—apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity — conflatedness —in—(preconverging-disentailment—by)—postconverging—

entailment> as of ‘the full ontological implications of full human limited-
mentation-capacity-deepening' as to its deepest/most-profound
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)’ thus
speaking to deprocrypticism requisite de-
mentative/structural/paradigmatic delineation of both the existentially
textualised ‘sublimating ontological-good-
faith/authenticity’—postconverging—de-
mentating/structuring/paradigming’ underlying intemporal ontological-
performance’—including—virtue—as—ontology’ (as of dimensionality-of-
sublimating’—(amplituding/formative—supererogatory—de-
mentativeness/epistemic-growth—or—conflatedness/transvalutative-
ralisating/transepticism/anamnestic—residuality/spirit—drivenness—
equalisation) profound dispensing—with—immediacy—for—relative—
ontological—completeness’—by—reification/contemplative—distension’
projected apriorising/axiomatising/referencing—psychologism’ and
‘desublimating ontological—bad—faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming’ underlying temporal ontological-
performance’—including—virtue—as—ontology’ (as of dimensionality-of—
desublimating—lack—of’—(amplituding/formative—supererogatory—de—
 projected apriorising/axiomatising/referencing–psychologism)
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity –in {[preconverging-disentailment by] postconverging-
entailment> imbeded

implied reference-of-thought—categorical-imperatives/axioms/registry-teleology

and critically so, as to the fact that

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

—conceptualisation rather speaks of 'one long continuous whole

of human originariness-parrhesia,—as—spontaneity-of-aestheticisation as

of notional—deprocrypticism’ (reflecting ‘relative-ontological-

incompleteness’/relative-ontological-completeness

(sublimating—referencing/registering/decisioning,—as—self-becoming/self-

conflatedness—formative—supererogating—<projective/reprojective—

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

referencing,—in—perspective—ontological-normalcy/postconvergence>) as

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

rede-mentating/restructuring/reparadigming—psychologism”) which as

guiding spirit no huma prospective apriorising/axiomatising/referencing—

conceptualisation can pretend to ignore-and-override without falling into

perversion of meaningfulness-and-teleology as to notional—pedantising/muddling/formulaic-hollowing-out—in-

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

totalising-entailing—as-to-entailing—amplituding/formative—

epistemicity>totalising—in-relative-ontological-completeness} by mere-

formulaic—methodologising/mutualising/organising/institutionalising the

human-subpotency

< preconverging—motif-and—
apriorising/axiomatising/referencing—in-imbuing > existentialising—
enframing/imprintedness—as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) in gimmickiness/desublimation, as supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
of-existence’s—sublimating—nascence—as-of-its-coherence/contiguity’ or
‘seeding-misprising of reasoning—from-results/afterthought
meaningfulness-and-teleology as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
performance’—<including-virtue-as-ontology>’ (as the latter conception
with regards to the notional—deprocrypticism of the ontological-
contiguity—of-the-human-institutionalisation-process reflects the fact
that meaningfulness-and-teleology is much ‘more profoundly than just
about projected reproducibility—mathesis/motif/thrownness-disposition,—
as—reproducibility-of-aestheticisation, which at uninstitutionalised-
threshold actually involves <amplituding/formative—
epistemicity>—totalising—self-referring—
syncretising/circularity/interiorising/akrasiatic-drag

<amplituding/formative>—wooden-language—(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging—
or—dementing—narratives—of-the—reference-of-thought—categorical—
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 universal-transparency

(transparency-of-totalising-entailing-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) of any prospective knowledge-reification-gesturing—<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }

conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> as to positive-opportunism—of-social-functioning-and-accordance ’ as wrongly and seemingly implying that if such prospective knowledge-reification—gesturing—<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }

conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> untenable constraining and positive-opportunism—of-social-functioning-and-accordance ’ doesn’t avail then the human-being is enabled/entitled for corresponding intellectual-and-moral irresponsibility notwithstanding the fact that the possibility for all prospective knowledge-reification—gesturing—<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }

conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> arises as of ontological-good-faith/authenticity reasoning—
through/messianic reasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold doesn’t imply the given presencing—absolutising-identitive-constitutedness is the ontologically-veridical framing for reconstruing human ontological-performance even as it is the apriorising/axiomatising/referencing—psychologism/mental-schema since it is fundamentally about overcoming the latter’s <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of prospective secondnaturening institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification—gesturing—prospective_psycho-logismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity —educed— existentialising/contextualising/textualising-contiguity → conflatedness —in—{preconverging—disentailment—by}—postconverging—entailment— into strategies of social-chainism/social-influence and effectively the possibility for all prospective human sublimation-over-desublimation rather implies the possibility for human solipsistic first nature superseding and overriding of any given presencing—absolutising-identitive-constitutedness with re-originary—as—unenframed/unbeholdening/outlier-conceptualisation—imbued—postconverging/dialectical-thinking —‘projective-insights’/‘epistemic—projection-in-conflatedness —of-notional—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~succession of registry-worldviews/dimensions reflecting holographically–conjugatively-and-transfusively~the ontological-contiguity~of-the-human-institutionalisation-process with genuine knowledge ever always about adopting an uncompromising bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity~as to its self-contained intemporal purpose as of the very defining tradition of all such historiality/ontological-eventfulness/ontological-aesthetic-tracing~perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism~ sublimation-over-desublimation so-construed as intellectualism with respect to the fact that there can’t be any ontology/science where any mortal by mere status and influence can be excepted directly or indirectly from ontological analysis implications as this then de-mentatively/structurally/paradigmatically defines how the supposed ontology/science is bound to flop theoretically–conceptually–operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual–function/posture wherein socially dominant vested-interests/actors come to surreptitiously assume 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\textsuperscript{77} social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-constructs or postlogism\textsuperscript{77} 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 dementatively/structurally/paradigmatically preserve the possibility of an ontology/science and so notwithstanding any sophistic disposition to elicit <amplituding/formative>\textsuperscript{8} wooden-language\textsuperscript{8} (imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>\textsuperscript{8}) as of<br/><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 \textsuperscript{38}historiality/ontological-eventfulness /ontological-aesthetic-tracing<\textsuperscript{25}⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩ aestheticisation–and–aestheticisation-towards-ontology’ as to dimensionality-of-sublimating
\textsuperscript{(amplituding/formative) supererogatory–de-mentativeness/epistemic-
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and wrongly and
defectively decontextualising enlightenment thought into the present as of
disparateness-of-conceptualisation-

failing-to-reflect-‘immanent-ontological-contiguity’ that fail the
notional-deprocrypticism/foregrounding_entailment-

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\footnote{67} in
reflection of attendant-ontological-contiguity\footnote{67}–educed–
existentialising/contextualising/textualising-contiguity\footnote{40} such that there is
hardly any notional–disjointedness of the
assertions/claims/conceptualisations as validating their ontological-
veracity');\footnote{67} and to perfectly understand what is meant by ‘equalisation of
all \footnote{46}historiality/ontological-eventfulness\footnote{38}/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–

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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<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated ‘motif-and-apriorising/axiomatising/referencing’ >
inherent to any relative-ontological-incompleteness\textsuperscript{18} registry-worldview/dimension validating its prospectively projected relative-ontological-completeness\textsuperscript{17} registry-worldview/dimension but rather an ‘aporeticism–overcoming/unovercoming supererogating ontological-performance’\textsuperscript{9}–\langle\text{including-virtue-as-ontology}\rangle’ as to projective-insights/epistemic-projection-in-conflatedness\textsuperscript{13} of apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological-incompleteness’\textsuperscript{9} /relative-ontological-completeness’\textsuperscript{16}


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

growth-or-conflatedness / transvalutative-rationalising/transeptistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to existence—as sublimating-withdrawal, eliciting-of-prospective-supererogation\textsuperscript{[6]} 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—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’ as amplituding/formative supererogatory-de-mentativeness/epistemic-growth-or-conflatedness / transvalutative-rationalising/transeptistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to existence—as sublimating-withdrawal, eliciting-of-prospective-supererogation\textsuperscript{[6]} 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’>) aporeticism overcoming/unovercoming as to human limited-mentation-capacity-deepening -(<amplituding-formative–epistemicity>totalisingly–as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ) so-underlied herein as to dementation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), is what today underlies the misanalysis/overemphasis of say Humean or Kantian philosophy as if of differently evolved framing to Descartes’s thinking-proposition thus leading to their positivism/rational-empiricism relative presencing—absolutising-identitive-constitutedness<sup>79</sup> <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-parhesis,—as—spontaneity-of-aestheticisation for prospective philosophical framing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<sup>66</sup> 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 historicality/ontological-eventfulness/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/recomposuring—attendant-ontological-contiguity-successive registry-worldviews/dimensions aporeticism overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening towards originariness/origination—(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) as notional—deprocrypticism in overcoming any relative presencing—absolutising-identitive-constitutedness and so no different from say human aporeticism self-surpassing associated with construing what-matter-is-made-up-of as of the succession of such defining questioning and answers across registry-worldviews/dimensions even if just as with overall existence concerning overall human meaningfulness-and-teleology what-matter-is-made-up-of equally remains immanently the same all along but for human aporeticism overcoming/unovercoming implications of limited-mentation-capacity-deepening pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern-day and future developments of physics and so as to the physics
the ontological-good-faith/authenticity—postconverging-de-
mentating/structuring/paradigming in the light of our present human
limited-mentation-capacity-deepening aporeticism
overcoming/unovercoming context so-reflected as our prospective
procrypticism—or—disjointedness-as-of— reference-of-thought human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and this is what crucially
explains the ontological-normalcy/postconvergence epistemic-projection
perspective of analysis assumed herein as to our prospective
procrypticism—or—disjointedness-as-of— reference-of-thought
aporeticism resolvable as of depcrypticism—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 supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) with regards to human knowledge-reification—gesturing—
in-prospective psychologismic—apriorising/axiomatising/referencing—
<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }=
conflatedness ~in-{preconverging-disentailment by}~postconverging-
entailment> categorical-imperatives/axioms/registry-teleology
notional-
notional-contiguity/epistemic-contiguity><profound-supererogation of-
mentally-aestheticised~postconverging/dialectical-thinking –qualia-
schema>-fin-’mutual
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
virtue-as-ontology>–as-to- reference-of-thought- devolving-level-as-implying-differing-
aposteriorising/logicising/deriving/intelligising/measuring}> notional-
contiguity/epistemic-contiguity><profound-supererogation of-mentally-
aestheticised~postconverging/dialectical-thinking –qualia-schema> (as
of such ‘mutual
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment –for–conceptualisation’) rather speaks to difference-in-kind/difference-in-aposteriorising-orlogicising;¶ and finally, as-of-the-epistemic-veracity-implications-forknowledge-construal as implied with ‘the-specific-notional-contiguity/epistemic-contiguity<profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-
thinking —qualia-schema>–of-ontological-contiguity’; notional-
contiguity/epistemic-contiguity<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking —qualia-schema>

speaks-of-the-epistemic-normalcy-and-ontological-normalcy/postconvergence-perspective-of-analysis

notional-discontiguity/epistemic-discontiguity<between—prior-shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing —
qualia-schema_and_prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking —qualia-schema>

(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).¶
reflect-ontological-contiguity - in preconverging-existential-extrication as-of-existential-unthought-as-in-dimensionality-of-desublimating-lack of - (⟨amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation))

ontological-bad-faith/inauthenticity ~ preconverging-de-
mentating/structuring/paradigming-⟨seeding/incipient–shallow-
(preconverging–supererogation)-as-mentally-aestheticised–preconverging/dementing–
de-qualia-schema⟩-⟨as-of-formative-thrownness-projective-
mentating/structuring/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-commitment human supposedly coherent ontological-commitment-⟨implied—self-
assuredness-of-ontological-good-faith/authenticity ~ postconverging–de-
⟨implied—self-
assuredness-of-
ontological-good-
faith/authenticity -postconverging-
reflected-‘epistemicity-relativism-determinism’⟩ (in reflecting the
accrued transcendence-and-sublimity/sublation/supererogatory-de-
mentativity underlying the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} so-constrained by existence-potency \textsuperscript{39}—sublimating–nascent,-disclosed-from-prospective-epistemic-digression), otherwise construed as ‘prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity percolation-channelling-\textless in-deferential-formalisation-transference\textgreater as-to-social/institutional/conceptual-constructs

formation/establishment/superseding–metaphoricity\textsuperscript{17}, and so as of ‘relative-ontological-incompleteness\textsuperscript{97}/relative-ontological-completeness'\textsuperscript{87}—\textless sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness\textsuperscript{13}/formative–supererogating-<projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-normalcy/postconvergence\textgreater as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{57}—as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} of nonextricatory firstnaturedness\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation in ‘prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence\textless as-to-psychologismic~apriorising/axiomatising/referencing–\text{of-attendant–ontological-contiguity }\textsuperscript{\textcircled{~educed–existentialising/contextualising/textualising-contiguity}{\textcircled{~educed–}}

conflatedness—in–\text{of-preconverging-disentailment–by}–postconverging–entailment–in-self-becoming/self-conflatedness\textsuperscript{13}/formative–
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 ~educated–
existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by} postconverging-
entailment, in-self-becoming/self-conflatedness /formative–
supererogating> (as to its naïve pretence of mere logical convincing
rather tha prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity implications) as the
prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—

psychologism—apriorising/axiomatising/referencing—{of-attendant—
onological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging—disentailment—by}—postconverging—
entailment.—in-self-becoming/self-conflatedness /formative—
supererogating> as of prior reproducibility—mathesis/motif/thrownness—
disposition,—as—reproducibility—of-aestheticisation (especially as
prospectively susceptible at the uninstitutionalised-threshold / to human
temporality /shortness <amplituding/formative>\"wooden-language-
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed—
construct—meaningfulness—and—teleology —as—of—}

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 {–
breaking from prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation;¶ and in this regards, the ontological-commitment<implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
significance of prospective-apriorising/axiomatising/referencing–
superseding-logical-basis-of–dialogical-equivalence<as-to–
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity {—
conflatedness ~in–{preconverging-disentailment–by}–postconverging-
entailment–in-self-becoming/self-conflatedness /formative–
supererogating> / rather arises as ‘a prospectively conflated
possibility/invention’ as from prospective human ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
wherein the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~–over–desublimating-deselectivity-
of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming as of dimensionality-of-
sublimating {<amplituding/formative>supererogatory–de-
mentativeness/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’(gen
‘prospective base-institutionalisation
apriorising/axiomatising/referencing’ out of recurrent-utter-

formation/establishment/superseding–metaphoricity" actually rendered possible as of the successive prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–<as-to-

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

existentialising/contextualising/textualising-contiguity }—

supererogating> / (and not the successive prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence–<as-to-

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

eexistentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment,-in-self-becoming/self-conflatedness/formative-
'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}) choices (as to ontological-faithnotion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality) of the Socrates, Galileos, Descartes, Newtons, Darwins, Einsteins, etc. and as associated with corresponding human knowledge and scientific breakthroughs did not have any valid prior-apriorising/axiomatising/referencing-superseded-logical-basis-
of-dialogical-equivalence<as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity {—
conflatedness -in-{preconverging-disentailment-by}—postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–
supererogating> but for the disseminative—sublimating-selectivity-of-
onological-good-faith/authenticity/—postconverging–de-
mentating/structuring/paradigming, —over–desublimating–deselectivity-
of-ontological-bad-faith/inauthenticity —preconverging–de-
mentating/structuring/paradigming{ that could invent/made-possible the
prospective-apriorising/axiomatising/referencing—superseding-logical-
basis-of—dialogical-equivalence<as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity {—
conflatedness -in-{preconverging-disentailment-by}—postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–
supererogating> and so as of their ‘prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity percolation-
channelling <-in-deferential-formalisation-transference> as-to-
social/institutional/conceptual-constructs
formation/establishment/superseding—metaphoricity/}; human
ontological-commitment<implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-
as such implies that the doctor, researcher, technologist, etc. initiative is not critically about logically engaging the social framework in its

presencing—absolutising-identitive-constitutedness

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

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

existentialising/contextualising/textualising-contiguity }

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

supererogating> but rather eliciting ‘prospective transcendence-and—sublimity/sublimation/supererogatory—de—mentativity

percolation-channelling—<in—deferential—formalisation—transference> as—to—
social/institutional/conceptual—constructs

formation/establishment/superseding—metaphoricity”’ as to

“historiality/ontological—eventfulness”/ontological—aesthetic—tracing—
<perspective—ontological—normalcy/postconvergence—reflected—
‘epistemicity—relativism—determinism’> and critically as of prospective—apriorising/axiomatising/referencing—superseded—logical—basis—of—dialogical—equivalence—<as—to-

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

existentialising/contextualising/textualising-contiguity }

conflatedness ~in—{preconverging-disentailment—by}—postconverging—
entailment, in-self-becoming/self-conflatedness /formative-
supererogating> / in 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-replacing-for prior deficient deferential-formalisation-
transference statuses as to quackery, scamming, sophistry, etc.);
interestingly it is only as of the inventing/making-possible of the
apriorising/axiomatising/referencing conception of genes-and-genetics,
quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc.
that the prospective-apriorising/axiomatising/referencing—superseding-
logical-basis-of—dialogical-equivalence—<as-to-
psychologismic—apriorising/axiomatising/referencing—{of-attendant—
ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity ——

as-of-affirmation/projection/assertion/dueness-validating—logicising/suitable-measuringinstrument-validating-measuring<as-to—postconverging—or—dialectical-thinking—apriorising-psychologism>
while implying as of the same unaffirmation/deprojection/de—assertion/undueness-invalidating-logicising/unsuitable—measuringinstrument-invalidating-measuring<as—to—preconverging—or—dementing—apriorising-psychologism>—of-prior-relative-ontological—incompleteness—of—reference-of-thought;¶ and ontological-contiguity
aestheticised—postconverging/dialectical-thinking—qualia-schema> as
from the perspective of relative-ontological-completeness in ontological-contiguity, for instance as of ‘the very same physics
<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’, the state of relative-ontological-
completeness of theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs with respect to the state of relative-
onological-incompleteness of classical-mechanics—axiomatic-
constructs implies that the former perspective is of notional-
contiguity/epistemic-contiguity <-profound-supererogation -of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema–since its perspective sublimating ‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’–provides knowledge about itself and enlightens the interpretation of the latter as to its correctness-and-flaws, while the latter perspective is rather of notional-discontiguity/epistemic-discontiguity <-between–prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-
schema_and_prospective–profound–supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema–since it cannot grasp the overall picture of its own correctness-and-flaws and furthermore it is inherently in no position to analyse and account for the picture of the correctness-and-flaws of the former, and insightfully this equally explains why prospective notional–deprocrypticism

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notional-contiguity/epistemic-contiguity\textsuperscript{3}: \textless profound-supererogation \textgreater

of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema\textsuperscript{2}, likewise there is no such thing ‘ontological-decadence’ but rather ‘epistemic-decadence’ or teleological-decadence–\textless in-
dimensionality-of-desublimating-lack-of  \textgreater

\textless amplituding/formative\textgreater supererogatory–de-mentativeness/epistemic-
growth-or-confatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation\textsuperscript{3} (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\textsuperscript{5}
can only elicit a human relative-ontological-completeness perspective
‘attendant ontological-contiguity of existence as surreal reflecting the
\textless cumulating/recomposuring–attendant-
ontological-contiguity\textgreater -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\textsuperscript{3}’, and further
there is no such thing as ontological-causeality/metaphysical-causeality 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\textsuperscript{9} so-construed as ‘human
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)), underlied as of 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/axiomatising/referencing–{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-
contiguity }– conflatedness ~ in {preconverging-disentailment by–postconverging-entailment }– implications, with the idea of ontological-causality/metaphysical-causality rather a confusion arising out of human presencing—absolutising-identitive-constitutedness (and this further translates to imply that existence is what is of ‘immanent determination’ notwithstanding ‘human-subpotency causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity

‘<amplituding/formative–epistemicity>totalising–conceptualisation’) reflecting the underdetermined potential for attaining ontological-normalcy/postconvergence as of the ‘immanent-ontological-contiguity determination that is existence’, with such underdetermined potential realisable as to existence—as-sublimating-withdrawal,-eliciting-of-
of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) (as
epistemically-deficient and epistemically-efficient
phenomenal/manifest–subpotencies–(in-transitive-conflatedness
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)
onological-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" seem to
overlook-the-reflexivity-or-wrongly-imples-the-non-reflexivity of
existential sublimating manifestation reflected with the epistemic-
conception of phenomenal/manifest~subpotencies-{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence}, failing to grasp that the ontological-veracity is one of transitive-conflatedness^{13}–reflexivity speaking of an ‘imbricated/threaded/recomposing reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies<-wherein-‘subpotencies-as-their-conflatedness^{13}’-structuring-out-their-phenomenal-conflation-over-supervised-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness^{13}) basically because there is nothing beyond existence and ‘all phenomenal/manifest~subpotencies-{in-transitive-conflatedness – reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence} are epistemic situations that speak to the transitive-conflatedness^{13}–reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest~subpotencies-{in-transitive-conflatedness – reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence} of the said whole’ but rather ‘the full-potency of existence is integrative of phenomenal/manifest~subpotencies-{in-transitive-conflatedness – reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence} in transitive-conflatedness –reflexivity as the whole’ such that a full human epistemic construal of existential phenomena/manifestations should necessarily involve insight (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly\{educing-
‘herein-specifically-relevant\_human-subpotency\’—epistemic-perspective-
of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing~conceptualisation\} about
‘the specific human-subpotency in transitive-conflatedness\(^1\)–reflexivity in
existence (just as of all other phenomenal/manifest~subpotencies\{in-
transitive-conflatedness –reflexivity,–in-the-full-potency-of-
existence\’s~sublimating–nascence\} of sufficiently relevant epistemic-
conception\’), and this is exactly what epistemically underlies the the
construal of knowledge-reification–gesturing<in-
prospective\_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity~educated–
existentialising/contextualising/textualising-contiguity \}—
conflatedness –in-{preconverging-disentailment–by}–postconverging-
entailment> as the ‘coherence/contiguity-of-superseding–oneness-of-
ontology-implied-as-of-inherent-existencecoherence/contiguity,–and-so-
construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-
embodied-consciousness\’; critically, (as from its notional-
contiguity/epistemic-contiguity <-profound-supererogation -of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema\} perspective of construal as human knowledge-reification–

\begin{align*}
\text{gesturing<in-} \\
\text{prospective\_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity~educated–}
\text{existentialising/contextualising/textualising-contiguity \}}
\end{align*}
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 -<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 formativeness/formative-existential-process (that is as of epistemic/notional lack of notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-
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 7° presencing—absolutising-identitive-constitutedness
meaningfulness-and-teleology as dementatively/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
aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology in existence and thereof the social dynamics of the derived temporal manifestations of postlogism and
ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations as to social-stake-contention-or-conflicton-ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process (as of its ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process (as of its '<amplituding/formative-totalising/circumscribing/delineating attendant—ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process (as of its '<amplituding/formative-totalising/circumscribing/delineating attendant—ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process (as of its '<amplituding/formative-totalising/circumscribing/delineating attendant—ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process (as of its '<amplituding/formative-totalising/circumscribing/delineating 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attendant—ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process (as of its '<amplituding/formative-totalising/circumscribing/delineating attendant—ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process (as of its '<amplituding/formative-totalising/circumscribing/delineating attendant—ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process (as of its '<amplituding/formative-totalising/circumscribing/delineating attendant—ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process (as of its '<amplituating/formative-totalising/circumscribing/delineating attendant—ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process (as of its '<amplituating/formative-totalising/circumscribing/delineating attendant—ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process (as of its 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conflatedness –in–{preconverging-disentailment-by}–postconverging-entailment>; so-construed as of difference-conflatedness –as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> -as-
veridical-epistemicity-relativism-determinism or protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity — of the human institutionalisation-process, so construed as singularisation <as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, thus providing ‘a seeding-level of philosophical meaningfulness-and-teleology that overcomes human-subpotency emotional-involvement and institutional
<preconverging~‘motif-and-apriorising/axiomatising/referencing’~
imbuing> existentialising—enframing/imprintedness <as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>, and can enable the social domain to truly attain the same ontological-depth of operant construal of existence-potency~sublimating—nascence—disclosed-from-prospective-epistemic-digression as is sought in the natural sciences, given that the apriorising/axiomatising/referencing {of-attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging disentailment by} postconverging
entailment—construal-of attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity ~as-of-
<amplituding/formative—epistemicity> causality ~as-to-projective-totalitative—implications-of-prospective—nonpresencing—for—explicating-ontological-contiguity knowledge-reification—gesturing—<in-
prospective psychologismic—apriorising/axiomatising/referencing {of-
attendant—ontological-contiguity ~educated—

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existentialising/contextualising/textualising-contiguity — conflatedness in {preconverging-disentailment-by} postconverging-entailment is herein explicitly articulated with the ontological-contiguity —of-the-human-institutionalisation-process just as it is rather implicitly reflected in the natural sciences and as of yet is hardly/poorly countenance in the social tradition which 'tends to be lost in a maze of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity} —educed—existentialising/contextualising/textualising-contiguity —constitutedness in preconverging-entailment as elaboration-as-to-mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside—attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity ending up in its very own \(<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<^{56}\)

meaningfulness-and-teleology\(^{99}\) that in many ways (as of our present positivism—procrypticism registry-worldview/dimension) increasingly amalgates in its practice knowledge-reification—gesturing—<in-prospective_psychohistorical>—apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity } —educed—existentialising/contextualising/textualising-contiguity —educed—conflatedness in {preconverging-disentailment-by} postconverging-entailment with social/media-driven influence and is poorly discriminating with \(<amplituding/formative>^{8}\) wooden-language—imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology—as-of—
‘notional—firstnatures”—temporal-to-intemporal-dispositions—<so—construed—as—from—perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor as of the de-mentative/structural/paradigmatic accordioning ⟨as-of—
varyingindividuations-contextually-transverse—
desublimation/sublimation—as-to-the—
redounding/wavering/waveforming—of—their—referencing—and—their—
developed-referencing—imbued—ontological-performance —⟨including—
virtue—as—ontology⟩⟩ implications of ‘human dimensionality—of—sublimating ⟨<amplituding/formative> supererogatory—de-
mentativeness/epistemic—growth—or—conflatedness /transvaluative—
rationalisering/transepistemicity/anamnestic—residuality/spirit—drivenness—
equalisation⟩ ontological—faith—notion—or—ontological—fideism—imbued—
underdetermination—of—motif—and—apriorising/axiomatising/referencing—
as—so—being—as—of—existential—reality reasoning—through/messianic—
reasoning in eliciting the apriorising/axiomatising/referencing possibility
for prospective constructiveness-of-ontological-performance\textsuperscript{2} \textlangle \textit{including-virtue-as-ontology} \textrangle as construction-of-the-Self \textasciitilde as generating, by the successive
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring of human \textsuperscript{8} \textlangle \textit{reference-of-thought} \textasciitilde \textit{reference-of-thought} \textrangle devolving-\textsuperscript{6} \textlangle \textit{meaningfulness-and-teleology} \textsuperscript{9} \textrangle (so-construed as \textsuperscript{1} \textit{de-mentation} \textlangle \textit{supererogatory-ontological-de-mentation-or-

dialectical-de-mentation\textasciitilde strandings-or-attributive-dialectics} \rangle), the
\textlangle \textit{cumulating/recomposuring\textasciitilde attendant-ontological-contiguity} \textrangle-
successive registry-worldviews/dimensions as from recurrent-utter-
uninstitutionalisation, base-institutionalisation-ununiversalisation,
\textsuperscript{10} universalisation\textasciitilde non-positivism/medievalism, our positivism/rational-
empiricism manifestation of \textsuperscript{8} procrypticism\textasciitilde disjointedness-as-of-
\textsuperscript{8} \textit{reference-of-thought} and prospectively \textsuperscript{1} deprocrypticism\textasciitilde disjointedness-as-of\textsuperscript{8} \textit{reference-of-thought

ontological-good-
faith/authenticity\textsuperscript{69} nondiscrete/contiguous/coherence-ontological-

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

apriorising/axiomatising/referencing/＜as-postconverging-or-dialectical-
thinking＞} prospectively reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

ontologically-hegemonising-

narrative/narrativity/notional-deprocrypticism-narrative/totalitative-narrative/ narrativity/notional-depro
metaphoricity/＜as-of-ontological-aesthetic-tracing＞＜perspective＞

crypticism/

ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’＞＜ontologically-driven construal as of correspondingly

profound supposedly coherent ontological-commitment ＜implied—self-

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

ontological-

underlying any society/social-setup conventioning as so reflected by its
narrative-metaphoricity, of-ontological-aesthetic-tracing <perspective–ontological-normalcy/postconvergence-reflected, which is then enabling for critical prospective metaphoricity ontological-veracity implications as of prospective relative-ontological-completeness given the absolute primacy of existence-potency 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


self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction;
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
implications as to relative-ontological-incompleteness\(^5\)/relative-ontological-completeness\(^6\)
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’\(^7\)—to—profound-supererogation\(^8\) conception of social-stake-contention-or-confliction’, and in this regards just as say medicine in the understanding of the body for redefining/restructuring/reparadigming the possibility of curing is way more than just curing (as to the fact that at any given moment in time just a little proportion of the human population is actually/directly in quest for medical attention) with the even grander social implications of modern medicine being the ‘overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity’–as-redemmentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> of healthy behaviour and healthy living <postconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism–determinism’>’ likewise the articulation of human ontological-
performance-<including-virtue-as-ontology> (as to relative-ontological-incompleteness/relative-ontological-completeness)


(sublimating-referencing/registering/decisioning-as-self-becoming/self-conflatedness/formative-supererogating-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence>)} as
to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57}–as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{60} (as to the fact for instance that say the prevalence of notions-and-accusations-of-sorcery as inducing vices-and-impediments\textsuperscript{65} in a non-positivistic social-setup is much more than just about doing away with the ‘direct conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ of incidental manifestations of notions-and-accusations-of-sorcery in such a nonpositivistic social-setup but rather the ‘overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57}–as-rede-mentating/restructuring/reparadigming–psychologism–<as-from-perspective–ontological-normalcy/postconvergence> as to human ontological-performance–<including-virtue-as-ontology> in adopting a positivistic <postconverging~’motif-and-apriorising/axiomatising/referencing ‘–imbuing>–existentialising—framing/imprinting–{as-to-prospective– historicality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism”}>’ are even much more momentous in myriad of positivistic ways and along the same lines it is herein contended that more than just doing away with the ‘direct conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ of incidental manifestations of our procrypticism–or–disjointedness-as-of-reference-of-thought the ‘overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity’–as-rede-mentating/restructuring/reparadigming–psychologism–<as-from-
panintelligibility\textsuperscript{73} (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic—inlining construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{,} imbed-and-\[\text{hermeneutically/reprojectively/supererogatingly/zeroingly} \text{educing-}
\text{‘herein-specifically-relevant\_human-subpotency’}_\text{epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-}

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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—<in—prospective-psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—disentailment—by—}—postconverging—entailment> (of shallow epistemicity insight) and the Derridean
différance conception knowledge-reification–gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging–disentailment–by}–postconverging-
entailment> (of more profound epistemicity insight as to its quasi-
transcendental epistemicity) towards ‘an integral-difference of epistemic-
as-ontological–reflexivity integrality of sublimation-over–desublimation’
knowledge-reification–gesturing-<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging–disentailment–by}–postconverging-
entailment> (panintelligibility as articulated herein rather projects of
scientific exactifying/precisioning–of-sublimation—<as-to-entailing-
theoretical,-conceptual-and-operant-implications>, as so-underlied by
‘existential phenomenalities/manifestations projected perspective
<amplituding/formative> disposedness/psychologismic-construct (as-to-
orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative> entailment (as-to-totalising-
contiguous/coherent–factuality-of-variability}); and with this overall
scientific conception of panintelligibility ‘differing from a metaphysical
projection of a mere pan-conceptualisation of undefined theoretical–
conceptual–operant aestheticisation–and–aestheticisation-towards-
onontology as may be so-implied with panpsychism conception’ and so as
panintelligibility is not about ‘any metaphysical/ideological advocacy’ but is rather asserted as of ontologically-veracity in the reflection of existential-reality in the sense that the conception of say an atom or a cell or the social inherently speak to their ‘phenomenal/manifest perspective conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’ (and so-reflected by their projected perspective ” disposedness/psychologismic-construct- (as-to-orientation/value-construct/valuation–and–derived-parameterising) and ” entailment (as-to-totalising- contiguous/coherent–factuality-of-variability) as to the overall coherence/ontological-contiguity’/integrality of their variously implied intelligibilities/teleologies construed as from ‘existence projected perspective singularisation’<as-to-the-nondisjointedness/entailment-of- prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism backdrop’ rather so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’, implying that the atom is not construable-as-existentially-incongruous with the cell which is not construable-as-existentially-incongruous with the social or for that matter all phenomenal/manifest–subpotencies- (in-transitive-conflatedness–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 conceptions’ (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—in-nondisjointedness/entailment-of-prospective nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism backdrop for sublimation-over-desublimation’ to which <amplituding/formative–epistemicity>totalising–thrownness-in-existence conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism adopts a projective-visions 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 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 totalising–thrownness-in-existence conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ as to prospective supererogation for relative-ontological-completeness inherent conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbuement of existence) rather than ‘totalising projective-insights as of difference–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 ‘totalising–thrownness-in-existence conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ and cannot constitutively explain existence even as various phenomenal/manifest reductionist
human elucidations can provide in apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educated
existentialising/contextualising/textualising-contiguity }
conflatedness¹ in {preconverging-disentailment by} postconverging-
entailment of the various phenomenal/manifest-subpotencies (in-
transitive-conflatedness ~reflexivity, in the full potency of-
existence’s sublimating-nascence) so-contrued as from human ‘relative-
ontological-incompleteness’ /relative-ontological-completeness
⟨sublimating-referencing/registering/decisioning, as self-becoming/self-
conflatedness /formative-supererogating-<projective/reprojective-
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,-in-perspective—ontological-normalcy/postconvergence⟩
 as to human-and-social—expectations/anticipations—metaphoricity as-
rede-mentating/restructuring/reparadigming—psychologism the
projective-insights about ‘superseding nonreductionist ontologically-
contiguous—epistemicity of the underlying overall panintelligibility—
effusing/ecstatic—inlining of existence’, and in fact existential
supererogation⁶⁶ as to ‘<amplituding/formative—
epistemicity>totalising—thrownness—in-existence¹³ 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-supererogation⁶⁶<as-to—

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perspective–ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> and so over-and-beyond grotesquely punctual confusion/misconstrual as of ‘reductionist conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism constituting-construal of existential phenomenality/manifestation as to human epistemic-abnormalcy/preconvergence’ perspective’ as manifested for instance with naïve science-ideology interpretations of the social in the sense that in many ways such science-ideology interpretations tend to ‘confusingly in shallow-supererogation Implicit the reality of the <amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity[17] of the social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies—(in-transitive–conflatedness—in-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[17], 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—

‘<amplituding/formative–epistemicity>totalising–thrownness–in–existence’

conceptivity/epistemic–reflexivity/epistemicity–relativism–
determinism’ as to epistemic–abnormalcy–preconvergence\/
epistemicity

perspective is what underlies ‘phenomenal/manifest–subpotencies–reflexivity,–in-the-full-potency–of–existence’s–sublimating–nascence)

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential as of relative–ontological–incompleteness\/
relative–ontological–completeness


axiomatising/re–referencing,—in–perspective–ontological–

normalcy/postconvergence> epistemicity underlying ontological–

performance\/

speaking to the inherent imbuement of existence as of its ‘transcendence–and–

sublimity/sublimation/supererogatory–de–mentativity and immanence
differential conceptivity/epistemic–reflexivity/epistemicity–relativism–
determinism integral–difference’ (so–construed as the ever requisite need
for any ‘<amplituding/formative–epistemicity>totalising–thrownness–in–existence’

conceptivity/epistemic–reflexivity/epistemicity–relativism–
determinism’ epistemic–conflatedness\/
implied projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’ so-reflecting dimensionality-of-sublimating

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)) so-underlying transversality<for-sublimating—existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated—’motif-and-apriorising/axiomatising/referencing’


(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative—supererogating—’projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re—

meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-as deterministic validation of ontological-veracity is never a critically relevant element for prospective intemporal/firstnatureness 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> 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-conflatedness /transvalutative-
rationalisng/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—
epistemecy>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\textsuperscript{50} to arise;\textsuperscript{90} as the fact is underpinning–suprasocial-constructs are rather afterthought/reasoning-from-results as for instance it is not the inherent budding-positivists'\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} 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’\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} that then induced its social adoption later on as of social-stake-contention-or-confliction-with-regards-to-rationalising-the-benefits-of-the-world-as-of-technical,-well-being,-health-and-social-development-implications, as ‘underpinning–suprasocial-constructs remain beholden to their prior relative-ontological-incompleteness\textsuperscript{98} framework of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ in \textless\textit{amplituding-formative}\textgreater\textsuperscript{8} wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>\textgreater) with poor postconverging-nonextricatory-existential-preempting-of-existential-unthought without such manifest positive-opportunism—of-social-functioning-and-accordance and the possibility for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can only arise as of
inherently of ‘epistemically underdeterminative contemplation for ontologically and intellectually assessing its prospective transcendence-and-sublimity/sublimation/superrgatory—de-mentativity’ as the suprasocial mathetic/motiffed/throwned state of recurrent-utter-uninstitutionalisation is of epistemically underdeterminative contemplation as of its wooden-language-

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 notional–deprocrypticism as in all such cases the suprasocial and wooden-language-

form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing –narratives—of-the- reference-of-thought—categorical-
imperatives/axioms/registry-teleology ) inclination is in an totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as of its ‘shiftiness-of-the-Self’ whether as of trepidatious/warped/preclusive/occlusive identitive-constitutedness as–‘epistemic-totality’ –dereification-in-dissingularisation<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness > -as-flawed-epistemicity-relativism-determinism.

and this is exactly what renders all such transcendence-and-
sublimity/sublimation/supererogatory—mentativity rather as of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for
originary/as-of-event reasoning-through/messianic-reasoning’
invoking the ‘displacement/decentering-of-the-human-subject induced as
of /de-mentation/(supererogatory—ontological—mentativity-or-
dialectical—mentativity—stranding-or-attributive-dialectics)’ as to the
fact that it is more critically ‘a matter of psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring’ by
‘projecting of the transcending of the prior reproducibility—
mathesis/motif/thrownness-disposition—as—reproducibility-of-
aestheticisation of /reference-of-thought as of ’the ontological-
contiguity’—of-the-human-institutionalisation-process (ecstatic-
existence prospective digression induced epistemic-
ricoetting/transepistemicity) dimensionality-of-sublimating
(<amplituding/formative> supererogatory—mentativity/epistemic-
growth-or-conflatedness /transvaluative-
rationaising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) as to difference-conflatedness /as-to-totalitative-
reification-in-singularisation /as-to-the-nondisjointedness/entailment-of-
prospective nonpresencing /as-veridical-epistemicity-relativism—


postlogism as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing –apriorising-psychologism


presenting

absolutising-

presencing

metaphysics-of-presence-implicated

ordinary-nontranscendental-reasoning

"nondescript/ignorable-void-as-to-presencing—absolutising-identitive-

constitutedness"

presencing or

absolutising-constitutedness

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

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<amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag <sup>1</sup> with respect to
prospective ontological-veracity sublimation possibilities, as to the fact
that the priorly induced ‘human Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology , institutional-
development–as-to-social-function-development and living-development–
as-to-personality-development’ de-
mentatively/structurally/paradigmatically defines (given the already
inculcated ‘presencing—absolutising-identitive-constitutedness <sup>4</sup> as of
social-vestedness/normativity,<discretely-implied-functionalism>’) the
possibility for re-engaging with ontological-veracity for prospective
sublimation of human <sup>5</sup> meaningfulness-and-teleology<sup>6</sup>, and so-reflected
by the fact that any given registry-worldview/dimension operates on the
basis of a <sup>7</sup> ‘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<sup>9</sup> 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 12 imbued secondnaturung’ when it comes to social-stake-contention—or-confliction;¶ and as from the overall human aestheticisation—and—aestheticisation-towards-ontology existentialising—frame of ontological-performance12—<including-virtue-as-ontology>, ‘presencing—absolutising-identitive-constitutedness 1 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 14 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 /ontological-aesthetic-tracing

perspective—ontological-normalcy/postconvergence-reflected-

‘epistemicity-relativism-determinism’—disinhibited-mental-aestheticising as of the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of’ nonpresencing—

<perspective—ontological-normalcy/postconvergence>’, and in this respect the peculiarity of many of the terms/terminologies and overall conceptualisation articulated herein has to do with this critical recognition of ‘prospectively distortive de-

mentative/structural/paradigmatic 79 presencing—absolutising-identitive—
constitutedness

apriorising/axiomatising/referencing ‘imbuing’–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) conceptualisation implications’
(as to ‘presencing—absolutising-identitive-constitutedness

preconverging/dementing—apriorising-psychologism epistemic-projection perspective’ which fails to factor in that human limited-mentation-capacity implies that the <amplituding/formative–epistemicity>totalising construal is relatively deficient as of its epistemic contitutedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical

nonpresencing-<perspective–ontological-normalcy/postconvergence>

sublimating meaningfulness-and-teleology (herein rather construed as
of appropriate nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness (as to ‘nonpresencing-<perspective–ontological-normalcy/postconvergence>

postconverging/dialectical-thinking –apriorising-psychologism epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed

<amplituding/formative–epistemicity>totalising construal by epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say teleology (construed herein as from
nonpresencing-<perspective–ontological-normalcy/postconvergence>) as ‘phenomenal/manifest concepitivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’ (so-reflecting disposedness/psychologismic-construct-as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ and ‘is not beholdening to any presencing—absolutising-identitive-constitutedness’14 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 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, temporality58, intemporality32, etc., as so-construed totalisingly (as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology7 underlied totalisingly-entailing by the overall ontological-contiguity7—of-the-human-institutionalisation-process8 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-conflatedness 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/conflatedness/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-

(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as of the operative human mental-devising-representation de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) postconverging/dialectical-thinking —apriorising-psychologism—by—preconverging/dementing—apriorising-psychologism as to human meaningfulness-and-teleology ontological-performance —<including-virtue-as-ontology> deepening’)

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

prospective—apriorising/axiomatising/referencing—superseding-logical—apriorising/axioma basis-of—dialogical-equivalence—as-to—
tising/referencing–psychologismic-apriorising/axiomatising/referencing-{of-attendant-

t superseding-ontological-contiguity ~educated–

logical-basis-existentialising/contextualising/textualising-contiguity }–

of-dialogical–conflatedness in-{preconverging-disentailment by}–postconverging-
equivalence}<as–entailment,-in-self-becoming/self-conflatedness /formative–
to-supererogating>, so-construed as from prospective re-originariness/re-

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

ing/referencing-ontological-contiguity ~educated–

{of-attendant–existentialising/contextualising/textualising-contiguity }–

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

contiguity ~educated entailment,-in-self-becoming/self-conflatedness /formative–

d–supererogating> arising-only-after-secondnaturing/education-to-

existentialising/contextualising/textualising-contiguity ;–

prospective-transcendence-and-

alising-

contiguity }–

conflatedness -in-

{preconverging-
disentailment–

by}–

postconverging-

entailment,-in-self-

becoming/self–

conflatedness /for

sublimity/sublimation/supererogatory-de-mentativity
mative

supererogating

prior- prior-apriorising/axiomatising/referencing–superseded-logical-basis-

apriorising/axiomata of~dialogical-equivalence<as-to-
tising/referencing– psychologismic~apriorising/axiomatising/referencing–{of-attendant-
superseded- ontological-contiguity ~educed–
logical-basis– existentialising/contextualising/textualising-contiguity }—
of–dialogical- conflatedness ~in–{preconverging-disentailment–by}–postconverging–
to– supererogating>, so-construed as from prospective ontological-
psychologismic~apriorising/axiomatising/referencing–{of-attendant–
ontological– ontological-
contiguity ~educe
d– existentialising/contextualising/textualising-contiguity }—

{preconverging-dissentailment–

originariness/distorted-origination

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83-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-
existential-axiomatic-construct 'as underlying psychologically the very
instigation of human apriorising/axiomatising/referencing for the
production of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}; the reference-of-thought speaks to 'referencing of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}' and
reference herein is underlined by both reference-of-thought (so-construed
as human \textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating backdrop for
constructively setting-up the prospect of human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} 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
56meaningfulness-and-teleology\textsuperscript{99} anchored upon the reference-of-thought
backdrop of overall conceptualisation as to overall reference of

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<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 human limited-mentation-capacity-deepening (and this conception of reference differs from a presencing—absolutising-identitive-constitutedness perspective 'of referencing existence in absolute identitive terms' which fail to project the requisite epistemic insight as to the sublimating implications of human limited-mentation-capacity-deepening underlined by its dimensionality-of-sublimating
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) associated with the overall ontological-contiguity—of-the-human-institutionalisation-process as to its difference-conflatedness as to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>—as-veridical-epistemicity-relativism-determinism and so with regards to
the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation so-reflected as from originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)

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

registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-worldview’s/dimension’s-given-de-
uninstitutionalised-threshold—veridical–meaningfulness-and-teleology—as-to-its-given-reference-

reification as of notional–singularisation–<as-to-the-nondisjointedness/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-

<amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity as to 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\textsuperscript{87} 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<amplituding/formative–epistemicity>totalising–purview-of-construal’, and implies the de-mentative/structural/paradigmatic<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99} as of prospective relative-ontological-completeness\textsuperscript{7} construed as \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation over prior relative-ontological-incompleteness\textsuperscript{88} construed as \textsuperscript{51}incrementalism-in-relative-ontological-incompleteness—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;¶ in other words, reification is about supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation resetting of the <amplituding/formative–epistemicity>
epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology purview to the prospective relative-ontological-completeness as of human limited-mentation-capacity-deepening

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

relative-prior akrasiatic-relative-ontological-incompleteness as to prior nonpresencing-absolutising-identitive-constitutedness

relative-ontological-incompleteness amplituding-formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

relative-ontological-incompleteness /relative-ontological-completeness {sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative—supererogating—}

relative-ontological-incompleteness 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-

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

reference-of-thought-construed-ontological-veridicality-as-so-

determined-by attendant—ontological-contiguity —educed—

self-becoming/self-conflatedness /for existentialising/contextualising/textualising-contiguity —reifying-or-

reference-of-thought—devolving-as-of-instantiative-context> and
<projective/reprojectivisation—projectivisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
aestheticising-re-aestheticising—apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrumentation—
referencing—inference—ontological-normalcy/postconvergence—perspective—ontological-normalcy/postconvergence—
abnormalcy/preconvergence—perspective of construal of existence’ by
human-and-social— expectation/anticipation—so-projecting of ‘an underlying absolute intelligibility framework’ that
metaphoricity—conceptualisation—and—existence—as-sublimating-withdrawal—eliciting—
as-rede—of-prospective-supererogation—(<as-to-perspective—ontological—
mentating/structuring/paradigm—overcoming/unovercoming—}, with the consequence that such an
psychologism—ontologically-deficient prior_knowledge—reification—gesturing—<in—
prior_psychoanalytic—apriorising/axiomatising/referencing—of—
attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising—contiguity—of—
constitutedness—in—preconverging—entailment—framework goes on to
analyse sophisticated thought not making the same mistake as supposedly
ontologically-flawed as of its —presenting—absolutising-identitative—

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constitutedness instigated paradoxical criticism of relativity), factoring in that ‘existence is not beholdening to human-subpotency’ as to when the human projects any supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-conceptualisation which needs to be validated as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, and thus the conception of relative-ontological-completeness speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions reference-of-thought as to implied Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructural-of-meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development) as from recurrent-utter-uninstitutionalisation to prospective notional—deprocrypticism supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-conceptualisation as of the overall ontological-contiguity of-the-human-institutionalisation-process (whereas the presencing—absolutising-identitive-constitutedness perspective by equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—as-devoid-of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising—
contiguity 's-reifying-or-elucidating-of-'prospective-relative-ontological-completeness ':-so-rather-enabled-<by-a- nonpresencing-divulging-of-momentous- historicity/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\(^88\) and relative-ontological-completeness\(^87\) apriorising/axiomatising/referencing–psychologisms, 'will naively equate in absolution as to a relativity-accusation such relative-ontological-completeness\(^87\) projective-insights about the overall ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^78\) as to difference-conflatedness\(^1\)-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemicity-relativism-determinism as to imply by the relativity-accusation it is along the same lines with Ancient-sophists non-universalising\(^56\)meaningfulness-and-teleology\(^99\) or it is basically unintelligible', and so since it wrongly operates on the basis that its\(^70\)presencing—absolutising-identitive-constitutedness\(^74\) perspective is supposedly of absolutely profound knowledge-reification–gesturing-<in-prospective psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ⟭ conflatedness ~in—{preconverging-disentailment—by—postconverging—}⟩
entailment> without factoring the implications of human limited-mentation-capacity and human limited-mentation-capacity-deepening ),¶ and operantly ‘relative-ontological-incompleteness’/relative-ontological-completeness’;


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


‘affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-as-to-postconverging-or-
dialectical-thinking-apriorising-psychologism> of prospective relative-
ontological-completeness-by-unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-as-to-preconverging-or-
dementing-apriorising-psychologism> of prior relative-ontological-
incompleteness

supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
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

-ontological-veracity'

shiftiness-of-the-Self as of mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation

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

singularisation — ‘epistemically-immanented’ — as-of-internal-necessity-and-
<as-to-the-supererogary — acuity/perspicacity/astuteness/edginess/incisiveness — of-
nondisjointedness/ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ent — for — conceptualisation” — as — of — apriorising-teleological-
prospective-wholeness/nested-congruence

singularisation — (operantly-construed-as — of — maximalising-recomposingfor-relative-
onontological-completeness) / preempting — disjointedness/as-internal-
positivistic/rational-empiricistic, as meaning rather requires that such a
non-positivism social-setup operates a positivism/rational-empiricism
social-setup specific
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru-
ment—for—conceptualisation and thus it is metaphoricity—as-event—as-of-
of-prospective-intemporal-parrhesiastic-aestheticisation because the non-
positivism social-setup rather enters into ‘a crossgenerational non-
positivism pseudo-edginess/pseudo-incisiveness <amplituding/formative–
epistemicity> totalising—self-referencing—
synergetising/circularity/interiorising/akrasiatic-drag as of its
apriorising-teleological-thresholding—as-teleological-
framework/narrative framework’ with the ‘prospective metaphoricity’ as
positivism/rational-empiricism ‘meaningfulness-and-teleology’, over
which its pseudo-edginess/pseudo-incisiveness is crossgenerationally
involved—as-of-fooling-about-exercise in ‘an internal parrhesiastic-
aestheticisation transitioning accommodation towards
positivism/rational-empiricism so-induced by the positive-opportunism—
of-social-functioning-and-accordance constraint of prospective
positivism/rational-empiricism ‘meaningfulness-and-teleology’ as so
empirically verifiable historically with regards to metaphoricity—as-
event—as-of-prospective-intemporal-parrhesiastic-aestheticisation induced
transitioning as from relative-ontological-incompleteness—of-
reference-of-thought towards relative-ontological-completeness—of-
reference-of-thought, and this reality should equally prospectively be
reflected with regards to our presupposing—absolutising-identitive-
constitutiveness\textsuperscript{14} positivism–procrypticism prospective integration of
notional–deprocrypticism\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{9} effectively
rather implies metaphoricity\textsuperscript{57}–as-event\textsuperscript{9}–of-prospective-intemporal-
parrhesiastic-aestheticisation and not meaning to our presupposing—
absolutising-identitive-constituteness\textsuperscript{14} positivism–procrypticism as we
rather enter into a pseudo-edginess/pseudo-incisiveness
\textless{amplituding/formative–epistemicity}\textgreater{totalising–self-referencing-
syncretising/circularity/interiorising/akrasia-drag\textsuperscript{64} as of our
apriorising-teleological-thresholding–as-teleological-
framework/narrativeframework’ with the prospective metaphoricity\textsuperscript{57}—
as-event\textsuperscript{9}–of-prospective-intemporal-parrhesiastic-aestheticisation as
notional–deprocrypticism\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{9)}

socially-
socially-functional-and-accordant\textsuperscript{93}⟨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’⟩ 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\textsuperscript{17} educed–
existentialising/contextualising/textualising-contiguity<sup>4</sup>&lt;reifying-or-
elucidating-of-prospective-relative-ontological-completeness<sup>8</sup>&lt;of-
reference-of-thought<sup>9</sup>&lt;devolving-as-of-existential-instantiative-context}

storied-

storied-construct/ontologically-valid-narration-as-of-ontologically-

construct/ontologic

hegemonising-narrative ontological-performance &lt;including-virtue-

ally-valid-narration as-ontology>""

subknowledging<sup>94</sup> subknowledging-(preconverging-or-dementing-as-if-of-ontologically-

veridical-sound-thought)

sublimation-

sublimation-educing—

educing—

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

textuality/ermene

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

utic/reprojecting/s

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

upererogating/zero existence ’–<so-construed-as-the-

ing~as-to-

preformulating/preframing/premeaningfulness-underlying-the-

possibilities-of-

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

self-becoming-as-

from<sup>41</sup> nonpresencing-&lt;perspective–ontological-

of-‘existential-

normalcy/postconvergence>,–as-eliciting-relative-ontological-

interpretation/epist

completeness<sup>47</sup> ‘/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<sup>95</sup>

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

contiguity<sup>47</sup>–and-thus-as-of-ontology/science ‘as-from-human-
supererogation

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

<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> detour to existence-potency/sublimating—nascence,—disclosed—from-prospective-epistemic-digression as to ‘underlying individuals ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming —as-being-as-of-existential-reality> so-reflected as from the contiguous/coherent superseding—oneeness-of-ontology that is existence in inducing sublimation-over-desublimation’
with ‘existence itself inherently intercessory to the formative possibility for all human meaningfulness-and-teleology’ (and thus with ‘human meaningfulness-and-teleology’ more precisely construed as intersolipsistic-intercessory-notions as to human individuals and collective-individuals phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence’ with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-)

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
‘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’ underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-constitutedness

\langle \text{preconverging~'}\text{motif-and-apriorising/axiomatising/referencing~'}\text{-imbuing}\rangle \text{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\langle \text{projective/reprojective—}
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,–in-perspective–ontological-normalcy/postconvergence>
solipsistic-and-intersolipsistic conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to their self-eliciting/stimulating epistemic-conflatedness\(^1\) as of projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing in existence’ for the possibility for any such ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of `meaningfulness-and-teleology\(^1\) underlied by language, culture, social institutions, technical knowhow, etc. of any `presencing—absolutising-identitive-constitutedness\(^4\)


<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\(^1\) in projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing breath-of-life/making-alive’ that as to ‘effectively underlying human beholdening—inking,-apprehending,-and-taming–drive or aestheticising—’/surrealising/supererogating–drive for

<postconverging~motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—framing/imprinting—(as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—
‘epistemicity-relativism-determinism’>)’ goes into grasping, mastering, developing, construing-of and contemplating—of ‘meaningfulness-and-teleology’ on the basis of the inherent implications of human

‘<amplituding/formative—epistemicity>totalising—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-developing/restructuring/reparadigming intelligibility—(as-to-human-projective/reprojective—aestheticising-re-motif—re—apriorising/re—

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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/throwness-disposition,—as—reproducibility-of-aestheticisation of \(56^{\text{meaningfulness-and-teleology}}\) underlied by language, culture, social institutions, technical knowhow, etc.’ but ever always rather individuals and collective-individuals ‘self-becoming/self-confalatedness\(^{12}\)/formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence—ontological-performance\(^{15}\)-<including-virtue-as-ontology> in existentially-instantiating such supposed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of \(56^{\text{meaningfulness-and-teleology}}\) 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 redemntating/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 \(56^{\text{meaningfulness-and-teleology}}\), and with this self-becoming/self-
conflatedness¹/formative-supererogating-projective/reprojective-
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective-ontological-normalcy/postconvergence> so-
construed as ‘human epistemic-conflatedness¹ in
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing breath-of-life/making-alive’ rather so-
signified/connoted/indicated/suggested as of such ‘supposed
reproducibility mathesis/motif/thrownness-disposition, as re-
reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology" underlied by language, culture, social institutions, technical knowhow, etc.’, and thus human supererogation explains why the social as an overall sublimation-over-desublimation construct is rather a ‘substantive abstract-tissue-of-social-emancane

hermeneutically/reprojectively/supererogatingly/zeroingly
cumulated/recomposured as to cumulated/recomposured
implicated_attendant-ontological-contiguity~educed–
existentialising/contextualising/textualising-contiguity" arising as of
human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
existence-potency ~sublimating–nascence, disclosed-from-prospective-
epistemic-digression (in reflecting holographically-conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process ), as from human-subpotency ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—asso-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-
ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ,–over–desublimating–deselectivity–
of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’;¶ 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–
ontological-normalcy/postconvergence> ontological-performance’-
<including-virtue-as-ontology>’ in existential-instantiations
signifying/connoting/indicating/suggesting any ‘supposed
reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology’
underlied by language, culture, social institutions, technical knowhow,
etc.’ (reflecting human limited-mentation-capacity as to human
<amplituding/formative–epistemicity>totalising–thrownness-in-
existence ) ever always comes out short with respect to the full-potential
for ‘inherent immanent-existence overall withdrawn effectively-manifest-
sublimation/sublime or withdrawn sublimation-structure’ of
‘meaningfulness-and-teleology’, and that conversely the possibility for
human limited-mentation-capacity-deepening imparts the ability for
human self-becoming/self-conflatedness’/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
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness
so-construed overall as notional-procrypticism as to the fact that ‘human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence
under the logical-basis/logic,-as-derived-from—transversality-<for-sublimating–existential-
eventuating/denouement>-<of-affirmative-and-unaffirmative—disambiguated-’motif-and-apriorising/axiomatising/referencing’> of
the prior relative-ontological-incompleteness implied reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc.’ don’t
override existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation-<as-to-perspective—ontological-normalcy/postconvergence-implied-’prospective-aporeticism-
overcoming/unovercoming’> enabling human reappraisal as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation in sublimatingly pointing to the ‘more profound relative-ontological-completeness apriorising/axiomatising/referencing logical-
basis/logic,-as-derived-from—transversality-<for-sublimating—existential-eventuating/denouement>-<of-affirmative-and-unaffirmative—disambiguated-’motif-and-apriorising/axiomatising/referencing’>’
which the human can as of prospective ‘aporeticism—overcoming/unovercoming supererogating ontological-performance”-
including-virtue-as-ontology>’ consciously choose to pursue (or opt not to pursue as to its ‘presencing—absolutising-identititive-constitutedness’

as to ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ for that ‘meaningfulness-and-teleology’ however shallow or profound the ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’-<including-virtue-as-ontology>’ in the sense that not even a Camusian suicide as to its projection of self-dissolution can arise without individual notional self-becoming/self-conflatedness/formative—supererogating-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence> (with human supererogation as such critically defining-and-distinguishing the human from any humanoid/robot of mere mechanical-potentiality); supererogation is so-reflected in human learning-and-enculturation process underlined on the one hand by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’ and on the other the ‘supererogating precocious-disposition enabling the learning of the learner as to their notional self-becoming/self-conflatedness/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-
inherently supererogating by its individual solipsistic notional self-becoming/self-conflatedness\(^\dagger\) formative–supererogating

\(<\text{projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>\) as to its relational construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to ‘human epistemic-conflatedness’\(^\dagger\) in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond ‘robotic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’) in concurrent cumulating/recomposuring as the learner/child matures-in-readiness for succeedingly/successively profound social-stake-contention-or-confliction supererogating capacities, and likewise in the bigger picture institutional constructs are underlied by originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory instigations of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-and-teleology’\(^\dagger\) (as to ‘human epistemic-conflatedness’\(^\dagger\) in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond just already secondnatured institutionalisation reflected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation) ‘so-undergirded by human dimensionality-of-
sublimating <supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalis/ransepistemicity/anamnestic-residuality/spirit-drivenness=
equalisation) as of the operative human mental-devising-representation
<de-mentation> (<supererogatory-ontological-de-mentation-or-
dialectical-de-mentation—stranding-or-attributive-dialectics)
postconverging/dialectical-thinking—apriorising-psychologism—by—
preconverging/dementing—apriorising-psychologism as to human
meaningfulness-and-teleology<ontological-performance</including-
virtue-as-ontology> deepening’ and as so-manifested historically with
‘non-immediacy prospective sublimating value and ontological-veracity
disposition’ enabling human institutional reconstrual-and-reconstruction
in projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing for ‘perspective ontological-
normacry/postconvergence’ and so-reflected as to human-subpotency
fatedness-of-sublimation-over-desublimation, to existence-
potency ~sublimating—nascence, disclosed-from-prospective-epistemic-
digression (in reflecting holographically<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process )’ and so as to the ‘non-immediacy
prospective sublimating value and ontological-veracity disposition’
supererogating instigations of the Socrates, Copernicuses, Galileos,
Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs,
Lavoisiers, Teslas, Einsteins, etc. (upon whose meaningfulness-and-
teleology\textsuperscript{95} infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{9} in \textsuperscript{76} presencing—absolutising-identitive-constitutedness\textsuperscript{24} \textsuperscript{<amplituding-formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{29} when wrongly implying no ‘relative-ontological-incompleteness\textsuperscript{3} to relative-ontological-completeness\textsuperscript{87}’ implications of human meaningfulness and inducing \textsuperscript{51} incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation as to social-stake-contention-or-confliction immediacy purposes at destructuring-threshold\textsuperscript{3}(uninstitutionalised-threshold /presublimating–desublimating-decisionality)—of-ontological-performance\textsuperscript{72}-\textsuperscript{<including-virtue-as-ontology> as de-
mentative/structural/paradigmatic impediment to ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations requiring \textsuperscript{55} maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation)

\textsuperscript{97}surrealising\textsuperscript{-as-}surrealising\textsuperscript{-as-to-supererogation\textsuperscript{96}> refers to ‘human notionalisation/notional-conception/amplituding of the real’ so-construed to-
supererogation\textsuperscript{96}> as human \textsuperscript{<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 \textsuperscript{-\textsuperscript{<including-virtue-as-ontology> ‘perspective epistemic-

\textsuperscript{450}
abnormalcy/preconvergence as of projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing for ‘perspective ontological-normalcy/postconvergence’ and ‘so-undergirded by human dimensionality-of-sublimating’

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

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

critically herein thus surrealising—<as-to-supererogation > speaks notionally and denotatively to human supererogating epistemic-projection perspective openness/re-ontologisation/rescalarisation (as of nonpresencing—<perspective—ontological-normalcy/postconvergence>) for prospective relative-ontological-completeness 4 reference-of-thought—and—
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


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

teleology is thus the cognate to coherent intelligibility articulation of
phenomena as to existential-reality, given that ‘all
phenomenal/manifest~subpotencies\ {\textit{in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence}} are
epistemic situations that speak to the transitive-conflatedness\ 13\ →reflexivity
that is existence’ as ‘there is no whole that is construable as existence
and then beside that whole the epistemic-conception of
phenomenal/manifest~subpotencies\ {\textit{in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence}} of
the said whole’ but rather ‘the full-potency of existence is epistemically
integrative of phenomenal/manifest~subpotencies\ {\textit{in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence}} as the whole’;¶ the ontological-
normalcy/postconvergence epistemic projective-perspective of
ontological-contiguity\ 17\ (as the implied ‘full epistemic coherence of
existence’ as to overall-ecstatic-existence-supervening-conflatedness\ 13\ )
inherently explains ‘the specific decoherencing-effect of
phenomenal/manifest~subpotencies\ {\textit{in-transitive-conflatedness –

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reflexivity,-in-the-full-potency-of-existence's-sublimating-nascence',
wherein 'phenomenal/manifest-subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence's-sublimating-nascence) in relatively shallow <amplituding/formative–epistemicity>totalising/circumscribing/delineating
mathesis/motif/throwness-disposition in existence’ and
mathesis/motif/throwness-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-
mentative/structural/paradigmatic inherent teleology as to postconverging-or-dialectical-thinking—apriorising-psychologism perspective (projecting a deeper teleological-depth) or preconverging-or-dementing—apriorising-psychologism perspective (projecting a shallower teleological-depth), as without such an originariness/origination—so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalartising-construal-of-existence—epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking—apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing—apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent presencing—absolutising-identitive-constitutedness when wrongly implying no ‘relative-ontological-incompleteness’ to relative-ontological-completeness’ implications of human meaningfulness; thus the implied teleology of any given registry-worldview/dimension as to its reference-of-thought—and reference-of-thought—devolving—meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening level) speaks to the causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing— for-explicating-ontological-contiguity as to the registry-worldview’s/dimension’s institutionalised-and-uninstitutionalised—
threshold de-mentatively/structurally/paradigmatically imbued ontological-performance and vices-and-impediments, and in this regards the ‘inordinary contemplation about any given registry-worldview/dimension preconverging-or-dementing—apriorising-psychologism perspective shallower teleological-depth’ (as to its uninstitutionalised-threshold 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>)
can be so-conceptualised as from the originariness/origination—(so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence) perspective ‘reflecting the
meaningfulness-and-teleology contiguity of iterative-looping-narrations
at any given registry-worldview’s/dimension’s uninstitutionalised-threshold so-construed as uttered as of its specific notional-procrypticism/notional-disjointedness-as-of—reference-of-
thought ontological-performance –<including-virtue-as-ontology>’ (as
to the fact that with regards to human Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology , institutional-
development—as-to-social-function-development and living-development—as-to-personality-development, the <cumulating/recomposuring—
attendant-ontological-contiguity >-successive registry-
worldviews/dimensions prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold \(^2\) are ‘successive teleological-inflections\((\text{as-to-more-profound-nondisjointing—}\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising/circumscribing/delineating}\rangle\) of meaningfulness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—conceptualisation for their existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring’ wherein the teleological-inflection\((\text{as-to-more-profound-nondisjointing—}\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising/circumscribing/delineating}\rangle\) state of recurrent-utter-uninstitutionalisation is ‘de-mentatively/structurally/paradigmatically cognisant-and-integrative-\langle\text{as-to-its-notional—disjointedness-imbued-preconverging-or-dementing—}\langle\text{qualia-schema}\rangle\rangle\) of failing non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive—or-accidented—or-random-mental-disposition’, the teleological-inflection\((\text{as-to-more-profound-nondisjointing—}\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising/circumscribing/delineating}\rangle\) state of base-institutionalisation—ununiversalisation while ‘adhering to rulemaking—over-non-rules—apriorising/axiomatising/referencing—psychologism is de-mentatively/structurally/paradigmatically cognisant-and-integrative-\langle\text{as-to-its-notional—disjointedness-imbued-preconverging-or-dementing—}\langle\text{qualia-schema}\rangle\rangle\) of failing universalisation-directed-
transcendentally-enabling-level-of-ontological-good-faith-or-authenticity
/objectification/desubjectification-as-objectification
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality as antinihilism>
>: construed as
relative undermining of temporal-conjugating-emotional-involvement/subjectification/epistemic-totalising
~self-referencing

syncretising-as-of-perceived–social-stake-contention-or-confliction for
<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>100

transversality-
<for-sublimating–existential–
<for-sublimating–eventuating/denouement>~of-affirmative-and-unaffirmative–
existentia
disambiguated-‘motif-and-apriorising/axiomatising/referencing’–or–
imbuing—existentialising—enframing/imprintedness (as-to- historicity-
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-referencing-
syncretising/circularity/interiorising/akrasiatic-drag which is exactly what needs to be superseded as of human developing selfconsciousness/construction-of-the-Self for prospective transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity to arise as of transversality-<for-sublimating—existential-
eventuating/denouement>—of-affirmative-and-unaaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ induced reasoning-through/messianic-reasoning, such that the notion of prospective human value and aspiration beyond the ‘given registry-
worldview/dimension reference-of-thought reproducibility—
mathesis/motif/thrownness-disposition—as—reproducibility-of-
aestheticisation that underlies its underpinning—suprasocial-construct
and <amplituding/formative>wooden-language imbued—temporal—
mere-form/virtualities/dereification/akrasiatic—
drag/denatured/preconverging-or-dementing—narratives—of-the-
reference-of-thought—categorical-imperatives/axioms/registry-
teleology’ doesn’t exist and as to the consequent susceptibility to sophistic/pedantic manipulation of such ‘presencing—absolutising-
identitive-constitutedness human-subpotency epistemic-or-
notional-projective-perspective of social-stake-contention-or-confliction
and this further explains why prospective reasoning-through/messianic-
reasoning has ever always been as of a ‘presencing—absolutising-
identitive-constitutedness’ consummated/orfeiting 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 potency
construed as ‘human-subpotency convergence to existence’ is beyond ‘the
averaging of notional—firstnaturedness—temporal-to-intemporal-
dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence’ or any secondnatured institutionalisation
underpinning—suprasocial-construct but is rather as of ‘human
intemporal individuation solipsistic/intersolipsistic instigation’ that is not
fixated on the previous two for such requisite solipsistic/intersolipsistic
instigation:¶ transversality—sublimating—existential—
eventuating/denouement—affirmative-and-unaffirmative—
disambiguated—motif-and-apriorising/axiomatising/referencing’ equally
reflects as of its implied ‘existence-potency’—sublimating—nascence—
disclosed-from-prospective-epistemic-digression
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ a ‘foregrounding_entailment-
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-
sublimating-withdrawal,-eliciting-of-prospective-sup ererogation ’‘in-
reflecting–‘immanent-ontological-contiguity ’‘;–as-operative-
notional–deprocrypticism) epistemic-disposition over a pseudo-
edginess/pseudo-incisiveness disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-
‘immanentontological-contiguity’‘> epistemic-disposition wherein the
appropriate perspective of subject-matters/domains-of-study
elucidation/knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment–by}–postconverging-
entailment> reflects their respective epistemic-conception
phenomenal/manifest–subpotencies–(in-transitive-conflatedness —
reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) as
to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility”–{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-
‘herein-specifically-relevant_human-subpotency’–epistemic-perspective-
of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation)."
transversality-<for-sublimating-existential-
eventuating/denouement>-of-affirmative-and-unaffirmative-
disambiguated-'motif-and-apriorising/axiomatising/referencing’ further
speaks to the fact of existence-potency~sublimating-nascence-
disclosed-from-prospective-epistemic-digression
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment –for–conceptualisation perspective
‘affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> of ‘meaningfulness-
and-teleology’ as of prospective relative-ontological-completeness’
over the ‘unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring<as-to-preconverging-or-dementing –apriorising-
psychologism> of ‘meaningfulness-and-teleology’ as of prior relative-
ontological-incompleteness’, wherein for instance the underlying
misinformation/misanalysis/misrepresentation about postmodern-thought
as of its prospective relative-ontological-completeness arises because of
its assessment from the ontologically-flawed perspective of naïve
identitive mere-formulaic positivism/rational-empiricism manifestation of
procrypticism–or–disjointedness-as-of- reference-of-thought as rather
in prior relative-ontological-incompleteness with further susceptibility
to sophistry of intellectual falsehood and muddlement as of institutional-
being-and-craft, just as assessing budding-positivism/rational-empiricism
thought from medieval scholasticism perspective will induce a ridiculous and ontologically-flawed apriorising/axiomatising/referencing outcome about budding-positivism which was further susceptible to medieval pedantic sophistry as of institutional-being-and-craft; furthermore, transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ as of its implied ‘existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
for—conceptualisation’ the animistic social-setup ‘evil forest’
value-reference as of its relative-ontological-incompleteness
and the same applies prospectively with notional—deprocrypticism relative-
ontological-completeness ‘preempting—disjointedness-as-of-
reference-of-thought’ value-reference over our positivism—
procrypticism relative-ontological-incompleteness value-reference even
if such a contemplation is rather beyond-the-consciousness-awareness-
teleology’<in-preconverging-existential-extrication-as-of-existential-
unthought> as the incoherence here will rather be to egotistically and
sophistically imply that the very same fundamental ontological-
contiguity—as-of-the-human-institutionalisation-process as of ‘true-
ontology—as-of-Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology’ doesn’t apply to us; ultimately,
transversality—<for-sublimating—existential-
eventuating/denouement>—of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ further
entails that the inherent incompatible and contrastive
<amplituding/formative—epistemicity> causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing—for-explicating-
ontological-contiguity of
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment—for-conceptualisation as to existence-potency\textsuperscript{39}~sublimating—
nascence,-disclosed-from-prospective-epistemic-digression implied
prospective relative-ontological-completeness\textsuperscript{37} opened-construct-of—
meaningfulness-and-teleology\textsuperscript{39} in its dispensing-with-immediacy-for-
relative-ontological-completeness’~-by-reification/contemplative-
distension’ (as of human self-surpassing—existentialism-form-factor, in-
overcoming—notionally—collateralising-beholdening-protohumanity’-to-
‘attain-sublimating-humanity’-as-to-existence-potency—as-sublimating—
nascence,—disclosed-from-prospective-epistemic-digression to supersede
human temporality\textsuperscript{9}—shortness \textsuperscript{8} wooden-
language—imbued—averaging-of-thought—\textsuperscript{8} as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology—as-of—‘nondescript/ignorable—void—’-with-regards-to—
prospective-apriorising-implications>\textsuperscript{39}) as enabling prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’
and
‘apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument in pseudo-edginess/pseudo-incisiveness as of human-subpotency implied prior relative-ontological-incompleteness\textsuperscript{38}
<amplituding/formative>\textsuperscript{8} wooden-language—imbued—averaging-of-
thought<\textsuperscript{8} as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void—’-
with-regards-to-prospective-apriorising-implications>\textsuperscript{39}) and as it is
reinforced with sophistic/pedantic institutional-being-and-craft in
preconverging—existential-extrication-as-of—existential-unthought’, means
that human and social transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity while critically
instigated as from ‘human dimensionality-of-sublimating

⟨amplituding/formative⟩ supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness /transvalutative-
rationa...
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—

103universal/universals when expressed specifically herein
salised/universalised universal/universalised/universalising—<as-to-universalisation> refers to
the specific universalisation registry-worldview/dimension as to its
‘universalising apriorising/axiomatising/referencing–rules of
entailing<amplituding/formative–epistemicity>totalising
meaningfulness-and-teleology’ while when expressed herein in a
general sense universal/universalised/universalising actually and
precisely refers to ‘totalising-entailing of implied knowledge-reification–
gesturing<in-
prospective.psychologismic- apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in–{preconverging-disentailment by}–postconverging-
entailment’, for instance in the sense that mathematics is universal
means mathematics is totalisingly-entailing (with this general sense
applying with regards to any given registry-worldview/dimension as to its
given ‘entailing<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-
growth-or-conflatedness′/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing’, and so-construed as of their respective 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)’), and in this regards we can appreciate how the very implications of say universal human rights supererogatorily becomes more and more profound as from say the Socratic-philosophers (even as slavery, class-seclusion and female-seclusion was prevalent as to warped collateralisation), budding-positivists (even as in many ways the practices of serfdom/slavery, social-class discrimination and female-discrimination were equally prevalent as to preclusive collateralisation) and today’s supposedly universal conception of human rights (even as it is marked by occlusive collateralisation of other peoples, cultures and nations as well as gender and age occlusive collateralising biases);¶ actually the specific sense and general sense are thus linked on the basis that both imply totalising-entailing with the specific sense speaking of totalising-entailing as to the specific universalisation registry-worldview/dimension ‘when mankind initially consciously cognised that the profoundness of meaningfulness-and-teleology′ should be totalising-entailing but
without necessarily differentiating such a conception of totalising-entailing between mythological and positivistic/rational-empirist totalising-entailing with both construed as universal ‘meaningfulness-and-teleology’, while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of ‘entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness’ as reflecting the implication of human limited-mentation-capacity-deepening as to the ‘notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity—of-the-human-institutionalisation-process’ (along the same lines as notional–deprocrypticism) thus amplificatorily rendering the conception of totalising-entailing (as to notionally–universal) as more ‘profoundly construed as from perspective relative-ontological-completeness’ as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing totalising-entailing’ or deprocrypticism.

universal-transparency
(transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising-in-relative-
ontological-completeness ) or understanding-as-
totalising-
entailing,-as-to-
entailing-
<amplituding/form> to perspective ontological-normalcy/postconvergence veridical
epistemicity-totalising~in-relative-ontological-completeness
accordance—as-of-social-stake-contention-or-confliction
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 antihilism>

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

by its reference-of-thought-developing-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{7}<decontextualising/deexistentialising—of—attendant-intradimensional—apriorising/axiomatising/referencing—\}-induced—disontologising’—of—the—‘attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant—ontological-contiguity —in—shallow—supererogation\textsuperscript{96}—<as—to—disontologising—perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness—\}\textsuperscript{96} this essentially has to do not with an issue of \textsuperscript{7}logical-processing-or-logical-implicitation\textsuperscript{96}—supposedly-apriorising-in-conviction-as-to-profound-supererogation but rather an issue of \textsuperscript{7}perversion-of—reference-of-thought\textsuperscript{96}—<as—preconvergingly—apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation\textsuperscript{96}, as \textsuperscript{7}logical-processing-or-logical-implicitation\textsuperscript{96}—supposedly-apriorising-in—conviction-as—to—profound-supererogation 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{7}logical-processing-or-logical-implicitation\textsuperscript{96}—supposedly-apriorising—<as—preconvergingly—apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—<as—to—shallow—supererogation\textsuperscript{96} > as ‘first-order perversion, out of attendant—ontological-contiguity—<reifying—or—elucidating—of—prospective-relative—ontological—completeness —of—reference—of—thought—devolving—as—of—instantiative—context>’, of apriorising\textsuperscript{7}—reference—of—thought—elements/apriorising—registry—elements which are denaturing\textsuperscript{10} of implied—logical-dueness—or—scape, profile—or—stature, presumptuousness—or—arrogation, assumptions, value-reference and teleology\textsuperscript{99}. Further to this
differentiation of existential \(^5\)‘meaningfulness-and-teleology\(^9\)’. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge\(^1\) 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 \(^7\)induced social loss-of-awareness of the social \(^1\)universal-transparency\(^1\)\)\)\) where it elicits temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitude-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance \(^7\)-<INCLUDING-VIRTUE-AS-ONTOLOGY>\>

[Fundamentally thus the issue of postlogism\(^7\) associated with psychopathy is dementatively/structurally/paradigmatically related to human prelogism\(^7\) underlined by candidity/candour-capacity as to an ontological-contiguity\(^5\) in notional–symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking\(^3\)–by–preconverging-or-dementing -perspectives-of-human–\(^5\) meaningfulness-and-teleology\(^9\)>; and so as the overall backdrop of human \(^5\)meaningfulness-and-teleology\(^9\) ontological-performance \(-<including-virtue-as-ontology>\) appraisal which elucidation underlines the more profound human hermeneutic/reprojecting/supererogating/zeroing psychology as to the elucidation of overall human becoming in existence implications of human \(^5\)meaningfulness-and-teleology\(^9\) ontological-performance \(-<including-virtue-as-ontology>\).

‘Candidity/Candour-capacity’ as such involves two-levels of construal with the first-level being
instantiative-context> categorisation scheme’ which rather construes a <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
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-abstractive
-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-abstractive
-presencing-in–‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity~educed–
existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> or <amplituding/formative–epistemicity>totalising–‘ordinal-as-
qualifying—implicit_attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ”‘-phenomenal-abstractive
-presencing-in–‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
instantiative-context> or <amplituding/formative–epistemicity>totalising–‘nominal-as-
tendentious—implicit_attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ”‘-phenomenal-abstractive
-presencing-in–‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

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amplituding/formative–epistemicity>totalising~random-as-impulsive—implicated_attendant–ontological-contiguity\textsuperscript{16}~/totalising~nominal-as-tendentious—implicated_attendant–ontological-contiguity\textsuperscript{17}~/totalising~ordinal-as-qualifying—implicated_attendant–ontological-contiguity\textsuperscript{18}~/totalising~intervalist-as-categorising—implicated_attendant–ontological-contiguity\textsuperscript{19}/totalising~ratiocontiguity-or-ratiocination-as-referentialism,—phenomenal-abstractiveness-of-presencing-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attenuation/ontological-contiguity~/totalising~reduced–existenti-
alsing/contextualising/textualising-contiguity~reifying-or-elucidating-of-
prospective-relative-ontological-completeness –of- reference-of-thought- devolving-as-of-
instantiative-context> construed as notional~conflatedness\textsuperscript{11}, and so conceptually as of an
ahistorical-emancipation more like the science/laws of physics is inherently ahistorically-
emancipated from exact physical phenomena occurrences/events\textsuperscript{38} archaeology as to
historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected~epistemicity-relativism-determinism'> and is capable of
construing-of-and-informing-as-to such exact physical phenomena occurrences/events\textsuperscript{38} archaeology as to
historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected~epistemicity-relativism-determinism'>, thus enabling for instance the veracity/ontological-pertinence of say astronomy
as an archaeology as to
historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected~epistemicity-relativism-determinism'>.
determinism'> derived-science that speaks to the how and why of exact astronomical occurrences/events\(^3\). Insightfully, such a candidity/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^3\) 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 \(^9\) is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s \(^8\) reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications \(^9\) meaningfulness-and-teleology \(^7\) 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 \(^7\) of reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^9\) veracity/ontological-pertinence as of attendant–ontological-contiguity \(^7\)–educted–existentialising/contextualising/textualising-contiguity \(^\leq\text{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’ \(^7\) 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 candidacy/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology \(^9\) as of \(\text{amplituding/formative-}
epistemicity\text{–totalising–“ratiocintuity/ratiocination-as-referentialism—implicated attendant–}
ontological-contiguity\text{—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 ~/~educed–
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—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 ~/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—implicated_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 ~/~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 ~/transformative
<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-
prospective–nonpresencing.–for-explicating-ontological-contiguity involved with

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

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

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

as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring

apriorising-psychologism> of prospective relative-ontological-completeness

reference-of-thought with respect to the unaffirmation/deprojection/de-notification/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring

apriorising-psychologism> of prior relative-ontological-incompleteness

reference-of-thought, and so beyond any registry-worldview’s/dimension’s metaphysics-of-
presence–(implicated–non-descript/ignorable–void

-presencing—absolutising-

identitive-constitutedness )

mental complexes. Thus candidity/candour-capacity

notional–deprocrypticism

placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology

implied

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

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

as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring

apriorising-psychologism> of prospective relative-ontological-completeness

reference-of-thought and unaffirmation/deprojection/de-notification/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring

apriorising-psychologism> of prior relative-ontological-incompleteness

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for-explicating-ontological-contiguity of
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity } ~ conflatedness ~ in {preconverging–
disentailment by} postconverging entailment as an anticipatory mental-disposition with
respect to deprocrypticism’s preempting—disjointedness-as-of-\^\textsuperscript{2} reference-of-thought Being-
development and its meaningfulness-and-teleology\textsuperscript{99} certitude/uninhibited reference-of-
thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—
ontological-performance\textsuperscript{72} ~ <including-virtue-as-ontology> wherein ‘limited-mentation-capacity
is overcome by its referentialism—ontologically-uncompromised-mediating, as-of-
conflatedness\textsuperscript{11} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’
as of ‘ontological-normalcy/postconvergence of the full-cohesive transcendent-
enabling/sublimating/supererogatory de-mentativity determinativeness ingrained in social
universal-transparency \{transparency-of-totalising-entailing, as-to-entailing-
<amplituding/formative–epistemicity>totalising ~ in-relative-ontological-completeness \}; in
contrast to our positivism–procrypticism ‘occlusive-consciousness’ with consciousness-
awareness-teleology\textsuperscript{71} implications as of ‘human limited-mentation-capacity by its
categorising—ontologically-compromised-mediating, as-of-its-specific-constitutedness\textsuperscript{13}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ for positivism–
procrypticism Being and its meaningfulness-and-teleology\textsuperscript{99} reference-of-thought-as-to-
preconverging/postconverging–de-mentating/structuring/paradigming—ontological-
performance\textsuperscript{72} ~ <including-virtue-as-ontology>, or respectively for universalisation–non-
positivism/medievalism ‘preclusive-consciousness’, base-institutionalisation–ununiversalisation
‘warped-consciousness’ and recurrent-utter-uninstitutionalisation ‘trepidatious-consciousness’,
with consciousness-awareness-teleology\textsuperscript{99} implications as of ‘human limited-mentation-
aspirational as inducing dimensionality-of-sublimating

\{<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\} mental-disposition behind the ‘inventing’ of prospective institutionalisation, it effectively occurs spontaneously to the intemporal-disposition and cannot be the basis for collective grounding of such human consciousness apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~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 mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually ‘various levels of failing to achieve the notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,—as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure ontological-completeness-of-reference-of-thought’, and thus are construed as of the same notion of referentialism implied as to knowledge-notionalisation, and so as of ‘pseudo-referentialism

mental-
dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments
levels’ given their respectively underlying limited-mentation-capacity in achieving
referentialism imbued knowledge-notionalisation. While in reality these are respectively of
‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-
their-respective-specific-constitutedness’ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’,
they still act as if of ‘notional–deprocripticism 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-
incompleteness—of-reflection-of-thought of ‘meaningfulness-and-teleology’’. Neuterising
thus refers to human attribution of ‘meaningfulness-and-teleology’ as of human limited-
mentation-capacity de-mentative/structural/paradigmatic misconstruing, with respect to
existential social-stake-contention-or-confliction possibilities, such that its reference-of-
thought-as-to-preconverging–de-mentating/structuring/paradigming—ontological-
performance—including-virtue-as-ontology> is relatively ontologically-incomplete/of-
ontologically-compromised-mediating,-as-of-its-specific-constitutedness’, 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–deprocripticism; thus neuterising
is specifically ‘a contextually developed perversion-or-derived—perversion-of-reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, that is secondnatured as of its prior relative-ontological-incompleteness-of-reference-of-thought with the consequent implications of relatively defective 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 relative meaningfulness-and-teleology relative to the ‘utter and brute’ animistic interpretation as 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 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 meaningfulness-and-teleology is ‘just about miscued’ say between positivism–procrypticism and prospective depprocrypticism with the latter underlying the disjointedness-as-of-reference-of-thought of the former as to its neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism as social psychopathy as in the various illustrations highlighted herein and particularly as more obviously revealed with childhood psychopathy. In
the bigger picture, ascriptivity-or-ascription-hardening/pseudo-referentialism arises as of notional-referentialism/notional-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’
the notional–conflatedness of notional–deprocrypticism protensive-consciousness; thus
gaining a superseding insight of the ontologically-flawed references-of-thought-devolving-
teleological-de-mentating/structuring/paradigming–of-meaningfulness fixations/hardening-
construed-as–neuterising of the various relative-ontologically-complete institutionalisations
as of their existential-contextualisation; as this deneuterising —referentialism reflecting-
ontologically-veridical–affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking
apriorising-psychologism–and-ontologically-flawed–preconverging-or-dementing
–
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 references-of-thought-devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness fixations/hardening-construed-as-
neuterising associated with the various institutionalisations in prior relative-ontological-
incompleteness–of–reference-of-thought. Insightfully and counterintuitively for elucidative
construal, neuterising as of epistemic-abnormalcy/preconvergence/relative-ontological-
incompleteness–of–reference-of-thought is rather ‘a derived-construction as deficient of
ontological-normalcy/relative-ontological-completeness–of–reference-of-thought’, as it is the
elucidation of ontological-normalcy/relative-ontological-completeness–of–reference-of-
thought as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it
as of postconverging-or-dialectical-thinking–apriorising-psychologism or unaware beyond-
the-consciousness-awareness-teleology–in-preconverging-existential-extrication-as-of-
existential-unthought–as of preconverging-or-dementing–apriorising-
psychologism/deassertion, that reveals neuterising as of epistemic-
abnormalcy/preconvergence/relative-ontological-incompleteness–of–reference-of-thought
as it is construed in its ontological-veridicality as ‘a deficient derived-construction of ontological-normalcy/relative-ontological-completeness-of-reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-construction of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—}
esternalising/contextualising/textualising-contiguity }—conflatedness —in-preconverging—
disentailment by—postconverging-entailment’ that is construed the ontologically-veridical nature of distractive-alignment-to—reference-of-thought<of-apriorising/axiomatising/referencing> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as critical across all the registry-worldviews/dimensions construed as of de-mentation
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or—
attributive-dialectics). The ontological-veridicality of a ‘postconverging-or-dialectical—
thinking—psychology or psychology-of-mentation-dynamics or natural—psychological—
dynamics’ as associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as—
of-existent-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 implied <amplituding/formative—epistemicity>causality—as-to—
projective-totalitative—implications-of-prospective—nonpresencing—for-explicating—
ontological-contiguity’ is one grounded as of de-mentation-(supererogatory—ontological—de—
mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) on
‘decentering/pivoting around the uninstitutionalised-threshold\textsuperscript{102} rule’ as a remaking of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99}, pointing out that the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument has been superseded as of its revealed perversion-and-derived-\textsuperscript{74}perversion-of-\textsuperscript{83}reference-of-thought\textsuperscript{74} and so as of the uninstitutionalised-threshold\textsuperscript{102} rule. This explains why at uninstitutionalised-threshold\textsuperscript{102} which are subject to \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} \textsuperscript{58}neuterising’, prospective institutionalisation can only be achieved as of secondnatured constraining social\textsuperscript{103}universal-transparency\textsuperscript{104}⟨transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{87}amplituding/formative–
epistemicity⟩\textsuperscript{87}totalising–in-relative-ontological-completeness⟩\textsuperscript{87} that overcomes the given uninstitutionalised-threshold\textsuperscript{102}‘meaningfulness-and-teleology\textsuperscript{99} \textsuperscript{58}neuterising’ thus enabling the ontological-normalcy/relative-ontological-completeness\textsuperscript{87}reference-of-thought\textsuperscript{87}of-the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold\textsuperscript{102} that ‘the 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’ is\textsuperscript{106} universally attributable as if humans had only the intemporal/longness-of-register-of—\textsuperscript{50}meaningfulness-and-teleology\textsuperscript{99} individuation without temporal/shortness-of-register-of—\textsuperscript{1}meaningfulness-and-
telemetry\textsuperscript{99}individuals will simply fail to recognise the generation-and-upholding of \textsuperscript{50}neuterising and thus unable to reveal perversion-and-derived-\textsuperscript{74}perversion-of-\textsuperscript{83}reference-of-
thought\textsuperscript{74}as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{106} as it is naïve to think

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that while being at an uninstitutionalised-threshold like universalisation–non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness 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>} in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic meaningfulness-and-teleology without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation meaningfulness-and-teleology’ to be able to then reveal, construe and uphold positivistic Being and meaningfulness-and-teleology, and this equally applies with regards to overcoming our procrypticism–or–disjointedness-as-of-reference-of-thought meaningfulness-and-teleology neuterising’ to attain futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism Being and meaningfulness-and-teleology. As a further elucidation, a comparison can be made between a construct of ‘notional–referentialism’ disambiguated as referentialism, categorising neuterising, qualifying neuterising, tendentious neuterising and impulsive neuterising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness 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
amplitunding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
referentialism—implicited_attendant–ontological-contiguity’~educted–
existentialising/contextualising/textualising-contiguity’” as of their respective epistemic-
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 ~educted–
existentialising/contextualising/textualising-contiguity }~conflicatedness’~in-{preconverging-
disentailment by}~postconverging-entailment’ for making-sense-of/construing the relatively
deficient referencing data conceptualisations as of their ‘defined tolerable levels’ of
neuterising. This elucidation is to point out that reference-of-thought constructs in
epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness -of- reference-
of-thought in the very first place cannot be the basis for articulating, as of their given
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~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’ ontologically-veridical
meaningfulness-and-teleology‘as if in referentialism as of referentialism—ontologically-
uncompromised-mediating,-as-of-conflicatedness
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ but rather require
‘their ontologically-veridical meaningfulness-and-teleology restoration’ by an
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity }~conflicatedness’~in-{preconverging-
disentailment–by-postconverging-entailment as of ontological-normalcy/relative-ontological-completeness\(^2\)-of-reference-of-thought that factors in ‘their constructed-deficiency with respect to ontological-normalcy/relative-ontological-completeness\(^2\)-of-reference-of-thought, so-construed as their ‘5neuterising’ as of their categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating, as-of-their-respective-specific-constitutedness\(^4\) 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 5meaningfulness-and-teleology\(^7\) retrospectively to prospectively in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\). 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 \(~\text{educed–}\)} existentialising/contextualising/textualising-contiguity \(~\text{constitutedness}\)\(^1\) in preconverging-entailment by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\(~\text{educed–}\) existentialising/contextualising/textualising-contiguity\(^9\) of ‘traditional classical mechanics axiomatic-construct’ given its epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness\(^8\)-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\(~\text{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 \(~\text{educed–}\)} existentialising/contextualising/textualising-contiguity \(~\text{conflatedness}\)\(~\text{in–preconverging-disentailment–by–postconverging-entailment\) 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—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the {warped-consciousness neuterising-induced} reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all cumulative/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-
mentating/structuring/paradigming/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-performance—including-virtue-as-ontology across registry-worldviews/dimensions even though all humans have the same basic intellectual potential; as within the institutionalisation limits of a registry-worldview’s/dimension’s reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’ as its underlying reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals cannot all of a sudden start thinking in terms—of-axiomatic-construct enabled by a prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’; given that there is a need for the requisite institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism) as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring underlying the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in reflecting
of the same/common/shared \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} and with all its \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{72} ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>, given its prior relative-ontological-incompleteness\textsuperscript{83}–of-reference-of-thought as of its apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument reflection of attendant–ontological-contiguity\textsuperscript{56}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}–in-reification/dereification, being mutually cognisant-and-integrative by ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96} as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation\textsuperscript{96} as flawed supposedly teleologically-elevated’ relationship with the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}. In this regard, a non-positivistic as ‘a superstitious centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} implied as of the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} as associated with say a medieval or animistic social-setup implies that a postlogism\textsuperscript{77}–slantedness, conjugated-postlogism\textsuperscript{77} or any other temporal mental-disposition with regards to say with notions-and-accusations-of-sorcery will meet with a mental-reflex across the registry-worldview/dimension <amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{83} reference-of-thought–devolving-as-of-instantiative-context—<meanings-and-teleology\textsuperscript{99} that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument reflection of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40} dereification in notional-contiguity/epistemic-contiguity<profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema>, as in its questioning and analysing whether the accusation of sorcery is true and so as
an assumed/presupposed-as-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

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


Thus this is within the framework of the registry-worldview’s/dimension’s teleological—dementating/structuring/paradigming/teleological—possibilities; construed either in elevation—as—of-upholding—ontological—veridicality/institutionalisation as reference-of-thought—categorical—imperatives/axioms/registry—teleology’,—for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness—teleology’,—of the affirmation/projection/assertion/dueness—validating—logicising/suitable—
measuring instrument validating measuring as to postconverging or dialectical thinking

apriorising psychology of prospective relative ontological completeness of reference of thought, or in degradation as of failing ontological veridicality uninstitutionalised threshold as of the unaffirmation deprojection de assertion undueness invalidating logicising unsuitable measuring instrument invalidating measuring as to preconverging or

dementing apriorising psychology of prior relative ontological incompleteness of reference of thought; noting that the dialectical nature of the elevation and degradation so implied are inherently affirmed unaffirmed respectively as of the very same immanent existence intrinsic reality ontological veridicality as to human amplituding formative epistemicity totalising purview of construal wherein prospective relative ontological completeness of reference of thought elevation institutionalisation is in soundness or ontological good faith authenticity of reference of thought and prior relative ontological incompleteness of reference of thought degradation uninstitutionalised threshold is in unsoundness or ontological bad faith inauthenticity of reference of thought. Furthermore, metaphysics of absence implicited epistemic veracity of nonpresencing perspective ontological normalcy postconvergence insight as of historiality ontological eventfulness onto logical aesthetic tracing perspective ontological normalcy postconvergence reflected epistemicity relativism determinism reveals and attends to the notional deprocrypticism perspective issue involved for overcoming defect of ontological analysis arising from metaphysics of presence implicited nondescript ignorable void as to presencing absolutising identititive constitutedness amplituding formative epistemicity totalising self referencing synergetising circularity interiorising akrasiatic drag due to a mental reflex of representing skewing the representation of presence with respect to its reference of thought as of flawed amplituding formative epistemicity totalising circumscribing delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ at the uninstitutionalised-threshold wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity—of—reference-of-thought’ rather than being veridically construed in degradation/uninstitutionalised-threshold and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity—of reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to—<amplituding/formative—epistemicity>totalising—purview-of-construal’ which as of underlying relative-ontological-incompleteness/relative-ontological-completeness—{(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>} is at the one hand elevated/institutionalised and on the other hand teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-mentation-capacity. Such <historicality/ontological-eventfulness>/ontological-aesthetic-tracing/<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> as of its notional—conflatedness as it implies the apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—dissentailment by}—postconverging—entailment of the most ‘sound/profound/complete
anticipation/projection/thrownness-disposition as rather of elevation-as-of-prospective-institutionalisation—and—degradation-as-of-uninstitutionalised-threshold—de-
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 }—conflatedness—in—preconverging-disentailment—by—postconverging-entailment we can’t simply imply the presence universalisationnon—non-positivism/medievalism uninstitutionalisation reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigmimg—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
elevation-as-of-prospective-institutionalisation–and–degradation-as-of-uninstitutionalised-
threshold that is more profoundly elucidative of existential-instantiations issues of
perversion-and-derived-perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation whether with regards to notions-and-accusations-of-sorcery in non-
positivism or psychopathy and social psychopathy as of our procripticism–or–disjointedness-
as-of-reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-
perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation speaking of prior relative-ontological-incompleteness of reference-of-
thought; in other words, with respect to the elucidation of existential-instantiations issues,
beyond just issues of logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation as of logical coherence, we need to move at the
<amplituding/formative–epistemicity>totalising/circumscribing/delineating level of analysis
which is the reference-of-thought and then construe meaningfulness-and-teleology as of
contrastive elevation/institutionalisation reference-of-thought—elevated-devolving-as-of-
prospective-institutionalisation’ and degradation/uninstitutionalised-threshold reference-
of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’. That is,
meaningfulness-and-teleology cannot be referenced/registered/decisioned as of the
degradation/uninstitutionalised-threshold but rather the elevation/institutionalisation as of its
prospective relative-ontological-completeness reference-of-thought with respect to the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with the
implication that meaningfulness-and-teleology lies-with-and-is wholly as of
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ the transcendental construct of prospective universalisation institutionalisation while in base-institutionalisation–ununiversalisation uninstitutionalisation (doing so by failing the ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } of base-institutionalisation–ununiversalisation’ in de-emphasising the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<as-to–‘attendant-
intrdimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism≈ and emphasising the supplanting–conviction-as-to-profound-supererogation of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-
psychologism of prospective relative-ontological-completeness meaningfulness-and-
teleology as of knowledge-reification–gesturing–in–prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness <in [preconverging disentailment by] postconverging entailment>), ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality’ the transcendental construct of prospective positivism institutionalisation while in universalisation–non-positivism/medievalism uninstitutionalisation (doing so by failing the ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } of universalisation–non-positivism/medievalism’ in de-emphasising the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<as-to–‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism and emphasising the supplanting-conviction-as-to-profound-supererogation —
of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-
psychologism of prospective relative-ontological-completeness meaningfulness-and-
teleology as of knowledge-reification-gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness —in {preconverging-disentailment by} –postconverging-entailment>, and
prospectively ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality’ the transcendental construct of futural Being-development/ontological-
meaningfulness-and-teleology as of prospective notional–depocrypticism
institutionalisation while in positivism–procrypticism uninstitutionalisation (doing so by failing
the ‘<amplituding/formative> wooden-language-<imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology })
of positivism–procrypticism’ in de-emphasising the threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation —as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism and emphasising the supplanting-conviction-as-to-profound-supererogation —
of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-
psychologism of prospective relative-ontological-completeness meaningfulness-and-
teleology as of knowledge-reification-gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
as of de-mentation [supererogatory ontological de-mentation or dialectical de-mentation stranding or attributive dialectics], which is what allows for transcendence and sublimity/sublimation/supererogatory de-mentativity to the prospective reference-of-thought for renewal; that is, this will rather bring about the amplituding/formative epistemicity totalising self-referencing syncretising/circularity/interiorising/akrasiatic drag of the prior reference-of-thought in ‘incremental circular-complexification’ and so beyond the consciousness-awareness-teleology <in preconverging existential-extrication-as-of existential-unthought> on a false notion of ‘an intemporal temporality’, naively passing for intemporality/longness as of intersubjective eliciting of temporality. Such notional conflatedness for ontological-performance <including virtue as ontology> implication is easily understood as of metaphysics of absence (implicated epistemic veracity of nonpresencing <perspective ontological normalcy/postconvergence>) when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere mechanical adjustments’ its non-positivism before the notion of ‘a credible logical engagement in terms as of axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms as of axiomatic-construct of reference-of-thought categorical imperatives/axioms/registry-teleology, for aposteriorising/logicising deriving intelligising/measuring meaningfulness and teleology.

Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to the best of our temporal/mortal-superseding-endeavouring unleashed as of a maximalising recomposuring-
meaningfulness-and-teleology\(^9\) as of prospective notional-deprocrypticism registry-worldview/dimension perspective as ‘a constructed-deficiency of the profound/complete notional-deprocrypticism perspective’, with notional-deprocrypticism in ontological-normalcy/relative-ontological-completeness\(^8\)-of-\(^9\) reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
As a further elaboration, the circularity and <amplituding/formative–epistemicity>totalising~self-referencing-syncetising/circularity/interiorising/akrasiatic-drag\(^9\)}
mental-disposition attached to a registry-worldview’s/dimension’s reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue. This explains as of metaphysics-of-absence—(implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>) why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of (warped-or-preclusive-consciousness—neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
outcome-arrived-at<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ reflecting the
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; and it is nevertheless so made-
up/bottomlined nihilistically, notwithstanding a prospective registry-worldview’s/dimension’s
reference-of-thought that points prospectively to its relative ontologising-
deficiency/epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness —of-
reference-of-thought, as it is in the bigger picture de-mentatively/structurally/paradigmatically
‘a lifetime mental and existential investment as of the specific prior relative-ontological-
incompleteness—of—reference-of-thought beyond-the-consciousness-awareness-teleology -
<in-preconverging—existential-extrication-as-of-existential-unthought)—meaningfulness-and-
teleology’ that will not lightly give up on ‘its invested specific prior relative-ontological-
incompleteness—of—reference-of-thought of meaningfulness-and-teleology as 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>}’ despite
the ontological-veridicality of a valid anti-nihilistic
intemporal/ontological/social/species/ universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming opened-construct-of—meaningfulness-
and-teleology enabling the human existential tale as of the successive transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity behind the ontological-contiguity—of—
when ‘the very same motif of reasoning’ is construed as of metaphysics-of-absence{(implicated-epistemic-veracity-of- nonpresencing}<perspective-ontological-normalcy/postconvergence>}

implications (as to ontological-normalcy/postconvergence) say with respect to an animistic or medieval non-positivistic registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> <amplituding/formative> wooden-language-(imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) rather in social-aggregation-enabling, implying no possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity so-construed from a positivistic perspective of analysis in ontological-normalcy/relative-ontological-completeness’-of-
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—

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ontological-completeness’-of- 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 -of- reference-of-thought, and thus rather implies an \textit{de-mentation-\langle}\textit{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 \langle\textit{occlusive-consciousness neuterising-induced}\rangle- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct \langle\textit{warped-or-preclusive-consciousness neuterising-induced}\rangle- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, or in the case of articulating ‘futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ as of prospective notional~deprocrypticism axiomatic-construct \langle\textit{protensive-consciousness deneuterising -induced}\rangle- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘positivism–procrypticism axiomatic-construct \langle\textit{occlusive-consciousness neuterising-induced}\rangle- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness. It is important to grasp in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold 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–
synergising/circularity/interiorising/akrasiac-drag mental-dispositions for non–
transcendence-and-sublimity/sublimation/supercorogatory–de-mentativity, but rather as of a
habituated mental-projection perspective from the prospective institutionalisations of positivism
or notional–deprocrysticism 8 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 8 reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’.
But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession
of prospective institutionalisations 8 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 8 reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
so implied by an ontology-driven ‘postconverging-or-dialectical-thinking’—psychology or
psychology-of-mentation-dynamics or natural-psychological-dynamics’ enabling successive prospective relative-ontological-completeness reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening underlying the institutional-cumulation/institutional-recomposure-as-to-histoliality/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 ~educed–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 reference-
extrication-as-of-existential-unthought> any notion of its ontologically deficient ‘amplituding/formative–epistemicity’ totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ at its uninstitutionalised-threshold 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 habituation process. Remarkably, such a maximalising-recomposing-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-recomposition ⟨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-recomposing-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 \(^0\) and as of prospective institutionalisation with respect to \(^5\) maximalising-recomposuring-for-relative-ontological-completeness \(^8\) — unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness \(^7\) — reference-of-thought of same \(\text{amplituding/formative–epistemicity} \) totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging \(^5\) maximalising-recomposuring-for-relative-ontological-completeness \(^7\) — unenframed-conceptualisation at the uninstitutionalised-threshold \(^0\) 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 \(^9\) arise only by \(^5\) maximalising-recomposuring-for-relative-ontological-completeness \(^7\) — unenframed-conceptualisation but presences in their \(\text{amplituding/formative} \) wooden-language-\(\text{imbued—averaging-of-thought-}<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology} \) as-of-\(\text{‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications}>\) consider \(^5\) maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as of exceptional-askance and unordinary due to their \(\text{amplituding/formative–epistemicity} \) totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) mental-reflex avoiding being ontologically decentered and preconverging-or-dementing \(^2\) — apriorising-psychologism. Insightfully, this point out the circumspective nature of any transcendental knowledge construction exercise as of ontological-tolerance to avoid on the one hand outrightly articulating construed ontological-veridicality at the expense of avoiding any Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \(^9\) al engagement, as such a psychoanalytical
commitment necessarily recognises human potential to transcend, and the other hand the nature
of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in
human moods and whims’ in its effectiveness. Caught between these two elements human
meaningfulness-and-teleology is ‘often actually imbued with active and passive mental-
strategies of compromise’ but which wouldn’t cut it with the maximalising-recomposuring-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation necessary for human
development and progress. Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and
progress requires ontologically-veridical as intemporal/ontological/social/species/universal/transcendental/
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming ‘responses’ as of universal
implications and not temporal extricatory preconverging—de-mentating/structuring/paradigming
‘reactions’ of mere circumstantial implications. Such a maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought prospective
reference-of-thought ‘construes as circularity and <amplituding/formative—epistemicity>totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag pretences of knowledge and
judgements which are rather in threshold-of—nonconviction/madeupness/bottomlining-in-
shallow-supererogation—as-to—attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing —apriorising-psychologism in ordinariness
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology—
‘nondescript/ignoreable—void ’—with-regards-to-prospective-apriorising-implications} social-
aggregation-enabling’ when expounded by a prior reference-of-thought going by its prior
relative-ontological-incompleteness\(^8\)-of-\(^2\) reference-of-thought, since there is no sound/authentic knowledge and judgements outside the prospective \(^3\) reference-of-thought relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-ontological-completeness\(^8\)-of-\(^2\) reference-of-thought in an intemporal/ontological/social/species/\(^1\) universal/transcendental/\(^2\) maximalising-recomposuring-for-relative-ontological-completeness\(^8\)_—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming; and so de-mentatively/structurally/paradigmatically as of the relationship between non-positivism and positivism as well as our \(^3\) procrypticism–or–disjointedness-as-of-\(^1\) reference-of-thought and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^4\) meaningfulness-and-teleology\(^9\) as of prospective notional–deprocrypticism as preempting—disjointedness-as-of- reference-of-thought. This underlying notion of ‘notional–conflicatedness\(^13\)/constitutedness\(^14\)-to-conflicatedness\(^13\) construal/conceptualisation’ can further be expanded upon contrastively with regards to knowledge practice in many an epistemic-totalising\(^1\)-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality not subject to immediate-constraining causality\(~\text{as-to-projective-totalitative–implications-of-}\) prospective- nonpresencing–for-explicating-ontological-contiguity thus rather eliciting atomising/taking-to-pieces apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \(~\text{educed–existentialising/contextualising/textualising-contiguity }\)\}_ constitutedness\(^14\)-in–preconverging-entailment that induces relatively poor ontological-performance\(^7\)-<including-virtue-as-ontology>. The central element here has to do with the pervasiveness of ‘conceptual-patterning’ that actually speaks of a nombrilistic as \(<\text{amplituding/formative–epistemicity}>\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^1\) 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 ~educated–existentialising/contextualising/textualising-contiguity } constitutedness in preconverging entailment ends up misconstruing the organical depth involved and renders all knowledge constructs so categorised/taxonomised on the same vague plane of mechanical equivalence undermining their transcendental-enabling/sublimating/supererogatory–de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. The underlying mental-reflex for this intellectual disposition associated with conceptual-patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity. But then such an approach is naïve by its failure to reckon the reality of human limited-mentation-capacity which implies that human conceptualisation tends to develop from prior relative-ontological-incompleteness of reference-of-thought, as of the incompleteness of the preconverging–de-mentating/structuring/paradigming of human reference-of-thought. Such
that a naïve categorisation/taxonomisation conceptual-patterning perspective on that basis equally inherits that relative-ontological-incompleteness of the preconverging–dementating/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 apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging entailment but rather suffers from apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment. This weakness is underlined and resolved by the notion of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that enables apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging entailment in line with attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity —<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context>. It is such a conceptual-patterning mental-reflex associated with categorising/taxonomising dispositions in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment that is behind the naïve but poor influence of the saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such
categorised/taxonomised thematics in of themselves’ as if an epistemic-totalising ~devolved–purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ~<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 ~<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 ~educed–existentialising/contextualising/textualising-contiguity }—confinedness—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-ontology-origination projection into attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity —<reifying—or-elucidating-of—prospective-relative-ontological-completeness —of—reference-of-thought—devolving—as—of—instantiative-context>, it emphasises mere de-mentative/structural/paradigmatic patterns inducing apriorising/axiomatising/referencing—{of—attendant–ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging-entailment, and so whether at detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical, conceptual and operant constructs of universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity construal highlights the ontological-contiguity of all knowledge as of their "reference-of-thought-as-to-preconverging/postconverging-de-mentating/structuring/paradigming dynamic relationship, conceptual-patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity interconnectedness as this is often not the primary driving focus, as it is naively assumed that the conceptual-patterning is a correspondence of intrinsic-reality/ontological-veridicality as of the mere de-mentative/structural/paradigmatic conceptualisation in apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~constitutedness –in–preconverging entailment rather than striving to expand the transcendental-enabling/sublimating/supererogatory-de-mentativity <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity existential-reality potential, and this easily leads to virtuality or ontologically-flawed construal. The defect of conceptual-patterning is easily overlook mainly as philosophy is of first order knowledge, a level at which knowledge differentiation doesn’t easily manifest itself. Such errors of conceptual-patterning will hardly arise in second-level knowledge where transcendental-enabling/sublimating/supererogatory-de-mentativity implications arise in a specular way. For instance, while hereditary is an underlying conceptual-patterning idea in biology, it will be unthinkable to try to lump together and undermine the originality of subsequent hereditary notions of genetics on the basis that these are of the same conceptual-patterning as earlier notions like Mendelian heredity as the transcendental-enabling/sublimating/supererogatory-de-mentativity differentiations are spectacular. Finally, one practical intellectual flaw arising out of such naïve
categorising/taxonomising conceptual-patterning has to do with a certain vague intellectual practice based on perceived intellectual pertinence in terms of the authorial ‘precedence of mentioned terms’ irrespective of association whether simple formalistic identifying of terms and notions with little consideration of the divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity 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 decisive notion for human knowledge renewal as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/supererogatory—de-mentativity epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity renewal of a same 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 preconverging 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 —educted–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 —educted—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
issue of Being as of its but is rather being posed as of a ‘disjointed/fragmented analysis’ as a consciousness grounded problem. This equally explains this author’s construal of human consciousness development as rather of Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; consciousness defined as of ‘notional epistemicity’ totalising—self-referencing-syncrptising/circularity/interiorising/akrasiatic-drag

The fundamental fact is that existence as of attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of—reference-of-thought—devolving-as-of-instantiative-context> is the absolute a priori of intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology prior to any human derived knowledge—constructs/theories/intersolipsistic-intercessory-notions/notional—referential—
normalcy/postconvergence insight. Thus existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation


prospective-aporeticism-overcoming/unovercoming’ implies it is as of the entire ‘apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflicatedness —in—{preconverging—
disentailment—by}—postconverging—entailment for human construction of ontologically veridical ‘meaningfulness-and-teleology’ implied as of notional—deprocrypticism; this is notionally known as ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism—determinism’>. The implication here is that conceptualisations/construals not only of consciousness but virtue, aesthetics, episteme and nature together with their derived human notional <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and natural sciences are but as of the (given consciousness’s neuterising-induced—deneuterising—induced—reference-of-thought—devolving—teleological—de-mentating/structuring/paradigming—of-meaningfulness knowledge—constructs/theories/intersolipsistic-intercessory-notions/notional—referential—
notions/articulations/virtue as derived conceptualisations/construals of the very apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity }—conflicatedness —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 ~educated–
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 17-induced)- reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness,
and so as of the 55 maximalising-recomposuring-for-relative-ontological-completeness —
enunframed-conceptualisation behind the ontological-contiguity 67 —of-the-human-
institutionalisation-process 10 . Otherwise with a naïve mental-reflex of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity 67 ~duced–existentialising/contextualising/textualising-contiguity 50 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 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{17} 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{10}. Thus, the ontological-veracity as prospective relative-ontological-completeness of reference-of-thought of ‘the axiomatic-constructs of a (given consciousness’s neuterising-induced-or-deneuterising\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{17} 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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99}, is rather ensured by the construal of existential-instantiations as of \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation which is as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment, thus enabling the ontological-contiguity\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 \(<\text{as-to-perspective–ontological-normalcy/postconvergence-implied–’prospective-aporeticism-overcoming/unovercoming’}>\) 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 ~duced–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 \(<\text{as-to-perspective–ontological-normalcy/postconvergence-implied–’prospective-aporeticism-overcoming/unovercoming’}>\).

notions/articulations/virtue of a given epistemicity 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 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 .

flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the inherent intrinsicness of the \textit{amplituding-formative-epistemcity} totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-flawed-construal often wrongly involving ‘\textit{reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation—}\textit{as-of-upholding-ontological-veridicality}’ rather than ‘\textit{reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold}\textit{ as-of-failing-ontological-veridicality}’ since a logical correspondence with intrinsic-reality/ontological-veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism and conjugated-postlogism. By and large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance \textit{- <including-virtue-as-ontology>} of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance \textit{- <including-virtue-as-ontology>} as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology\textit{ - <in-preconverging-existential-extrication-as-of-existential-unthought>} of human construal/conceptualisation of it. This fully articulates the dynamic relationship of human limited-mentation-capacity as of its poor to perfect relationship-with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as poor as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \textit{~educated–existentialising/contextualising/textualising-contiguity \textit{constitutedness} \textit{in-preconverging-entailment}} and as relatively-perfect/near-perfect/perfect apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \textit{~educated–existentialising/contextualising/textualising-contiguity \textit{conflatedness} \textit{in-preconverging-disentailment by} \textit{postconverging-entailment}}, construed as notional–conflatedness as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \textit{~educated–existentialising/contextualising/textualising-contiguity \textit{conflatedness} \textit{in-preconverging-disentailment by} \textit{postconverging-entailment}}.

performance\textsuperscript{72}<-\textit{including-virtue-as-ontology}>-\textit{as-of-its-broadest-implications amenable to human-subpotency/\textit{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{70}~\textit{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{70}~\textit{sublimating–nascence,-disclosed-from-prospective-epistemic-digression, implying the \textit{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 transcendentally-enabling-level-of~ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification<-\textit{as-to-ontological-faith-notchion-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/ignorable—void —with-regards-to-prospective-apriorising-implications>). Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness as for material and physical effecting devolving teleologies as meaningfulness’ while the social domains of study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness inherent effecting devolving teleologies as meaningfulness’. This validates the idea of dualism as ultimately <supererogatory—human-subpotency—effecting can only arise from the apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—confatedness in {preconverging—disentailment by}—postconverging—entailment of human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and meaningfulness-and-teleology construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
ontological-faith-notion-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 engine engineering science. This overall notional conception extends as well to the various ways by which human limited-mentation-capacity ‘accosts’ intrinsic-reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,—as-of-their-specific-constitutedness induced neueterising 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
~duced–existentialising/contextualising/textualising-contiguity }—
conflatedness \[8\] in [preconverging-disentailment by] postconverging entailment, with no
intermediating construct as of apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
constitutedness \[13\] in preconverging entailment, thus achieves ontologically-uncompromised-
mediating,-as-of-conflatedness \[3\] \[5\] meaningfulness-and-teleology \[9\]. 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 ~duced–
existentialising/contextualising/textualising-contiguity }—constitutedness \[14\] in preconverging-
entailment on apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity
~duced–existentialising/contextualising/textualising-contiguity }—
conflatedness \[15\] in [preconverging-disentailment by] postconverging entailment induce their
successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-
mediating,-as-of-their-respective-specific-constitutedness \[14\] \[5\] meaningfulness-and-teleology \[9\].
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 \[3\] as a notional conception in construing \[5\] meaningfulness-and-
teleology \[9\], while avoiding its ontologically-flawed apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
constitutedness in preconverging entailment construals in terms—of-
axiomatic-construct of the various \[5\] 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 }—conflicatedness¹ in {preconverging-
disentailment by}—postconverging-entailment it is the cumulative recomposing of human
limited-mentation-capacity as limited-mentation-capacity-deepening³ that is behind the
ontological-contiguity⁷—of-the-human-institutionalisation-process⁶ 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-
conflictedness¹ 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-
conflictedness¹ 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 ³neuterising.
⁷historiality/ontological-eventfulness ³/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected—epistemicality-relativism-determinism’> as of the
notional~conflictedness¹ of notional~deprocrypticism highlights that humankind in its
projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’ is rather in
postconverging-or-dialectical-thinking\textsuperscript{21} -and-centered-to-the-prospective-institutionalisation’s-
categorical-imperatives/axioms/registry-teleology\textsuperscript{22} -relative-ontological-completeness\textsuperscript{23} -of-
reference-of-thought-in-ontological-good-faith/authenticity\textsuperscript{24}, thus literally expanding human
access to existence-potency\textsuperscript{25} -sublimating–nascence,-disclosed-from-prospective-epistemic-
digression as to the existential possibilities that arise with successive institutional-
cumulation/institutional-recomposure-{as-to-}historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normality/postconvergence-reflected-’epistemicity-relativism-determinism’>\textsuperscript{26} associated with
the ontological-contiguity\textsuperscript{27} —of-the-human-institutionalisation-process\textsuperscript{28}. This thus divulges
the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-
in-reverberation/existence-potency\textsuperscript{29} -sublimating–nascence,-disclosed-from-prospective-
epistemic-digression. In other words existence is already given rather as of its potency, and the
real problem of existence is humankind’s access to existential possibilities as of humankind’s
limited-mentation-capacity. That is, human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is what achieves existence as a ‘potent
construct’, as the notion of existence-as-a-grounded-construct doesn’t-make-sense/is-
unavailable for any specific human registry-worldview’s/dimension’s\textsuperscript{30} reference-of-thought as an
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{31} construct, including our positivism–
procrypticism registry-worldview/dimension, as this will falsely imply that our\textsuperscript{32} reference-of-
thought <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} is ‘developed enough’ as of Being-and-
contemplation to have achieved the full potency of existence to then know what’s existence
whereas in reality such <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} highlights human-subpotency/subpoten-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional-deprocrypticism reference-of-thought is circularly-unintelligible-but-for-a-<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-hyperbole-of—meaningfulness-and-teleology to positivism–procrypticism reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; such that all that is left of permanence determination about existence is its transcendental construct as of human limited-mentation-capacity-deepening. Interestingly, from our vantage positivism/rational-empiricism perspective, we’ll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness reference-of-thought as of ontological-performance—including-virtue-as-ontology arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation–ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation–non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won’t or hardly construe of the same as of our <amplituding-formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag about our positivism–procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional-deprocrypticism as preempting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of
existential-reality in inducing prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that allows for prospective relative-ontological-completeness of reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’ as they know very well that reference-of-thought–categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology-<in-preconverging–existential-extrication-as-of-existential-unthought> who is bound to circularly elicit shortness-of-register-of–meaningfulness-and-teleology on such renewed reference-of-thought–categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology and further denaturing them as of the prospective institutionalisation uninstitutionalised-threshold! In other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation meaningfulness-and-teleology cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter’s reference-of-thought as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology is a sound basis for construing the meaningfulness-and-teleology of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation reference-of-thought as it adopts by mental-reflex an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite referencing/registering/decisioning–of-its reference-of-thought-rather-as-preconverging-or-dementing-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 reference-of-thought for crossgenerational renewal as of prospective relative-ontological-completeness-of-reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative-
constitutedness—in-preconverging-entailment at the given reference-of-thought uninstitutionalised-threshold; highlighting the fact that human potential attainment of the notional–deprocripticism as preempting—disjointedness-as-of-reference-of-thought is actually a ‘perpetual transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ as of notional–deprocripticism as <amplituding/formative>notional–preempting—disjointedness-as-of-reference-of-thought which points out that the various
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’. This thus validates the notion that existence can only be construed as a transcendental apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging–disentailment–by}–postconverging-entailment as of 55 maximalising-recomposuring-for-
entailment as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing—as-priorising-psychologism> of its given prior relative-ontological-incompleteness—of—reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-*human-amplituding/formative—epistemicity>totalising—purview-of-construal*. This author’s notion of centered—amplituding/formative—epistemicity>totalising/circumscribing/delineating—meaningfulness—and-teleology—\textsuperscript{9} as ‘amplituding/formative—epistemicity>totalising—conflated—meaningfulness-and-teleology—\textsuperscript{9}—as-of-notional—deprocrypticism-reflected—historiality/ontological-eventfulness—ontological-aesthetic-tracing—perspective—ontological-normaley/postconvergence-reflected—epistemicity-relativism-determinism’ fundamentally grasps that the Derridean critique of centered—epistemic-totalisation as impossible to achieve and postulation instead of decentered-infinite-freeplay is actually a critique arising on the implied assumption of finite human limited-mentation-capacity as of its impossibility as finitely limited to come into the full terms of grasping the full potency of existence/existential-possibilities; but then this author construes that human limited-mentation-capacity is not finite as it deepens as of the possibility of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity enabled as of de-mentation\textsuperscript{1} (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics) thus involving de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity reference-of-thought-as-of—\textsuperscript{9} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ to grasp existence/existential-possibilities, such that as of notional—deprocrypticism or amplituding/formative—notional—preempting—disjointedness-as-of—reference-of-thought in reflecting holographically—conjugatively-and-transfusively> the
ontological-contiguity\(^5\)—of-the-human-institutionalisation-process\(^6\) retrospectively to prospectively, centered-<amplituding/formative-epistemicity-totalising/circumscribing/delineating \(^5\)meaningfulness-and-teleology\(^9\) as of its attaining of ontological-completeness-of\(^9\) reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance -<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness\(^7\)-of\(^\^\) reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of ‘meaningfulness-and-teleology\(^9\) in relative deficient/flawed ontological-performance\(^7\)-<including-virtue-as-ontology>’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s \(^3\) 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 \(^3\) reference-of-thought-as-of-‘\(^3\) 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\(^5\)—of-the-human-institutionalisation-process\(^6\) as of notional–deprocrypticism implied postconverging–de-mentating/structuring/paradigming shifts of \(^3\) reference-of-thought-as-of-‘\(^3\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of ‘centered–epistemic-totalisation circularity of ‘meaningfulness-and-teleology\(^9\) in relative deficient/flawed ontological-performance\(^7\)-<including-virtue-as-ontology>’ within a same \(^3\) reference-of-thought-as-of-‘\(^3\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ by way of the successive prospective
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’ construed as of the
uninstitutionalised-threshold of a registry-worldview’s/dimension’s ‘reference-of-thought-
as-of-‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–
of-meaningfulness’. But then human limited-mentation-capacity-deepening achieving
prospectively of an ultimately theoretically perfect/sound ‘reference-of-thought-as-of-
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-
meaningfulness’ as of the full ontological-contiguity—of-the-human-institutionalisation-
process as notional–deprocrypticism implies the circular ontologically-flawed/deficient
implications of centered–epistemic-totalisation are done away with as of ontological-
completeness with the <amplituding/formative–epistemicity>totalising~renewing-
realisation/re-perception/re-thought of the ‘reference-of-thought-as-of-‘reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ of
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, with such a
conceptualisation of centered–epistemic-totalisation also construed as transcendental centered–
epistemic-totalisation or extrapolated-centered–epistemic-totalisation or extrapolatory–
epistemic-totalisation or transcendental–epistemic-totalisation and reflects the reality that a
Derridean decentered-infinite-freeplay can also be construed as an interpolatory–epistemic-
totalisation or interpolated-decentered–epistemic-totalisation. For instance, we can grasp that
‘traditional classical mechanics axiomatic-construct’ is a given ‘centered–epistemic-totalisation
intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance\textsuperscript{72}-
\textless including-virtue-as-ontology\textgreater , and thus by extension with regards to the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human\langle amplituding/formative–epistemicity\rangle totalising~purview-of-construal’ which is a given
reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-de-
mentating/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{9} ontological-performance\textless including-virtue-as-ontology\textgreater has been as of our positivism–procrusticism registry-worldview’s/dimension’s reference-of-
thought-as-of-‘reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ horizon and such a Derridean
decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates
the centered–epistemic-totalisation exercise for the insight of a futural différance as of the
latter’s transcendental–epistemic-totalisation that underlies
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-
disentailment by} postconverging-entailment in breaking with the philosophical tradition or
human knowledge conceptualisation tradition or towards fulfilling the understanding of Being.
In this regard talking about the physics example again, such a Derridean freeplay différance is
akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-
complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which
then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and
later on Theory-of-relativity and Quantum-mechanics, and today with respect to various
theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to
futural différance is the notion of \langle amplituding/formative–epistemicity\rangle totalising–self-
Referencing-syncretising/circularity/interiorising/akrasiatic-drag, as of beyond-the-consciousness-awareness-teleology, as of pre-converging-existential-extrication-as-of-existential-unthought, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold temporal individuations circular undermining of the prospective institutionalisation reference-of-thought-as-to-postconverging–de-mentating/structuring/paradigming implied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness-of-reference-of-thought, as well as the idea of temporal individuations ‘synchronising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold reference-of-thought which is in 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 ⟩ as of prospective relative-ontological-completeness of the prospective institutionalisation’s 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 meaningfulness-and-teleology of supposed existential-implications correspondence. That is the traditional knowledge conception articulated as ‘axioms of logic’ is rather vague, with the appropriate articulation being rather ‘logic of axiomatic-construct/ reference-of-thought’, as the axiomatic-construct/ reference-of-thought is the effective human limited-mentation-capacity supposed correspondence relation with existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal, eliciting of prospective supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied–’prospective-aporeticism-overcoming/unovercoming’> for human-subpotency possibilities for devolving meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, with increasing ontological-performance <including-virtue-as-ontology> as of human transcendence; even though such a conception as ‘axioms of logic’ could be perceived rather as a meta-conception or more like a technical practicality akin to say the scaffolding of a building! In other words as the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic and by extension mathematics imply elaboration as to mere-extrapolating/constituting/abstracting/deducing/inferring of elucidation outside—attendant—
ontological-contiguity\textsuperscript{67}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}, whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring/instrument-validating-measuring\textsuperscript{<as-to-postconverging-or-dialectical-thinking}\textsuperscript{–apriorising-psychologism>~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40} as of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{57}—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{67}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40} 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-
of mathematical equations’ without the prior insight about the physics domain-of-study and what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/supererogatory-de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\[9\]. 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 transcendental-enabling/sublimating/supererogatory-de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension\[83\] reference-of-thought-as-of-\[83\] reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmning-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\[87\] of reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence\[61\] implicited-epistemic-veracity-of-nonpresencing-<perspective–ontological-normaley/postconvergence>\[605\] that however deficient,
that each registry-worldview/dimension does have its own sense of logic as of its self-conscious
cstrued \( \text{meaningfulness-and-teleology} \). The notion of an absolutely valid logic can only
arise on the backdrop of an absolutely valid \( \text{reference-of-thought-as-of-'} \text{reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness'} \) as
implied by futural \text{Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—'meaningfulness-and-teleology'} as of
prospective \text{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 \text{metaphysics-of-absence^} \{\text{implicitied-
epistemic-veracity-of- nonpresencing-<perspective—ontological-normalcy/postconvergence>}\}
and \text{apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—conflatedness ~in—{preconverging-
disentailment —by}—postconverging-entailment, and further subsumed in the word candidity or
candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve
\text{apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—constitutedness ~in—preconverging-
entailment construal of \( \text{meaningfulness-and-teleology} \) that besets the knowledge and
philosophical tradition. Such a conception of logic and logical analysis points to the
\text{amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag^} naivety and vagueness involved when
construing logic and logical analysis as absolute without any explicitly implied or formulated
\text{reference-of-thought, construed as 'reference-of-thought—devolving-teleological-de-}

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 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 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> as of the very same <amplituding/formative–epistemicity>totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’;
for instance, with regards to the relative
ontological-contiguity of reference-of-thought implied as of base-institutionalisation over
the relative notional-discontiguity/epistemic-discontiguity –<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
implied as of recurrent-utter-uninstitutionalisation, as of their differing references-of-thought and thus implied logic with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human-amplituding/formative-epistemicity-totalising–purview-of-construal’, reflected as of relative mutual unintelligibility. In axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-dementing apriorising-psychologism and by derivation illogical’ to be insisting on articulating notions of relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative ontological-contiguity and relative notional-discontiguity/epistemic-discontiguity between—prior-shallow-supererogation —of-mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profund-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 reference-of-thought, speaks of differing ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ of the differing references-of-thought, with the traditional philosophical and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of ‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’ as of supposed correspondence with amplituding/formative-epistemicity-totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/supererogatory—de-mentativity implications as of human limited-
mentation-capacity-deepening’, whereas logic and logical analysis is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the implied ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify meaningfulness-and-teleology as knowledge which can only arise as of the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’. Such a logicism disposition is rather in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity～educed–existentialising/contextualising/textualising-contiguity}—constitutedness in preconverging entailment and is behind such naïve contention that philosophy doesn’t carry transcendental implications and actually undermines other approaches that strive for transcendental-enabling/sublimating/supererogatory-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-absenceimplicitized-epistemic-veracity-of-nonpresencing<perspective–ontological-normaley/postconvergence> is wholly sufficient as
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-reflectected-‘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
from which Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹ exercise we can’t as of soundness-or-ontological-good-faith/authenticity⁹ exculpate ourselves to then pretend ours is the registry-worldview/dimension reference-of-thought that is non-transcendable as of our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , when the insight of prospective transcendence-and-sublimity/sublimation/superrogatory–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 }—confatedness¹° 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-teleology⁹ 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 } ~conflatedness ~in-{preconverging-
disentailment ~by} ~postconverging-entailment of ontology’s-directedness-as-Being.
Furthermore, just as a transcendental-enabling/sublimating/supererogatory ~de-
mentativity biological science in relative ontological-contiguity of reference-of-thought will dissociate
modern-day heredity DNA genetics as of its theoretical, conceptual, methodological, operant
and applicative implications from say th century Mendelian heredity however its inherent
merits, and will not naively purport to analyse the former on the grounds of the latter which as
axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity prior-shallow-
supererogation ~of-mentally-aestheticised ~preconverging/dementing ~qualia-
schema~ ~prospective~ ~profound~ ~supererogation ~of-mentally-
aestheticised~ ~postconverging/dialectical-thinking ~qualia-schema~ ~on~the~basis~of~a~naïve
costitutinal-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-
enabling/sublimating/supererogatory ~de-
mentativity work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that human
meaningfulness-and-teleology ontological-performance ~including~ ~virtue~ ~as~ ~ontology>
arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound
and complete axiomatic-constructs reference-of-thought in ontological-contiguity of the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
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 –educated–
existentialising/contextualising/textualising-contiguity/contexts as of existential-instantiations
imbricatedness/threadedness/recomposuring in a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation exercise as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening of a significant rise in consumers’ salaries implies that everything else being equal the demand curve-axiomatic-construct will shift to the right as of relative ontological-contiguity. The notion of axiomatic-construct in ontological-contiguity arises out of its existential completeness and profoundness, for instance the axiomatic-construct in ontological-contiguity as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness of functionality and contents as its ontological-contiguity. ontological-contiguity rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/reference-of-thought of construal; which for instance renders the idea of general relativity in relative ontological-contiguity and newtonian physics in relative notional-discontiguity/epistemic-discontiguity-between—prior-shallow-supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> rather as uncorrelated, whereas a notion of ‘continuity of ontology’ as is implied by ‘ontological-continuity as of relative ontological-continuity and relative notional-discontiguity/epistemic-discontiguity—between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema’ will seem to imply correlatedness by the very nature of the term continuity. Ultimately, the overall analysis above points out that this is not an inherent ontological-as-of-
the-full-potency-of-existence’s–sublimating–nascence problem but rather a problem of human-subpotency as of its limited-mentation-capacity that is resolvable by the deepening of human limited-mentation-capacity as of \(\text{de-mentation}\)–(\(\text{supererogatory–ontological–de-mention-or-dialectical–de-mention–stranding-or-attributive-dialectics}\)) with respect to \(\text{reference-of-thought}\); as contrary to the ‘Derridean différance decentering’ freplay that is entrapped in circularity of \(\text{meaningfulness-and-teleology}\) on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension \(\text{reference-of-thought so-implied as of our positivism mental-disposition}, a \text{‘futural différance’ recognises that human limited-mentation-capacity transcendence-and-sublimity/sublimation/supererogatory–de-mentativity brings about prospective relative-ontological-completeness\(^1\)} \text{-of-}\text{reference-of-thought}, and thus it centers-as-postconverging-or-dialectical-thinking\(^2\)}–apriorising-psychologism the prospective institutionalisation’s \(\text{reference-of-thought-as-of-}^3\text{reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prospective relative-ontological-completeness\(^3\)} \text{-of-}\text{reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity}\(\langle\)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> of \text{meaningfulness-and-teleology}^{99} \text{implications of the uninstitutionalised-threshold}^{102} \text{‘reference-of-thought-as-of-}^5\text{reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prior relative-ontological-incompleteness \text{-of-}\text{reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human-amplituding/formative-epistemicity–totalising–purview-of-construal’}, and thus broadening human-subpotency in the full-potency of existence/existential-possibilities as implied retrospectively to prospectively with the ontological-contiguity\(^6\)} \text{-of-}\text{the-human-institutionalisation-process}\(^8\) as of
disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, the limited-
mentation-capacity 56 meaningfulness-and-teleology 99 ontological-performance 72 -<including-
virtue-as-ontology> with regards to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising~purview-of-construal' of the successive consciousnesses as of the
successive institutional-cumulation/institutional-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 67 -disposition—as-to-
psyche-induced-psychologism-of-existential-stake>, which ultimately undergo
‘decomplexifying/uninhibiting-{as-of-elevating-devolving-teleological-de-
mentating/structuring/paradigmimg–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 8 reference-of-thought in relative ontological-
contiguity 67 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 87 -of 83 reference-of-thought; wherein as of
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educted-
existentialising/contextualising/textualising-contiguity }—confiatedness -in-{preconverging-
disentailment—by}—postconverging-entailment construal as of notionally–deprocrypticism, - the
trepidatious-consciousness of recurrent-utter-uninstitutionalisation is of a ‘trepidatious Being
complexified/inhibited-{as-degraded-devolving-as-of-uninstitutionalised-threshold }
preformulating/preframing/premeaningfulness-<metaphoricity/’-disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, - the
warped-consciousness of base-institutionalisation–ununiversalisation is of a ‘trepidatious Being
uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but
warped Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-
threshold } preformulating/preframing/premeaningfulness-<metaphoricity/’-disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, –the preclusive-consciousness of universalisation–non-positivism/medievalism is of a ‘warped Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-
institutionalisation) but preclusive Being complexified/inhibited-(as-degraded-devolving-as-of-
uninstitutionalised-threshold } preformulating/preframing/premeaningfulness-<metaphoricity/’-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, –the occlusive-consciousness of positivism–procrypticism is of a ‘preclusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-
prospective-institutionalisation) but occlusive Being complexified/inhibited-(as-degraded-
devolving-as-of-uninstitutionalised-threshold }
preformulating/preframing/premeaningfulness-<metaphoricity/’-disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, - and
prospectively the protensive-consciousness of notional–deprocrypticism is of an ‘occlusive

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uninstitutionalised-threshold to human limited-mentation-capacity induced beyond-the-consciousness-awareness-teleology \(<\text{in-preconverging-existential-extrication-as-of-existent-unthought} \) denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology \(\langle\amplituding/formative\rangle\) wooden-language \(\langle\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology}\rangle\) thus failing prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, inherently the issue of human limited-mentation-capacity 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 \(<\text{including-virtue-as-ontology}\rangle\), is a paramount and permanent one such that the construct of notional-deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology is exactly about an epistemic-totalising \(<\text{conflated—meaningfulness-and-teleology}\rangle\)
preconverging-or-dementing\textsuperscript{20} narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{22} of reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{17} or-bracketing-or-epoché of amplituding/formative-epistemicity\textsuperscript{23} totalising-conflated\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{10} as-of-notional-deprocrypticism-reflected- historiability/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> as of extended metaphysics-of-absence\{implicated-epistemic-veracity-of- nonpresencing<perspective–ontological-normalcy/postconvergence}\} conceptualisation and as of the insight of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. The latter highlights the recurrence of such ‘uninstitutionalised-threshold\textsuperscript{02} phenomena’ 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\}\ and institutionalised-being-and-craft. For instance, the cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations conceptualisation of ‘meaningfulness-and-teleology\textsuperscript{09} have arisen as secondnatures constructs that have substituted for their uninstitutionalised-threshold\textsuperscript{02} free-for-all amplituding/formative wooden-language\{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of– ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\}\ framework, such that many a subject matter domain like the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially as of institutional and formal
deferential-formalisation-transference as abstract intemporal/ontological-driven conceptualisation as of respectively formal religion, formal science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—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>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ‘direct convincing’ at individuals-level underlying deferring to institutional and formal 57meaningfulness-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 56meaningfulness-and-teleology could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness—of—reference-of-thought apriorising/axiomatising/referencing—of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging—
entailment as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness reference-of-thought apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness 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
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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ of ‘meaningfulness-and-teleology’ with regards to perceived social-
stake-contention-or-confliction; and it is this element that enables all human societies to have a minimal opening/overture/receptivity to each other, including at the very extreme between an industrial age society and a hunter-gatherer society. Without such a de-mentative/structural/paradigmatic ‘self-referencing and syncretising-effecting construed as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\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/akrasiatic-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{57}–of reference-of-thought occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} given 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>} as of more profound
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity validation as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as re-originary–as-unenframed/unbeholdening/outlier-conceptualisation}{imbued- postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in- conflatedness ‘of-notional–deprocrypticism-prospective-sublimation}, that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism—of-social-functioning-and-accordance by their relative universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality> is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation meaningfulness-and-teleology 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-
existential-reality> threshold of a social-setup ⁵meaningfulness-and-teleology⁹ allows for the possibility for prospective metaphoricity⁵ to reconstrue-and-redefine the social-setup ⁵meaningfulness-and-teleology⁹. Such prospective metaphoricity⁵ possibility cannot be preempted because even the social-setup conventioning in its functional operation of ⁵meaningfulness-and-teleology⁹ needs this supposedly coherent ontological-commitment ⁹
<implied—self-assuredness-of-ontological-good-faith/authenticity ⁹~postconverging–de-mentating/structuring/paradigming ⁹as-being-as-of-existential-reality> in other to affirm itself over any spontaneously arising disruptive ⁵meaningfulness-and-teleology⁹ that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity ⁵in one way or the other when such spontaneously arising disruptive ⁵meaningfulness-and-teleology⁹ is not of poorer but rather of a superseding <amplituding/formative–epistemicity> causality ⁹~as-to-projective-totalitative–implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment ⁹<implied—self-assuredness-of-ontological-good-faith/authenticity ⁹~postconverging–de-mentating/structuring/paradigming ⁹as-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 ⁹<implied—self-assuredness-of-ontological-good-faith/authenticity ⁹~postconverging–de-mentating/structuring/paradigming ⁹as-being-as-of-existential-reality> respectively as of superstitious spiritualism ⁵meaningfulness-and-teleology⁹ or scholasticism pedantic dogmatism ⁵meaningfulness-and-teleology⁹, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ⁹~postconverging–de-mentating/structuring/paradigming ⁹as-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 of 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 inheritance 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
institutionalisation antinihilism 

meaningfulness-and-teleology is basically nothing and worthless, likewise as of the temporal ‘mental and existential investment’ of base-institutionalisation–ununiversalisation prospective universalisation antinihilism

meaningfulness-and-teleology is basically nothing and worthless, same with universalisation–non-positivism/medievalism and prospective positivism, and equally so for positivism–procripticism and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocripticism. Explaining in many ways why the elicitation of value as of prospective secondnaturized institutionalisation rather occurs as of the superseding of

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag untransvaluated–temporal-intemporality. Ultimately, prospective metaphoricity in a reflection of the individual-as-receptable-of-temporal-to-intemporal-individuation realistically implies that it is rather fundamentally a question of grasping the mechanism that tips the balance towards human intemporality/longness and subsequent prospective institutionalisation which is ontologically sufficient for prospective ontological-effectiveness, rather than a naïve engagement as if the human is all-essentially intemporal-disposition as to absolute ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-
mentating/structuring/paradigming–as-being-as-of-existential-reality>. More critically, such a conception of prospective metaphoricity cognisant of the decisiveness of deferential-formalisation-transference for institutionalisation and thus subsequent social percolation-channelling-<in-deferential-formalisation-transference>, come to grasp that sophistic/pedantic predispositions are the more salient entrenched interests beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-extrication-as-of-existential-unthought> with respect to prospective metaphoricity as of the implications of such undermining of social deferential-
formalisation-transference. In this regard, the sophistic/pedantic barriers to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–depocrypticism metaphoricity© implications are necessarily spurious and associated with our positivism–procrypticism institutional-being-and-craft as of the direct, indirect and/or devolving prospective metaphoricity© implications. We can appreciate in this regard that for the medieval-scholasticism-pedants—ideal-type-or-individuation, it doesn’t matter that budding-positivism can be demonstrated as more ontologically pertinent as of <amplituding/formative–epistemicity> causality <as-to-projective-totalitative–implications-of-prospective–nonpresencing, for-explicating-ontological-contiguity, so long as it is socially and institutionally credible to uphold non-positivism © meaningfulness-and-teleology© in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity© that the latter elicits contortioning gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus undermining in the bigger picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of heliocentrism then his persecution for publishing, rather speaks de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma
as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity \(<\text{between—prior-shallow—supererogation -of-mentally-aestheticised—preconverging/dementing —qualia—scheme_and_prospective-profound-supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema}>\) with their prospectively implied metaphoricity\(^1\); with the consequence that there can’t be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence<as-to-psychologistic—apriorising/axiomatising/referencing—of-attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity }——conflatedness—in{preconverging-disentailment—by}—postconverging-entailment,—in-self—becoming/self-conflatedness/formative—supererogating> and intellectual-and-moral-equivalence and inherently so because of the sophists—ideal-type-or-individuation and medieval-scholasticism-pedants—ideal-type-or-individuation inauthentic/unsound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of respectively non-universalising and non-positivism/medievalism dogma prior relative-ontological-incompleteness\(^2\)—of—reference-of-thought warranting their unaffirmation/deprojection/de-assertion/dueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing—apriorising-psychologism> for the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of prospective Socratic-philosophers universalising-idealisation and prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument meaningfulness-and-teleology respectively. Likewise, this author’s critique of the spurious institutional-being-and-craft muddlement of our positivism—procrypticism with respect to its de-
reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated
categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social
totalising—ontological—performance—<including-virtue-as-ontology> is equally vouched by transcendentally-complementing ontological-faith-notion-or-ontological-fideism—at its
notional-deprocripticism can reveal-the-ontological-veridicality of such inherent systemic
beyond-the-consciousness-awareness-teleology\(^\text{59}\) -in-preconverging-existential-extrication-as-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^\text{74}\) associated with every
institutionalisation in prior relative-ontological-incompleteness\(^\text{30}\) of reference-of-thought
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’-of- reference-of-thought in temporality/shortness entailing the uninstitutionalised-threshold; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of reference-of-thought putting the notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold and the prospective institutionalisation; given the variance of temporality/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively procrypticism—or–disjointedness-as-of-reference-of-thought with intemporality/longness rather as respectively in base-institutionalisation, universalisation, positivism and prospectively deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
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
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-completionness 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 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{02} 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-
syncretising/circularity/interiorising/akrasiatic-drag fails to attain such an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }–conflatedness –in–{preconverging–disentailment–by}–postconverging-entailment as of notional–deprocrypticism deneuterising insight. Central and critical to achieving such a deneuterising analysis in grasping the full and complete possibilities of ontologically-veridical construal of human meaningfulness-and-teleology given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold is the notion of beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought>. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the historiality/ontological-eventfulness /ontological-aesthetic-tracing-. It is most critical because at any registry-worldview/dimension, human self-consciousness is a mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a-meaningfulness-and-teleology-that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold -and-its-assorted-and-conjugated-temporal-meaningfulness-and-teleology such that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is always perceived as unnatural when , in the sense that ‘it-is-others,-as-of-the-
prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold—and-the-
notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The
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{102}. 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 ‘\textless\textsuperscript{amplituding/formative}\textgreater\text{wooden-language-}\{\text{imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drug/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}\}\textgreater\text{of—veridical—supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism’—in-relevant-social-engagement—not-perceived—as-of—critical-social-stake-contention-or-confliction—as-providing—a—‘supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism—credibility—backdrop’—for—subsequent—targeted—threshold—if—nonconviction/madeupness/bottomlining-in—shallow-supererogation—<as—to—attendant—intradimensional’—prospectively—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{96} 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—existential-unthought>) constraint of human limited-mentation-capacity as of prospective human aporeticism such that this induces as of various existential-instantiations ‘ontologically-flawed \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} ontological-performance\textsuperscript{77}—<including-virtue-as—
syncretising/circularity/interiorising/akrasiatic-drag, and it lies prospectively with
notional-deprocrypticism institutionalisation over our Positivism-procrypticism
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag. This operantly defines procrypticism–
or–disjointedness-as-of- reference-of-thought as beyond just the construal of new supposedly
intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology of the
prospective institutionalisation to preempt the temporally denaturing reference-of-thought–
categorical-imperatives/axioms/registry-teleology of the prior institutionalisation, but rather
the deneuterising construal of the very ‘limited-mentation-capacity as of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as the
beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-
of-existent-unthought>’ constraining dynamism’ behind the denaturing of reference-of-
thought–categorical-imperatives/axioms/registry-teleology in the very first place; conceptualised henceforth as the very reference-of-thought–categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation as of the notional-deprocrypticism registry-worldview/dimension
institutionalisation as of its implied notional-deprocrypticism. Overall, the fact is that given
that what is most relevant to the individual is the practicality as of their ‘rationalising threads of
part-conviction-as-to-profound-supererogation—or–part–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perception-and-
relation to meaningfulness-and-teleology over just abstract universal propositions, when
it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints
such temporal part-conviction-as-to-profound-supererogation—or–part–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{10} 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\textsuperscript{02} 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\textsuperscript{10} universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology\textsuperscript{6}〈in-preconverging-existential-extrication-as-of-existential-unthought〉\textsuperscript{6} is the effective and credible deneuterising\textsuperscript{12} enabling articulation that grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and unconsciously human phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any \textsuperscript{12}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-\textsuperscript{69}meaningfulness-and-teleology\textsuperscript{09} individuation and temporal/shortness-of-register-of-\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{09} individuations of postlogism\textsuperscript{72}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{10}reference-of-thought\textsuperscript{6} devolving ontological-performance\textsuperscript{71}〈including-virtue-as-ontology〉. Ultimately, the notion of beyond-the-consciousness-awareness-teleology\textsuperscript{6}〈in-preconverging-existential-extrication-as-of-existential-unthought〉\textsuperscript{6} given its psychoanalytic-unshackling as of prospective deprocryticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, points to a self-consciousness that should
rather come to terms with the reality of human limited-mentation-capacity dynamics as of
temporal-to-intemporal mental-dispositions resolved beyond just the notion of reference-of-
thought—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 ~educated—
extistentialising/contextualising/textualising-contiguity }—confatedness 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-
infratstructure-of—meaningfulness-and-teleology or Being underdevelopment is associated
with that of the construal of knowledge as organic-knowledge or mechanical-knowledge
respectively; with the latter construed as of the ‘mere effecting possibilities of knowledge’
without a coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the given
knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of
‘temporal/shortness-of-register-of—meaningfulness-and-teleology mental-dispositions
towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being
construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality upholding of
intemporal-preservation-entropy-or-contiguity—ontological-preservation that is behind
organic-knowledge. Human <amplituding/formative—epistemicity>totalising—self-referencing-
syntretising/circularity/interiorising/akrasiatic-drag temporal mental-dispositions as of
beyond-the-consciousness-awareness-teleology is all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold in temporal/shortness-of-register-of meaningfulness-and-teleology terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the ontological-contiguity —of-the-human-institutionalisation-process arises exactly to ensure deferential-formalisation-transference secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ is in a state of totalising–self-referencing-syncretising/circularity/interiorising/akrasiacal-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism / perversion-of–reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing- orlogical-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\footnote{105} potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/reference-of-thought into a positivistic mindset/reference-of-thought that is ontologically-speaking to be construed as the postconverging-de-mentating/structuring/paradigming resolution of the vices-and-impediments\footnote{105} arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivistic–procrystalism worldview and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\footnote{97} as of prospective notional–deprocrystalism worldview). We can appreciate such metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩} insight as of say in a situation of cultural diffusion the requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping mere effecting possibilities of base-institutionalisation knowledge, as of relative convenience to individuals, are much more better off equally coming into terms institutionally with the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced intemporality\footnote{102}/longness behind the ‘inventing of the base-institutionalisation culturally diffused knowledge’ for an optimum accrual of the Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness–
the pertinence of any other supposed knowledge value reference, like a mystical knowledge construal, of the very same physics <amplituding/formative–epistemicity>–totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, such that their inherent contrast disambiguates what is of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness–and-teleology\(^{\circledast}\) 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\(^{\circledast}\) 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\(^{\circledast}\); as we can appreciate that despite the positivistic inclinations of the Copernicus, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/supererogatory–de-mentativity not only to science but transcendental-enabling/sublimating/supererogatory–de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{\circledast}\) with respect to the
knowledge agents weren’t naïve to imply that the ‘normal social temporal-to-intemporal mental-dispositions as of wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩⟩’ are appropriate framework for engaging their subject-matter, as they rather promoted formal knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal value reference mental-dispositions behind their respective ‘knowledge inventing’ was the institutional mental-disposition for engaging with the knowledge formally or as of secondnatured education practically available to everyone interested, and so while alienating and considering general social wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩⟩ as improper and unqualified. This was to avoid a circularity of wooden-language-⟨imbued—averaging-of-thought-⟨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 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’. The point here is that at uninstitutionalised-threshold the idea of ‘equal opinionatedness’ doesn’t apply by the mere fact that knowledge of intrinsic-reality itself doesn’t arise by wooden-language-⟨imbued—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 rather ontological-pertinence, and the point in reflecting holographically-⟨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—{imbued—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 explaining deferential-formalisation-transference as of institutional percolation-chanelling. 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—<amplituding/formative—epistemicity—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—langle—transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—
epistemicity totalising in relative ontological completeness'. This articulation can be elucidated more explicitly in cases of cultural diffusion between societies of differing institutionalisation level as such cultural diffusion isn’t by a simplistic institutionalisation knowledge-level transference, but involves a mutual sense of sovereign selectivity and recognition among the societies, however the drive for cultural diffusion; thus allowing for ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of amplituding formative episemicity totalising self-referencing syncretising’ prior to eventual prospective relative ontological completeness of reference of thought accommodation. This is equally the knowledge and sovereignty dynamics that prevail within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather through an exercise of increasing ‘social universal transparency—{transparency of totalising entailing, as to entailing, amplituding formative episemicity totalising in relative ontological completeness}’ thus enabling ‘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 episemicity relativism determinism implied amplituding formative episemicity causality as to projective totalitative implications of prospective nonpresencing, for explicating ontological contiguity’ associated with Being development ontological framework expansion as to depth of ontologising development as infrastructure of meaningfulness and teleology. However, all along this ontological contiguity of the human institutionalisation process a suboptimal relation between knowledge and sovereignty undermines Being development ontological framework expansion as to depth of ontologising development as infrastructure of meaningfulness and teleology as of various
pertinent social manifestations: –wherein sovereignty is affirm over knowledge as ‘supposedly being knowledge’ by a culture of mere social-aggregation-enabling of temporal-to-intemporal hotchpotch opinionatedness, notwithstanding the underlying transcendental-enabling/sublimating/supererogatory–de-mentativity in formal institutional percolation-channelling–<in-deferential-formalisation-transference>, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality ‘-as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions; –wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory–de-mentativity as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality behind prior
‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual
institutional-being-and-craft; –ultimately the very paradox of human <amplituding/formative–
epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
means that the human sovereign psyche is one that is geared to construe of ‘presence as all-
encompassing <meaningfulness-and-teleology> value construct’ such that the transcendental
implications of knowledge by mental-reflex are construed as of incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation to presence, rather than as of
<amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought
of presence construed as of prospective relative ontological-contiguity over
prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity
<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-
syncretising/circularity/interiorising/akrasiatic-drag as of self-referencing and syncretising-
effecting intemporal implications means that the requisite intemporal/longness-of-register-of—
<meaningfulness-and-teleology> psychoanalytic-unshackling positive-opportunism—of-
social-functioning-and-accordance can crossgenerationally be induced for Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—<meaningfulness-and-teleology> despite the inherent circular distractiveness of
temporality, and ultimately so as enabled by ‘social universal-transparency’
The above analysis point out that transcendental knowledge in particular involves more than just knowledge as a grounded construct but as well an understanding of how such knowledge is instigated in society as part and parcel of the knowledge construed as organic-knowledge; given that the social-construct-as-society is not necessarily of immediate receptivity and is of a suboptimal disposition to such transcendental-enabling/sublimating/supererogatory-de-mentativity implications that are not priorly as of grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism meaningfulness-and-teleology constructs of knowledge wasn’t enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaux, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting ‘social universal-transparency-(transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness)’. As it is the latter that induces that social positive-opportunism—of-social-functioning-and-accordance for deferential-formalisation-transference and institutional percolation-channelling—in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial
effect of knowledge as empowering various institutional domains. Further, as implying the superceding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential reference-of-thought, transcendental knowledge is of a circular but consistent exercise of amplituding-formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought, and so due to the ‘existential and emotive commitments’ it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-discontiguity -<between—prior-shallow-supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>- reference-of-thought and introducing the prospective ontological-contiguity reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—
‘human-amplituding-formative-epistemicity-totalising—purview-of-construal’. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of propective ontological-contiguity is more than just a reification gesturing of its very own axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—<as-to—postconverging—dialectical-thinking—apriorising-psychologism> but extends to encompass a de-assertion/preconverging or dementing —apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to—
registry-worldview/dimension \(^1\) reference-of-thought as of the positivistic/rational-empiricism \(^2\) meaningfulness-and-teleology \(^9\) 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 \(^8\) reference-of-thought itself’ wherein the prospective ontological-contiguity \(^7\) \(^8\) reference-of-thought as of deprecrypticism–or–preempting—disjointedness-as-of- \(^3\) 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 \(^5\) 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 \(^{102}\)/presublimating–desublimating-decisionality\}–of-ontological-performance \(^7\)–<including-virtue-as-ontology> with respect to their prospective institutionalisations. This explains why it is not a fundamental contradiction as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor at uninstitutionalised-threshold \(^{102}\) 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 \(^{102}\) 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 —of-metally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-supererogation —of-metally-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 dementative/structural/paradigmatic lifetime ‘mental and existential investment’ in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/suprerogatory—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 ‘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—of—reference-of-thought "meaningfulness-and-teleology". Likewise "meaningfulness-and-teleology" articulated as of depocrypticism—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 depocrypticism’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 —)

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/supercratory–de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetio logicalisation/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/intelligibility/setup/measuring/instrument as of a given registry-worldview’s/dimension’s institutionalisation reference-of-thought.
and-teleology. Thus an attitude/mental-disposition/care–and–episteme can pertinently be defined as the 'assumed-and-unflinching apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transversality\textsuperscript{ф} <for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing’\textsuperscript{ф} 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 \textsuperscript{ф}meaningfulness-and-teleology\textsuperscript{ф} associated with that attitude/mental-disposition/care–and–episteme; and so, whether such a framework is a reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a reference-of-thought like a social projection <amplituding-formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or specifically with living-as-of-human-personality-developing. For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality\textsuperscript{ф}<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing’\textsuperscript{ф} as of the attitude/mental-disposition/care–and–episteme of positivism’s/rational-empiricism’s perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-teleology\textsuperscript{ф}-<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 \textsuperscript{ф}reference-of-thought, say in our positivism/rational-empiricism
reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care–and–episteme, and further at the individual level as of changing attitude/mental-disposition/care–and–episteme with living-as-of-human-personality-developing. Attitude/mental-disposition/care–and–episteme as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) to be able to achieve transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’, and so as of intemporality. With regards to living-as-of-human-personality-developing, we can appreciate in the case of a child’s personality development as of its given attitude/mental-disposition/care–and–episteme that it has a poor dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of its more direct focus on instant-sensations-and-carefreeness requiring that the child is directed to end at successive stages infantile habits as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension that ultimately involves major stages like schooling, greater social autonomy and responsibility, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-
completeness\textsuperscript{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{5} 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/supercerogatory-de-mentativity; humankind construes of existence as ‘more than just plain living as animals’ but as enabling for various domains of social projections dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{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-
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〈for-sublimating–existential-eventuating/denouement〉of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ inducing a given specific nonpresencing-〈perspective–ontological-normalcy/postconvergence〉outcome with regards to prospective relative-ontological-completeness-or-incompleteness-of-reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of meaningfulness-and-teleology associated with that attitude/mental-disposition/care–and–episteme. It can be construed with regards to prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as a de-mentative/structural/paradigmatic adjunctive-metaphoricity-signification inducing-and-upholding a prospective ‘underlying〈amplituding/formative–epistemicity〉totalising/circumscribing/delineating signifying-construct as〈amplituding/formative–epistemicity〉totalising/circumscribing/delineating reference-of-thought-‘devolving’. In other words, a registry-worldview’s/dimension’s reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is utterly

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-sublimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective–ontological-normaley/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-
on-tology-origination as of humanity level intemporal/ontological/social/species/ universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming; inducing thereof social
institutionalisation seconndaturing by way of percolation-channelling.<in-deferential-
formalisation-transference>. Inherently, the very grounding of Being-development/ontological-
meaningfulness-and-teleology attitude/mental-disposition/care–and–episteme is beyond
presencing—absolutising-identitive-constitutedness, and actually lies prospectively in
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression.
The implication here is that as of its very ‘postconverging-nonextricatory-existential-
preempting-of-existential-unthought behind the ontological-contiguity’—of-the-human-
institutionalisation-process‘ Being-development/ontological-framework-expansion–as-to-
attitude/mental-disposition/care–and–episteme cannot be contemplated as of secondnatured
institutionalisation living-as-of-human-personality-developing and social-projection-
institutional-orientations attitude/mental-disposition/care–and–episteme in ‘preconverging-
extistential-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-
This notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-disposition/care–and–episteme underlies the very idea of intellectual-and-moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as where one party does fulfils the attitude/mental-disposition/care–and–episteme of a given institutionalisation’s reference-of-thought as of prospective relative-ontological-completeness of-axiomatic-construct-or-reference-of-thought and thus its corresponding meaningfulness-and-teleology, and the other doesn’t as of prior relative-ontological-incompleteness. This further explains why epistemic-breaks/epistemic-resetting arise with the successive prospective institutionalisations in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, wherein for instance the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme of say a Galileo or Descartes is circularly beyond the contention framework of scholasticism meaningfulness-and-teleology, speaking of the impossibility of logical-congruence between the positivists and scholastics with only the utter dominance of positivism arising as of its 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—a, 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 practices do not speak of ‘genuine intellectual disagreement’ but undermining of intellectualism basically and do not merit to be elevated teleologically to the level of intellectual contention because of their underlying knowledge denaturing predisposition. This is critically the case with registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/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 reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct of presencing—absolutising-identitive-constitutedness while the new/prospective/superseding as of its prospective relative-ontological-completeness reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct of prospective nonpresencing—<perspective—ontological-normalcy/postconvergence>. This brings home the reality that it is inevitable that all uninstitutionalised-threshold are necessarily ‘de-mentatively/structurally/paradigmatically conflicted’, with prospective transversality—<for-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-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflation— in {preconverging-disentailment by] posteconverging-entailment, in self-becoming/self-conflatedness /formative–supererogating> at any such uninstitutionalised-threshold, as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of ‘budding-positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’ are de-mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation within a non-positivism/medievalism scholasticism context. This is the case since at a registry-worldview’s/dimension’s uninstitutionalised-threshold, such a framework of logical-congruence of dialogical-equivalence 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
becoming/self-conflatedness/formative-supererogating further radicalises the human disposition to act temporally beyond-the-consciousness-awareness-teleology\textsuperscript{79}<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{1} institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfulness-and-teleology\textsuperscript{9} attitude/mental-disposition/care-and-episteme\textsuperscript{5}. What is then the manifestation of such intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional-conflatedness\textsuperscript{13} of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought protensive-consciousness? ontological-bad-faith/inauthenticity\textsuperscript{24} as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold\textsuperscript{12} of the possibility of intellectually induced social universal-transparency\textsuperscript{10} \textsuperscript{\langle\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness}\rangle}; for the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Such a beyond-the-consciousness-awareness-teleology\textsuperscript{79}<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{1} undermining exercise is geared towards the ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{67} of social <amplituding/formative> wooden-language\textsuperscript{8} \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} and untransvaluated–temporal-intemporality\textsuperscript{2} social-chainism, on the conation of upholding ontological-bad-faith/inauthenticity\textsuperscript{24} contentions; by its deflating of the conception of ontologically-veridical meaningfulness-and-teleology\textsuperscript{9} as of human mortals contentions in transversality\textsuperscript{<for-sublimating–existential-eventuating/denouement>–of-affirmative-and--
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing^1^, 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-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-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 meaninglessness-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^ strife to uphold-and-promote the ‘superior party’ which is the nonpresencing-<perspective–ontological-normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faith rather advancing such an incrementalism-in-relative-ontological-incompleteness^ — enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such incrementalism-in-relative-ontological-incompleteness^ — enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or
impertinent as of concurrent <amplituding/formative–epistemicity> causality as-to-projective

totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity, rather as of its commitment to incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation that in many ways could just as well validate
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
and untransvaluated–temporal-intemporality attitude/mental-disposition/care–and–episteme and
their social contentions. As in effect, such ontological-bad-faith/inauthenticity scepticism fails
to act as a ‘knowledge-growth-mechanism with regards to the perpetuation of knowledge
coherence and pertinence’ as is the case with genuine intellectual scepticism, but is rather
geared towards a dogmatic mandarinism and notional–pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-
totalising-entailing,—as-to-entailing—totalising—in-relative-ontological-completeness ) that usurps the very notion of scepticism in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation, and so as of the naïve
implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-veridicality as transcendental-enabling/sublimating/supererogatory—de-mentativity. This poor
scepticism attitude/mental-disposition/care–and–episteme usurping the pre-established ‘detour
to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-
effectiveness’, has <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition) implications as of the forestalling of
prospective ‘concurrent <amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Rather the attitude/mental-disposition/care–and–episteme of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness 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
wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)} and
untransvaluated–temporal-intemporality\textsuperscript{12} social-chainism as ‘developed thought’, thus
deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-
reification/contemplative-distension\textsuperscript{27} intemporal detachment/backstep for transcendence-and-
sublimity/sublimation/suberogatory—de-mentativity. In this latter respect, and for the
possibility of prospective social transcendence-and-sublimity/sublimation/suberogatory—de-
mentativity and emancipation, social practices at any given period as ‘becoming constructs’ are
not inherently ontologically sacrosanct by the fact that these are the outcome of preceding
prospective relative-ontological-completeness\textsuperscript{87} as of preceding intemporal dispensing-with-
immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension\textsuperscript{27},
and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-
institutionalisation social practices as of prospective relative-ontological-completeness\textsuperscript{87}. ontological-bad-faith/inauthenticity\textsuperscript{4} ad-hoc pretences extolling social practices as of
presencing—absolutising-identitive-constitutedness\textsuperscript{14} but of a poor conception outside the
prospective relative-ontological-completeness\textsuperscript{87} behind such social practices ‘inventing’ as-of-
prior-institutionalisation and so-implied as of Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology\textsuperscript{99}, are but denaturing\textsuperscript{16} and down the line equally undermines prospective
relative-ontological-completeness\textsuperscript{87} for the further emancipation of human social practices. As
such ontological-bad-faith/inauthenticity\textsuperscript{4} ad-hoc pretences extolling social practices as of
presencing—absolutising-identitive-constitutedness\textsuperscript{14} are of the same notional-
contiguity/epistemic-contiguity\textsuperscript{62}<profound-supererogation—of-mentally-
aestheticised-postconverging/dialectical-thinking—qualia-schema> kind that bathe in the
untransvaluated–temporal-intemporality social-chainism that implied as much about extolling social practices presencing—absolutising-identitive-constitutedness 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, universalisation–non-positivism/medievalism and today’s positivism–procrypticism, with little prospect/opening for prospective transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care—and–episteme that empowers prospective social emancipation however socially unconvenient it may sound; and so beyond habituated syncretising/circularity/interiorising/akrasiatic-drag. The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that creeps into institutional anchors as of their reasoning-from-results/afterthought constructions subject to temporal/shortness-of-register-of—meaningfulness-and-teleology denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-

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good-faith/authenticity\(^1\), in reflecting such uninstitutionalised-threshold impracticable reasoning-from-results/afterthought attitude/mental-disposition/care–and–episteme\(^2\) explicitation of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity

procedure of transversal-contention-for-determination-of-veridical-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 explicated, as of reasoning-from-results/afterthought attitude/mental-disposition/care–and–episteme explicitation of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative-implications-of-

aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\); so-implied as of the différance/internal-dialectics/difference-deferral of the very apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument epistemic-totality\(^7\) that is the 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\(^6\)—of-the-human-institutionalisation-process\(^8\) as of difference-conflatedness -as-to-totalitative-reification-in-singularisation>as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

causality —as-to-projective-totalitative—implications-of-
prospective—nonpresencing,—for-explicating-ontological-contiguity about the full-potency of
existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-
withdrawal,—eliciting—of—prospective—supererogation —as-to-perspective—ontological-
normalcy/postconvergence—implied—'prospective—aporeticism—overcoming/unovercoming’—for
aposteriorising/logicising/deriving/intelligising/measuring —meaningfulness-and—teleology
that can fully reflect human-subpotency existential potential/possibilities of ontological-
performance—<including—virtue—as—ontology> in correspondence with the full-potency of
existence in its coherence/contiguity. But then, ontological-faith-notion—or—ontological-
fideism—imbued—underdetermination—of—motif—and—apriorising/axiomatising/referencing—as-so-being-as—of—existent—reality ‘seeding promise of human-subpotency ontological-
performance—<including—virtue—as—ontology> equivalence/ correspondence with the full-
potency—of—existence—’s—sublimating—nascent—as—of—its—coherence/contiguity’ can always be
‘reinvigorated as of furthered ontological-faith—notion—or—ontological—fideism—imbued—underdetermination—of—motif—and—apriorising/axiomatising/referencing—as-so-being—of—existent—reality parrhesiastic askesis—or—acumen’ for originary/as—of—event reasoning—through/messianic—reasoning—prospective relative—ontological—completeness—reference—of—thought—overriding prior reasoning—from—results/afterthought now in prior relative—ontological— incompleteness—reference—of—thought at such uninstitutionalised—threshold; and so, in a
renewing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
instigation as of reasoning—through/messianic—reasoning attitude/mental—disposition/care—and—episteme implicitation for aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness—and—teleology, which is construed as more fully articulating the notion of
ontological—good—faith/authenticity. This practical conceptualisation of ontological—good—
faith/authenticity as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance -<including-virtue-as-ontology> in practice, and given human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions<-so-construed-as-from- perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, there is always room for human denaturing temporal ontological-performance -<including-virtue-as-ontology> of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying ‘sanctity of knowledge’ arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity based intemporal organic-knowledge that is wary of the denaturing that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the reference-of-thought– categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

infrastructure-of \textsuperscript{7} meaningfullness-and-teleology \textsuperscript{9} itself, such that besides temporal/shortness-of-register-of \textsuperscript{7} meaningfullness-and-teleology \textsuperscript{9} interests undermining it, prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of \textsuperscript{7} meaningfullness-and-teleology \textsuperscript{9} is circularly perceived as a risk that will foster ‘ideology denaturing \textsuperscript{8} of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of \textsuperscript{7} meaningfullness-and-teleology \textsuperscript{9}’ or ‘reactive fear of ideology denaturing \textsuperscript{10} of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of \textsuperscript{7} meaningfullness-and-teleology \textsuperscript{9}’; as prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of \textsuperscript{7} meaningfullness-and-teleology \textsuperscript{9} itself loses out. These subterfuges are behind the awkward, unnatural and clobbered nature of human development for the past two centuries as civilisation is construed and developed in ‘an undertone reaction/anticipation of threat’ rather than natural as of human communion. Thus ‘subterfuges of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of \textsuperscript{7} meaningfullness-and-teleology \textsuperscript{9}’ arise as of the suboptimality of human intemporality /longness which suffers from human apprehensiveness of humans, thus undermining the notion of human intemporal/ontological/social/species/\textsuperscript{11} universal/transcendental/\textsuperscript{12} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{13}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. This underlying human mental-disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-consciousness in \textsuperscript{14} neuterising; as such \textsuperscript{15} neuterising is the outcrop of human limited-mentation-capacity. In other words \textsuperscript{16} neuterising can effectively be ‘decomposed-as-from-a-conflatedness\textsuperscript{17}–perspective into the ontologically-veridical underlying limited-mentation-
capacity manifestation’ as of social-stake-contention-or-confliction <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’
and so-construed from the ‘deepest phenomenological transcendental-point-of-departure handle
as of the notional–conflatedness of notional–deprocrypticism deneuterising—
referentialism’. Such an exercise can be conceptualised as an abstract reference-of-
thought/epistemic-totalisation level of deneuterising—referentialism, wherein for instance,
with regards to ‘the very same medical <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\textsuperscript{95}–second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative \textsuperscript{95} neuterising as of its tendentious–circumscribing-as-‘epistemic-totality\textsuperscript{112}’–or-delineating-as-‘epistemic-totality\textsuperscript{112}’ existential–epistemic-totalisation-scheme-of–\textsuperscript{99}meaningfulness-and-teleology\textsuperscript{99} 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 \textsuperscript{103} universalisation–non-positivism/medievalism society imply attendant–ontological-contiguity\textsuperscript{102}–educted–existentialising/contextualising/textualising-contiguity\textsuperscript{95}–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 \textsuperscript{95} neuterising as of its qualifying–circumscribing-as-‘epistemic-totality\textsuperscript{112}’–or-delineating-as-‘epistemic-totality\textsuperscript{112}’ existential–epistemic-totalisation-scheme-of–\textsuperscript{96}meaningfulness-and-teleology\textsuperscript{96} given its \textsuperscript{103} 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
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism implied as of say post-structuralism ‘which factors in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’ (noting finally that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the best knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening as of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought as a projective—totalitative-implications conception and superseding presencing—absolutising-identititive-constitutedness naiveties as to the socially extended constructive construal of healthcare as more than just as of immediate disease/illness cause-and-effect implications). The latter as deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought as of its ontological-completeness-of—reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding reference-of-thought as of its deneuterising—referentialism that breaks-down the various neuterising to their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as—epistemic-totality with recurrent-utter-uninstitutionalisation) circumscribing-as—epistemic-totality—or—delineating-as—epistemic-totality’—existential—epistemic-totalisation-scheme-of—meaningfulness-and-teleology’ speaks of more and more profound convergence-as-of-accumulation of human-subpotency grasp of the full-potency of existence coherence/contiguity.
It should be noted as well that the afore is focused on the abstract ‘reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human sublimation-educaing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ for the effectively devolving différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract ‘reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional–deprocrypticism deneuterising, to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing apriorising-psychologism> stranding dialectics. For instance, reflecting in an early hunter-gatherer society the ‘candid existential expressiveness’ of how one is suffering from bad omen on the backdrop of its ‘recurrent-utter-uninstitutionalisation totalising/circumscribing/delineating <amplituding/formative–epistemicity> reference-of-thought–devolving—différance/internal-dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold meaningfulness-and-teleology. Thus this will disambiguate, specifically ‘with regards to the ill-health <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ the recurrent-utter-uninstitutionalisation random-as–uncircumscribing/undelineating-as-‘epistemic-totality’ ‘existential–epistemic-totalisation-
epistemicity > reference-of-thought devolving—différance/internal-dialectics/difference-deferral is equally pertinent with respect to all the other registry-worldviews/dimensions

due to the impossibility of the very first humans as of their limited-mentation-capacity and yet inexperience/unaccumulated-experience to be able to reason more than their initial apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will permit as of their state of recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition’, and hence their construal of ‘meaningfulness-and-teleology’ as of ‘their relative ‘neuterising’. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological—eventfulness /ontological-aesthetic-tracing—<perspective—ontological—normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>) as enabling the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional~deprocrypticism/<amplituding/formative—notional~preempting—disjointedness—as-of—reference-of-thought is the backdrop for deneuterising —referentialism enabling the full transparent ontologically-veridical elucidation of human ‘meaningfulness-and-teleology’ construed as of ‘historiality/ontological-eventfulness’ /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>; as of the possibility of deneuterising 17. In the bigger scheme of things, as of the notional~conflatedness of notional~deprocrypticism as deneuterising 17—referentialism, what had hitherto been conceived notionally as logicism is herein exposed as effectively superseded by the notion of différance/internal-dialectics/difference-deferral so-construed as of ‘reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting—as-to-conflatedness’—différance/internal-dialectics/difference-deferral’ and as implied as-of-the-construal-of-différance/internal-dialectics/difference-deferral-of—‘meaningfulness-and-teleology’; and so with respect to the more ontologically-veridical reality of human
variance of uninstitutionalised-threshold\textsuperscript{102} prior relative-ontological-incompleteness\textsuperscript{89} -of- reference-of-thought and prospective institutionalisation relative-ontological-completeness\textsuperscript{87} -of- reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} necessarily explains the ‘mutually transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{79} and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of \textsuperscript{83}reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity\textsuperscript{69} -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\textsuperscript{64} -of- reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social universal-transparency\textsuperscript{103} –{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-construal'' arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness-of-reference-of-thought point to more profound reference-of-thought for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual ontological-bad-faith/inauthenticity between the prospective episteme and the prior episteme as of the lack of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human-construal'' with respect to social universal-transparency-{transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}; and so more than just as of beyond-the-consciousness-awareness-teleology-{in-preconverging-existential-extrication-as-of-existential-unthought}, but further because as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor, there is ‘a drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social <amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ across the entire social spectrum as of notional–episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger
scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity—in/of-the-human-institutionalisation-process as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, antinihilism and transcendental-enabling/sublimating/supererogatory–de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought undermines the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/supererogatory–de-mentativity of meaningfulness-and-
teleology\textsuperscript{9} ontological-performance\textsuperscript{10}–<including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as \textsuperscript{9}meaningfulness-and-teleology\textsuperscript{9} ontological-performance\textsuperscript{10}–<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--\textsuperscript{9}meaningfulness-and-teleology\textsuperscript{9} as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/\textsuperscript{5} universal/transcendental/\textsuperscript{8} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality\textsuperscript{7}/shortness or intemporality\textsuperscript{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–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor implies that it
ontological-completeness} which renders untenable temporality\(^8\)/shortness as of the given uninstitutionalised-threshold\(^1\) instigated from the prior institutionalisation’s\(^1\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) denaturing\(^8\); as implied with base-institutionalisation prospective relative-ontological-completeness\(^8\)-of\(^9\) reference-of-thought over recurrent-utter-uninstitutionalisation,\(^1\) universalisation prospective relative-ontological-completeness\(^8\)-of\(^9\) reference-of-thought over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-completeness\(^8\)-of\(^9\) reference-of-thought over\(^1\) universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism prospective relative-ontological-completeness\(^8\)-of\(^9\) 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\(^8\)-of\(^9\) reference-of-thought\(^1\) social\(^1\) universal-transparency\(^1\)-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\(^8\)} that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality\(^8\). Likewise, prospectively it is a notional–deprocrypticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\(^8\)-of\(^9\) reference-of-thought social\(^1\) universal-transparency\(^1\)-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\(^8\)} that can render it untenable for procrypticism temporal mental-dispositions to elicit\(^8\) procrypticism–or–disjointedness-as-of\(^9\) reference-of-thought implied temporality\(^8\). Thus aetiology/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/shortness inherently, but rather it is about bringing about prospective relative-ontological-completeness-off-reference-of-thought. The reality of human registry-worldview’s/dimension’s institutionalisation and uninstitutionalised-threshold mental-dispositions imply that at the uninstitutionalised-threshold prospective institutionalisation knowledge as transcendental-enabling/sublimating/supererogatory–de-mentativity is not socially integrated directly as of dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ exercise engaging with intemporal-as-ontological ‘meaningfulness-and-teleology’. Such prospective intemporal-as-ontological ‘meaningfulness-and-teleology’ is not necessarily perceived at the uninstitutionalised-threshold as any more pertinent for attaining social approbation than other temporal ‘meaningfulness-and-teleology’ as of the said uninstitutionalised-threshold. This point out that maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation mental-dispositions in their intemporality/longness or longness-of-register-of–meaningfulness-and-teleology are as of a projected-or-anticipated apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging–disentailment-by}–postconverging-entailment of social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) for institutional and formal deferential-formalisation-transference as of percolation-channelling-{in-deferential-formalisation-transference}. That is at the uninstitutionalised-threshold such intemporal-as-ontological ‘meaningfulness-and-teleology’ is pragmatically expounded socially not in terms of its inherent dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) ideal
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educted-
existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-
disentailment—by}—postconverging-entailment de-mentating/structuring/paradigming
secondnatured construct of positive-opportunism—of-social-functioning-and-accordance\textsuperscript{73} of
institutional and formal deferential-formalisation-transference as of percolation-channelling-
<in-deferential-formalisation-transference>. This highlights that from the perspective of
immediate-or-short-run social approbation, it is simpler though ontologically flawed as of
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educted-
existentialising/contextualising/textualising-contiguity }—constitutedness—in {preconverging-
entailment} to engage a registry-worldview/dimension at its uninstitutionalised-threshold\textsuperscript{102}
rather by an incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-
conceptualisation mental-disposition on the basis of its prior relative-ontological-
incompleteness\textsuperscript{88}—of—reference-of-thought or its same metaphysical framework of contention
rather than adopting at its uninstitutionalised-threshold\textsuperscript{102} a more complex but ontologically-
veridical maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-
conceptualisation mental-disposition on the basis of the prospective relative-ontological-
completeness—of—reference-of-thought or superseding metaphysical framework of contention
as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educted-
existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-
disentailment—by}—postconverging-entailment. That is, engaging a non-positivism registry-
worldview/dimension meaningfulness-and-teleology\textsuperscript{99} with respect to say notions-and-
accusations-of-sorcery on its same terms in case of an accusation of sorcery to imply the other
is the sorcerer, etc. will sound more credible as of its wooden-
language\{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’--with-regards-to-
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-throwness-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 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 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 implies the need for a sound perpetuating construct of universal projection as intemporality--or-longness-of-register-of--meaningfulness-and-teleology as the opportunity for prospective transcendental-enabling/sublimating/supererogatory--de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of ‘reactionary construal’ caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing-totalising–in-relative-ontological-completeness thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory--de-
mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary construal’ and humankind’s \( \text{apriorising/axiomatising/referencing-} \{ \text{of-attendant-ontological-}\) ~educed–existentialising/contextualising/textualising-contiguity \( } \) \( \text{constitutedness} \) 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 \( \text{universal human meaningfulness-and-teleology} \) but was caught up in the \( \text{amplituding-formative-epistemicity} \) \( \text{totalising–thrownness-in-existence} \) \( \) \( \) \( \) \( \) \( \) \( \) \( \) \( \) \( \) \( \) \( \) \( \text{transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance} \) \( \) \( \) \( \text{universal ‘response construal’.} \) 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 \( \text{meaningfulness-and-teleology} \) 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-(implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-
normaley/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-(implicated-'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-recomposing-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–
<including-virtue-as-ontology>, etc., and/or derived from mind phenomenal-abstractiveness like thought ontological-performance -<including-virtue-as-ontology>, emotional ontological-performance -<including-virtue-as-ontology>, etc.; and so-referenced/registered/decisioned in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity } conflatedness ~in {preconverging
-disentailment by} postconverging entailment as of consciousness’s point-of-focus <amplituding/formative–epistemicity>totalising~conflated– meaningfulness-and-teleology ~as-of-notional–deprocrypticism-reflected–historicality/ontological-eventfulness /ontological-
aesthetic-tracing -<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism–determinism’> ontological-performance -<including-virtue-as-ontology>, so-derived as it solipsistically constructs-and-reconstructs underlying ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’
(so-enabled by underlying supposedly coherent ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing.–for-explicating-ontological-contiguity and not any notion of
vague innateness besides existentially inherent human-subpotency potential to manifest as
human) and developing <meaningfulness-and-teleology> as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity } conflatedness ~in {preconverging
disentailment by} postconverging entailment of existential-instantiations successions as it
construes of existence/existential-possibilities as living-being! Put another way, consciousness
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) or ‘consciousness’s ontological-performance” ~including-virtue-as-ontology>
construed in amalgamation as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising–purview-of-construal”.

This notion of
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness ~in {preconverging-
disentailment by} postconverging-entailment construal of existence as of becoming-in-
existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an
intercession between human becoming and existence construed as existence-in-existence, such
as the transcendental ego perspective, end up in apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—constitutedness ~in preconverging-entailment as the said ‘transcendental ego
cannot invent existence as if preceding existence’ thus inducing
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness ~in preconverging–
entailment. Rather existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ~<as-to-perspective>
ontological-normalcy/postconvergence-implied-*prospective-aporeticism-
overcoming/unovercoming* is by itself construed as ‘the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-*human-amplituding/formative-
epistemicity–totalising–purview-of-construal’ with nothing else outside or preceding it’; as
existence is an implied-axiomatic-construct-construed-as-‘reference-of-thought as an implied-
theory, with the ‘implied about existence’ arising as of a given/specific
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given
human limited-mentation-capacity implied registry-worldview/dimension consciousness, such
that ‘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 ‘meaningfulness-and-teleology⁽⁹⁾ construable outside it but for an epistem-
totalising ~renewing-realisation/re-perception/re-thought of prospective
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘reference-of-
thought’ as of human limited-mentation-capacity-deepening implied prospective registry-
worldview/dimension consciousness and its corresponding existence’s the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-
of-instantiative-context, with no ‘meaningfulness-and-teleology⁽⁹⁾ outside or preceding it. Thus
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—conflicatedness ~in {preconverging-
disentailment by} postconverging-entailment warrants that human-subpotency becoming is
amalgamated as of existence as of the underlying ‘coherence/contiguity-of-superseding–
oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-
as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled

determination of reference-of-thought—categorical-imperatives/axioms/registry-teleology with the consequence that its apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—and-educed—existentialising/contextualising/textualising-contiguity constitutedness in preconverging entailment, since it doesn’t allows for superseding existence/existential-possibilities, now ‘contradictorily-and-naively supersedes-and-is-determinative-of existence itself’ rather than taking its cue from the apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—and-educed—existentialising/contextualising/textualising-contiguity conflatedness in {preconverging—disentailment by} postconverging entailment of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—and-educed—existentialising/contextualising/textualising-contiguity conflatedness in {preconverging—disentailment by} postconverging entailment of existence as of prospective relative-ontological-completeness—of—reference-of-thought’ with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—and-educed—existentialising/contextualising/textualising-contiguity constitutedness in preconverging entailment, and this issue is recurrent-beyond-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'>—with-the-latter—only-a-bi-manifestation-of-the-recurrence,—as-psychically-recurrent as of human shallow-to-deepening—limited-mentation-capacity,—as-limited-mentation-capacity-deepening due to inherent human temporality/shortness and intemporality/longness across all registry—
construes of existence/existential-possibilities as living-beings. Such ‘focusing construed as consciousness’ explains why axiomatic-constructs are explicited and implicited/intuited as of a living-being<br>\[
\text{amplituding/formative\textemdash epistemicity}\text{totalising\textemdash conflated\textemdash meaningfulness-and-teleology}\]
in coherence/contiguity-of-superseding–oneness-of-ontology. The above conception fundamentally underscore the development and how all human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue arises existentially as of consciousness, and is singularly reflected as of language development which is the ‘signifying mirroring’ of human \[
\text{meaningfulness-and-teleology}\]
The implication here is that \[
\text{meaningfulness-and-teleology}\]
as of ‘existential self-referencing’ and ‘existential syncretising-effecting’ construed as<br>\[
\text{amplituding/formative\textemdash epistemicity}\text{totalising\textemdash self-referencing\textemdash syncretising/circularity/interiorising/akrasiatic-drag}\]
corresponds to language as of its ‘underlying<br>\[
\text{amplituding/formative\textemdash epistemicity}\text{totalising/circumscribing/delineating signifying-construct’ and its ‘metaphoricity’}; in reflecting how human social-stake-contention-or-confliction induces human transcendence-as-of-full-transcendental-potential underlying knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. Consciousness, and as reflected by the signifying mirroring of \[
\text{meaningfulness-and-teleology}\]
that is language, is thus a point-of-focusing axiomatic reference-of-thought devolving-construal disposition for \[
\text{meaningfulness-and-teleology}\]
as of existential-stakes migration enabled by human limited-mentation-capacity-deepening that speaks of ‘meaningfulness-and-teleology’ accreting-substitutive-subsumption-as-futural-différance-freeplay construed here as the human species
inherent-existence-coherence/contiguity, and so construed as the enabler of insight or intuition or foresight as of embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as implied—self-assuredness of ontological-good-faith/authenticity as postconverging-de-mentating/structuring/paradigming as being as of existential-reality as of amplituding/formative–epistemicity causality as-to-projective-totalitative–implications of prospective nonpresencing, for explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for intelligibility to arise, thus is construed as reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human amplituding/formative–epistemicity totalising~purview of construal’; as we know intuitively that meaning is always about the-one-meaning as well 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
teleology, its adjunctive-metaphoricity-signification can be construed as of the
historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis univeralsis metaphoricity as its very own ‘underlying amplituding-formative-epistemicity-totalising/circumscribing/delineating signifying-construct of language’ ‘behind the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant amplituding-formative-epistemicity-totalising/circumscribing/delineating construct of meaningfulness-and-teleology. Existence itself as the absolute a priori underscores such a conception given the human species sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence as of existential-stakes migration; since the existential dispositions of human subjects relative to social-stake-contention-or-confliction arises as of ‘their living existential-instantiations’, and where they construe meaningfulness-and-teleology as not self-referentially covered by the ‘underlying amplituding-formative-epistemicity-totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity-significations to that prior ‘underlying amplituding-formative-epistemicity-totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human meaningfulness-and-teleology and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-


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–


differentiation, national language formation, and the cultural diffusion associated pidginisation
and creolisation; as of social-stake-contention-or-confliction context adjunctive-
metaphoricity\textsuperscript{17}-significations apriorising/axiomatising/referencing- \{of-attendant–ontological-
contiguity ~duced–existentialising/contextualising/textualising-contiguity \} conflatedness\textsuperscript{18} in \{preconverging-disentailment by} postconverging-entailment induced ‘underlying \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising/circumscribing/delineating signifying-construct of languages’}. In another respect with regards to language acquisition as mirroring a child’s existential integration into the dynamics of social-construct existential situations/instances, stakes, institutions and processes, a new born child existential integration into society, from its perspective, develops as of a dynamics of adjunctive-metaphoricity\textsuperscript{17}-significations in ‘significations accreting-substitutive-subsumption-as-futural-différance-
freeplay\textsuperscript{2} construed here as the phenomenology of human language acquisition différance’ that fundamentally mirror the child’s developing existential social relationships as an ordered process of social existential overtures constraining-and-cohering the child’s adoption-
of/integration-with the supposedly ‘underlying \langle \text{amplituding/formative–
epistemicity} \rangle \text{totalising/circumscribing/delineating signifying-construct of language’ as of a peculiar, intuitive and dynamic developing metaphoricity\textsuperscript{57} where ‘both the child and members of the overall social-construct existentially adjust to each other as of spurious meaningful utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s adoption/integration at various stages of its existential development of the ‘underlying \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising/circumscribing/delineating signifying-construct of language’ as it is reflected by the dynamics of social-construct existential situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially present’ with an ‘absolute language signification construct imagery
rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment’—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of—existential-reality> for its evolving-and-devolving construct of ‘meaningfulness-and-teleology’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag dynamics of individual and collective-social ‘meaningfulness-and-teleology’, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human existentialism/thrownness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay’ with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes
conflatedness in {preconverging-disentailment by} postconverging-entailment reflecting syncretising-effecting superseding of human self-referencing signifying-constructs as of the need to supersede the limited certitude as of human limited-mentation-capacity, inherently implies that the possibility for ‘absolute certitude as of its theoretical possibility’ lies with such an adjunctive-metaphoricity-significations apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment as of syncretising-effecting as ultimately converging towards a deprocripticism—or–preempting—disjointedness-as-of-reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay’ construed as différance in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment’ associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon/projection of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>. While such a privileging as of immediate/instant existential implications like say parents and society privileging the conception of what is language in terms–as-of-axiomatic-construct of its end-purpose as of the perspective of the child’s integration in various
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
construed as the historiality/ontological-eventfulness\textsuperscript{2}/ontological-aesthetic-tracing
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism’> of the différance. The implication here resonates with the idea that knowledge is much more than the construal of conceptual sublimation knowledge outcome, but rather its construal as notional~knowledge involving the dynamic understanding of both its temporality /misconstrual/desublimation and intemporality -as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différance-freeplay involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising\textsuperscript{55}—referentialism and thus beyond \textquoteright\neuterising\textquoteright reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{24} of the uninstitutionalised-threshold \textsuperscript{02} and the prospective institutionalisation; as the \textquoteleft effecting implications of knowledge\textquoteright are more than just about its conceptualised intemporality\textsuperscript{52}-as-ontology but involves grasping this together with the implications of temporality\textsuperscript{9}, 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 \textquoteleft meaningfulness-and-teleology\textquoteright 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\textsuperscript{14} in preconverging entailment. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay is the existentially veridical and effective basis for reflecting historiality/ontological-
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
d Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional—conflatedness of notional—deprocriptism 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 —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—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of—existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay différance’ unsuspectingly points out that 'meaningfulness-and-teleology' imply by default a given perspective/framing/reference/horizon/projection, such that as of a


meaningfulness-and-teleology facet it is then already compromising nonpresencing—or—withdrawal—or—metaphysics-of-absence;

{implicated-epistemic-veracity-of nonpresencing}<perspective–ontological-normalcy/postconvergence>–or–transcendental-reasoning-of-event—as-prospective-ontology—origination

meaningfulness-and-teleology facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of comparison with the implied apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment by}—postconverging-entailment of accreting-substitutive-subsumption-as-futural-différance-freeplay which is truly transcendental. The former fails to factor in that human limited-mentation-capacity has to establish the appropriate ‘perspective/framing/reference/horizon/projection implications’ with regards to ‘meaningfulness-and-teleology’, and so as disambiguating presencing—absolutising-identitive-constitutedness from nonpresencing—<perspective–ontological-normalcy/postconvergence> by their respective

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
conceptualisation, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay differance’ not doing that rather represents the ‘presencing—absolutising-identitive-constitutedness' as the common perspective/framing/reference/horizon/projection for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ between ‘presencing—absolutising-identitive-constitutedness' and ‘nonpresencing—ontological-normalcy/postconvergence’ (rather than difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing), and so contradictorily as if both are of the presencing supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-conceptualisation. With the reality that ‘nonpresencing—ontological-normalcy/postconvergence’ is wrongly-and-unsuspectingly given as of common ‘presencing—absolutising-identitive-constitutedness', thus inducing a relative ontologically-flawed quasi-transcendental freeplay as ‘nonpresencing—ontological-normalcy/postconvergence’ is rather 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> when analysed as of ‘presencing—absolutising-identitive-constitutedness'. Consider in this regard ‘the very same physics <amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal—as-intrinsic-reality/ontological-veridicality/existential-reality’ with the articulation as of prior relative-ontological-incompleteness being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness—of-axiomatic-construct-or-reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; now, articulating meaningfulness-and-teleology of ‘the very same
transcendence-and-sublimity/sublimation/suberogatory—de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of nonpresencing-<perspective–ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-transcendental-freeplay différance’ doesn’t have any serious ontological consequences with respect to presencing—absolutising-identitive-constitutedness since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where meaningfulness-and-teleology is construed as of the prospective nonpresencing-<perspective–ontological-normalcy/postconvergence>

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/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/suberogatory—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
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity }. This \emph{meaningfulness-and-
teleology} \footnote{This term signifies a form of teleological reasoning where the ends justify the means.} centered–epistemic-totalisation-inducing-transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity metaphoricity\footnote{This term reflects the idea of transcending and sublating oneself.} thus perfectly satisfies the ‘foreboding concern for ontological-veracity’ critically pursued by the Derridean freplay différance, as it is existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation \footnote{Supererogation refers to actions that go beyond what is expected or required.} that phenomenological validates transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, and so implying human limited-
mentation-capacity-deepening\footnote{This term indicates a deepening in one's understanding or ability to perceive.}; and thus, this point that enables the Derridean freplay différance as of tendential-deliberation-of-decidability to achieving transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is the full 
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }~conflatedness \footnote{This term refers to the merging of different concepts or ideas.} in \{preconverging-
disentailment–by\}~postconverging-entailment reflecting existence—as-the-absolute-a-priori-
of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation \footnote{Supererogation refers to actions that go beyond what is expected or required.} that phenomenological validates transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, and so beyond just a Derridean freplay différance which is then in \apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }~\constitutedness \footnote{This term indicates the existence or occurrence of something.} in \{preconverging-entailment as not factoring in the process of a tendential-
deliberation-of-decidability towards attaining transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. Insightfully, we can grasp that the
Derridean freeplay différance becomes as of apriorising/axiomatising/referencing-\{of-
attendant-ontological-contiguity ~educed–existential/contextualising/textualising-
contiguity \}~constitutedness in preconverging entailment because ‘reasoning itself has
become defective’ as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-
absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation <-as-to-perspective–ontological-normalcy/postconvergence-
implied–prospective-aporeticism-overcoming/unovercoming>. So because at the point of
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity reasoning is still
presupposing thought-determination instead of given up to the possibility of existence’s
divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously
become the transcendental-signifier of existence despite the reality of human limited-mentation-
capacity which priority at that point should be the need for validation from existence—as-the-
absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation <-as-to-perspective–ontological-normalcy/postconvergence-
implied–prospective-aporeticism-overcoming/unovercoming> and not make any
determination priorly, even as of 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 <-as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. since in reality it is rather pushing
reasoning to its very limits in a notional disposition that is not guaranteed, and only
occasionally as of tendential-deliberation-of-decidability is it confirmed by existence-
potency—a~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as

The fact is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality exhausts-and-supersedes-reasoning as of projection/anticipation/expectancy with no prior certitude, and is more than just imagination which rather comes prior to and is exhausted-and-superseded-by-reasoning. Such a lack of prior certitude explains why transcendence-and—sublimity/sublimation/supererogatory—de—mentativity ‘are not really reasoned-out’ but rather discovered-as—divulgled by existence, with the human-subpotency concern being one of adopting the right attitude/mental-disposition/care—and—episteme that allows existence—as—full—potency to come up with the divulgation. Ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as such is equally the basis for implying a correspondence theory of human thought and reality, as not really arising as of any instantative absolute correspondence but rather as of the ‘promise of prospective human ontological-completeness—of—reference—of—thought’ implied by ontological-faith-notion—or-ontological-fideism—imbued—underdetermination-of-motif—and-apriorising/axiomatising/referencing—as-so-being—as—of-existential-reality as of nonpresencing—perspective—ontological-normalcy/postconvergence in continually opening up ‘the—very—same—immanent—existence/intrinsic—reality/ontological-veridicality—as—to—human—totalising—purview—of—
implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity /contingency, human intemporal individuation is predisposed to put in question
even a ‘registry-worldview’s/dimension’s reference-of-thought amplituding/formative–
epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
established existential–epistemic-totalisation-of- meaningfulness-and-teleology as of a
reconstrual of reference-of-thought and devolving-axiomatic-constructs implications, and so
as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality further reveals that prospective nonpresencing—perspective–ontological-
ormalcy/postconvergence implies prospective renewal of attitude/mental-disposition/care–
and–episteme, as of de-mentation supererogatory–ontological–de-mentation-or-dialectical–
de-mentation—stranding-or-attributive-dialectics which at once draws out the renewed
implications of what qualifies as affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-
dialectical-thinking apriorising-psychologism and unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring—as-to-preconverging-or-dementing apriorising-psychologism respectively as of
prospective relative-ontological-completeness —of-axiomatic-construct-or- reference-of-
thought and prior relative-ontological-incompleteness. In this regard we can imagine as of
‘the very same physics amplituding/formative–epistemicity totalising—devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the
strange feeling upon physicists wedded to ‘traditional classical mechanics axiomatic-construct’
with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-
constructs —maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-completeness 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 developments in physics since then, even though its meaninglessness-and-teleology remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care–and–episteme from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care–and–episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care–and–episteme transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care–and–episteme renewal manifestation as of the social collective
evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuation-ontological-performance\textsuperscript{72} \textless \textless including-virtue-as-ontology \textgreater ; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–and–episteme\textsuperscript{5} of dual-language/split-mentality as of \textless amplituding-formative-epistemicity \textgreater totalising–thrownness-in-existence\textsuperscript{35} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{72} \textless \textless including-virtue-as-ontology \textgreater ). The implied notion of human emancipation is always being articulated in an existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care–and–episteme\textsuperscript{5} 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 \textsuperscript{103} 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{18} deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care–and–episteme\textsuperscript{5} renewal as implied for notional ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced transcendence-and-sUBLImity/sublimation/sublimation/supererogatory-de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology’<in-preconverging-existential-extrication-as-of-existential-unthought>, that reflects a human tacit awareness that the grounding of its ‘meaningfulness-and-teleology’ is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care—and—episteme for more profound-and-complete ‘meaningfulness-and-teleology’. While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a ‘reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism ‘reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of ‘reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into ‘meaningfulness-and-teleology’ as grounded on a given ‘registry-worldview’s/dimension’s ‘reference-of-thought <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 ‘neutering. But then every registry-worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism is exactly the capacity to construe ‘meaningfulness-and-teleology’ as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t
allow for meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology - in preconverging existential-extrication-as-of-existential-unthought arising as of human prior relative-ontological-incompleteness of reference-of-thought. The fact is the ontological-faith-notion-or-ontological-fideism imbued underdetermination-of-motif and apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging entailment implication with respect to existence-potency ~sublimating-nascence, disclosed-from-prospective-epistemic-digression is such that in reality we are always tacitly aware of the evasiveness of absolute certainty but often rather inclined as of practicality to hang on to a delusion of the results of prior nonpresencing-<perspective-ontological-normalcy/postconvergence> as if of absolute certainty, so construed as reasoning-from-results/afterthought. But then veridical absolute certainty is ever a promise always held in prospective existence-potency ~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 explicated-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\(^9\) grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism \(^7\) presencing—absolutising-identitive-constitutedness.Interestingly we can appreciate that the attitude/mental-disposition/care–and–episteme as of relevant existential issues of all the prior registry-worldviews/dimensions \(^5\) reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism–procrypticism as prospective perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\(^9\).

However, we are hard-pressed to concede that from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^9\) as of prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought as of its prospective relative-ontological-completeness\(^5\) of reference-of-thought, our positivism–procrypticism is wanting-as-relatively-ontologically-flawed; as by reflex every registry-worldview/dimension is inclined to hang on to a delusion of the results-as-afterthought of prior nonpresencing-<perspective–ontological-normalcy/postconvergence> even at its uninstitutionalised-threshold\(^7\) despite its notional-discontiguity/epistemic-discontiguity\(^7\) between—prior-shallow-supererogation -of- mentally-aestheticised-preconverging/dementing –qualia-schema and prospective-profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> with the prospective registry-worldview/dimension institutionalisation. Thus, induces its specific neuterising as it fails to construe of meaningfulness-and-teleology\(^9\) projectively as of prospective existence-potency\(^7\) ~sublimating–nascence, disclosed-from-prospective-epistemic-digression relative-ontological-completeness\(^7\) of apriorising/axiomatising/referencing. The implied maximalising-recomposuring-for-relative-ontological-completeness\(^7\) —unenframed-conceptualisation notion also underscores the
existence’s presencing—absolutising-identitive-constitutedness. This social knowledge
human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> insight translate the reality that ‘conventioning and tradition grounded critiques’ of
postmodernism fundamentally misconstrue that they are departing, as of their reference-of-
thought, from a less real position to evaluate a more real position; more like the irony of trying
to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs
from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what
fundamentally underlies the naïve misunderstanding of human-subject-emancipating-
relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-
non-disjointedness/entailment-of-prospective-non-presencing>. For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly
conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had
to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human
limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-
ontological-incompleteness—of-reference-of-thought. It is human limited-mentation-
capacity-deepening as of prospective relative-ontological-completeness—of-reference-of-
thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the
ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the
macroscale’, etc. that as of the human-subject-emancipating-relativism-driven-
recomposuring-constructivism-towards-singularisation-<as-to-the-
non-disjointedness/entailment-of-prospective-non-presencing> 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-

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nonpresencing-for-explicating-ontological-contiguity by existence-potency sublimating-nascence-disclosed-from-prospective-epistemic-digression; as all along humankind existence as of human-subpotency, the new reality so espoused ‘is never about existence in itself as-existence-is-given-whatever-it-is-that-is-given’, but about human limited-mentation-capacity-deepening for human emancipation. Thus implying existence-potency sublimating-nascence-disclosed-from-prospective-epistemic-digression is ‘not really about any variation as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation 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 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 of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising meaningfulness-and-teleology that increasingly reflects existence/intrinsic-
reality/ontological-veridical’. Thus this actually lead to ‘more and more objective
meaningfulness-and-teleology’ as we cannot argue that the theory-of-relativity-together-
with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—
axiomatic-constructs since it involved the human-subject-emancipating-relativism-driven
recomposuring-constructivism-towards-singularisation that led to human limited-
mentation-capacity-deepening. Quite the contrary, it is that exercise in inducing prospective
relative-ontological-completeness—of-axiomatic-construct-or—reference-of-thought that
brings about greater objectivity, as reflected in the ontological-contiguity—of-the-human-
institutionalisation-process behind Being-development/ontological-framework-expansion—as-
That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal
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—nonpresencing—paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension institutionalisation’s reference-of-thought as of its prospective relative-ontological-completeness–of-reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold’s reference-of-thought as of it prior relative-ontological-incompleteness’s 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\textsuperscript{89}-of- reference-of-thought as of a shallower limited-mentation-capacity (as to ‘redunding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance ’-\textsuperscript{including-virtue-as-ontology} as to presuplimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with 4\textsuperscript{historicity-tracing—}in-presencing–hyperrealisation/hyperreal-transposition) and thus has to be decentered-as-preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism. Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness\textsuperscript{89-}reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking\textsuperscript{21}—apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is about: the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies including socio-econo-political ideologies and ontologically-flawed professed ideologies like demarcating ontological-flawed-ideology-of-science-and-its-distortive-implications from ontologically-veridical-science-in-practice, and its pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-ontological-completeness\textsuperscript{89-}reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by 1human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-\textless \textsuperscript{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}\textgreater as of human-subpotency apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated- existentialising/contextualising/textualising-contiguity }—conflatedness \textless \textsuperscript{in}preconverging–disentailment—by}–postconverging-entailment’, and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of \textless \textsuperscript{preconverging–}motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness\textless \textsuperscript{as-to-} historicity-tracing—}in-presencing—
hyperrealisation/hyperreal-transposition] necessarily subject to ontological-bad-faith/inauthenticity\textsuperscript{[4]} as of the modern’s take prospective uninstitutionalised-threshold\textsuperscript{[2]} of procrypticism or disjointedness—as-of-\textsuperscript{[1]} 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’ \textsuperscript{[re-originary–as-unenframed/unbeholdening/outlier-conceptualisation](imbued-postconverging/dialectical-thinking–‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-sublimation)}\textsuperscript{[0]} appraisal of human narratives as to dimensionality-of-sublimating \textsuperscript{[{<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}} thus implying rather a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation parameterisation/reparameterisation\textsuperscript{[reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-presublimatorydecisionality–numbingtraction-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-\textsuperscript{[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–\textsuperscript{[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\textsuperscript{21}–apriorising-psychologism; as the point of assertion of postmodern-thought as \textsuperscript{18}deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{19}reference-of-thought is actually a point of prospective \textsuperscript{17}de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). Of critical insight here is the fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism, relativism and deconstruction are rather ontologically-veridical observations/remarks/constatations about the conception of social reality from their authentic analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise constructivism, relativism and deconstruction beyond their implied ontologically-veridical observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with the implications that their stances are open-ended and receptive to the elucidative justifications for their non-ideologised ontologically-veridical observations/remarks/constatations about the constructivism, relativism and deconstruction manifestation/conception of social reality. Thus the ontologically affirmatory position adopted herein as of the prospective ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme ’ is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/constatations as of human limited-mentation-capacity prospective relative-ontological-completeness of reference-of-thought <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity ; wherein for instance, for the recurrent-utter-uninstitutionalisation \textsuperscript{17}reference-of-thought ill-health is as of a attendant–ontological-contiguity\textsuperscript{18}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{19}–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-
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 \(\{\text{transparency-of-totalising-entailing, as-to-entailing, } \langle\text{amplituding, formative}\text{-epistemicity}\rangle\text{-totalising-in-relative-ontological-completeness}\} \) as of overall underlying human ontological-commitment \(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity }\rangle\text{-postconverging—de-mentating-structuring/paradigming }\langle\text{as-being-as-of-existential-reality}\rangle \) as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation for relative-ontological-completeness; it is inevitably the case that what is most critically warranted is for the ‘prospective/new postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought aprorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care—and—episteme’ to articulate its full-fledged discourse as of universal-transparency \(\{\text{transparency-of-totalising-entailing, as-to-entailing, } \langle\text{amplituding, formative}\text{-epistemicity}\rangle\text{-totalising-in-relative-ontological-completeness}\} \) 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-undeterminacy/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, at the uninstitutionalised-threshold, is not necessarily grasp as intemporal in the overall

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institutionalisation framework the idea of ‘concurrent <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
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’
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, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology 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 as external/prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology 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 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-
enunframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-
thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation) ) originary/event -of-prospective-
ontology-origination positivism/rational-empiricism thought. In other words, human
dimensionality-of-sublimating –(<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as
inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental
knowledge as of its ‘concurrent <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity ’ is very much limited and such prospective ‘concurrent
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity ’ however its ontological-
veridicality cannot be naively construed as all that which is needed to effectuate social
transformation and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity.
We can appreciate this for instance in the case of cultural diffusion with respect to many a non-
modern traditional social-setting where modern-day medicine however its overall ‘concurrent
<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
by postmodern-thought and particularly so as postmodern-thought has still been undergoing its
full construction. The implication here is that all prospective transcendental
meaningfulness-and-teleology superseding uninstitutionalised-threshold do not come about as of simplistic
continuity but rather as of epistemic-breaks/epistemic-resetting, involving successive ‘detour to
social goodwill deferential-formalisation-transference to perceived overwhelming-relative-
effectiveness’ instigated-and-upheld by the associated successive prospective ‘concurrent
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity’ postconverging–de-
mentating/structuring/paradigming of ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-
implication of such an indirect nature of human social-stake-contention-or-confliction
framework validation of transcendental knowledge as of ‘detour to social goodwill deferential-
formalisation-transference to perceived overwhelming-relative-effectiveness’ and not just direct
‘concurrent <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’ implies
that just as prospective de-mentative/structural/paradigmatic transcendental knowledge
prospective ‘concurrent <amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity’ could be ‘objected to as of human social-stake-contention-or-confliction
framework’ notwithstanding its inherent prospective relative-ontological-completeness–of–reference-of-thought given its prior lack of ‘detour to social goodwill deferential-
formalisation-transference to perceived overwhelming-relative-effectiveness’; any such prospective de-mentative/structural/paradigmatic transcendental knowledge must be construed and thought-out strategically as of its ultimate establishment of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ that as of its prospective relative-ontological-completeness reference-of-thought supersedes the prior relative-ontological-incompleteness reference-of-thought, just as positivism/rational-empricism superseded non-positivism/medievalism scholasticism. Likewise ‘concurrent amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’ 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 sterile/anecdotal imprimatur’ of positivistic science, as ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, but then on closer examination turns out to be poorly designed as well as the prevalence of institutional-being-and-craft suboptimal dispositions with regards to truly upholding the science ethos in many situations with regards to the ideal operation and promotion of scientific research; and so, as of human temporal-to-intemporal ontological-performance including-virtue-as-ontology of any ‘reference-of-thought– categorical-imperatives/axioms/registry-teleology, -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
teleology<sup>809</sup>-<sup>preconverging</sup>-existential-extrication-as-of-existential-unthought>, the new/prospective attitude/mental-disposition/care–and–episteme given its prospective relative-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<sup>1</sup>-<sup>preconverging</sup>-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/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing as of huma attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity’; and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—as-to– historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of—reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness’ re-originary—as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflicatedness °of-notional–deprocrypticism-prospective-sublimation} appraisal of human narratives as to dimensionality-of-sublimating °{amplituding/formative} supererogatory–dementativeness/epistemic-growth-or-conflicatedness /transvalutive-
‘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 adhoecly-and-scantily identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the
‘present attitude/mental-disposition/care–and–episteme’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness-and-incompleteness-of-reference-of-thought doesn’t mean a wholly immersed-and-engrossed meaningfulness-and-teleology between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care–and–episteme’ and respectively posteriorise the other culture attitude/mental-disposition/care–and–episteme as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present attitude/mental-disposition/care–and–episteme; and so, as the framework of any subsequent cultural diffusion metaphoricity. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care–and–episteme, beyond the natural inclination, is to understand that attitude/mental-disposition/care–and–episteme as ‘assumed-and-unflinching transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed meaningfulness-and-teleology’ as of their given neuterising-as-of-prior-relative-ontological-incompleteness-of-reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care–and–episteme’ or deneuterising-as-of-prospective-relative-ontological-completeness-of-reference-of-thought if a ‘prospective/new/superseding attitude/mental-disposition/care–and–episteme’, whilst the ‘present attitude/mental-disposition/care–and–episteme’ is then rather adhocly-and-scantily identified now as either deneuterising if it in relation to the prior/old/superseded or neuterising if it is in relation to the prospective/new/superseding. In other words, when it comes to registry-worldview/dimension implications, ontologically-veridical representation of attitude/mental-disposition/care–and–episteme means ‘to be or exist as of the given registry-worldview/dimension reference-of-thought’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-
flawed as it registers into the ‘present attitude/mental-disposition/care–and–episteme’ unlike the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination of representation as it overrides the ‘present attitude/mental-disposition/care–and–episteme’.

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-epistemicy-relativism-determinism implied amplituding/formative-epistemicy-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-teleology99 and is rather caught up, beyond-the-consciousness-awareness-teleology99 <in-preconverging—existential-extrication-as-of-existential-unthought>, in the reasoning-from-results/afterthought effect of the positivism/rational-empiricism institutionalisation outcome as of its transcendence-and-sublimity/sublimation/superego—de-mentativity from non-positivism/medievalism, and as it construes of that outcome as the absolute possibility of human existential emancipation failing to factor in the positivism/rational-empiricism prior relative-ontological-incompleteness—of—reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold102 which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold102. 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—epistemicy-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag untransvaluated—temporal-intemporality12 at its ontologically-veridical uninstitutionalised-threshold102, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold102 pointing to its prior relative-ontological-incompleteness—of—reference-of-thought. Thus, the manifestations of temporality/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold102 are construed as aberrations/oddities going from this wrongly
implied intemporal/longness-of-register-of—meaningfulness-and-teleology posture in
temporality/shortness manifestations thus leading to their endemisation/enculturation from ‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take attitude/mental-disposition/care–and–episteme’ is de-mentatively/structurally/paradigmatically disempowered to address issues of its temporality/shortness as of the vices-and-impediments at its uninstitutionalised-threshold. So because its amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of 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 redploy an altogether empowering perspective of prospective relative-ontological-completeness of reference-of-thought postmodern social-stake-contention-or-confliction framework of meaningfulness-and-teleology of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of de-mentation of 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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme. Ultimately, a notional–deprocrypticism coherent ‘postmodern
deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ is one that comes into terms as of axiomatic-construct in
conceiving of the implied prospective need for deneuterising —referentialism. Put another
way in reflecting holographically–<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process
(supercerogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) with regards to reference-of-thought, dispensing-with-immediacy-for-
relative-ontological-completeness —by-reification/contemplative-distension of reference-of-
thought-by-reification/contemplative-distension as from the-most-immediateness/shallowness-
of—‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’—for-
aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology
with recurrent-utter-uninstitutionalisation by its ‘non-rules—
apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-
mental-disposition’ right up to the most-unimmediateness/profundness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology
with notional–deprocrypticism by its ‘preempting—disjointedness-as-of reference-of-
thought’ is what, so-construed comprehensively as notional–deprocrypticism as of
notional–conflatedness, increasingly induces corresponding ‘meaningfulness-and-teleology’
convergence of human-subpotency with the full-potency that is existence; thus reflecting that
dispensing-with-immediacy-for-relative-ontological-completeness —by-
reification/contemplative-distension (as of human self-surpassing—existentialism-form-
factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-
ontological-completeness-of-reference-of-thought of the notional-discontiguity/epistemic-discontiguity\textsuperscript{7} \textless between \textasciitilde prior-shallow-supererogation-of-mentally-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\textsuperscript{8}, whether such a prior relative-ontological-incompleteness-of-reference-of-thought as \textasciitilde amplituding/formative-epistemicity\textasciitilde totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is actually as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9} at its uninstitutionalised-threshold\textsuperscript{10}, and in a position, on the basis of such palliation, to address the actual fundamental grounding of its vices-and-impediments\textsuperscript{11}; which in reality are actually ontologically addressable/resolvable as to existence-potency\textsuperscript{12}–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 \textless between \textasciitilde 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 \textasciitilde meaningfulness-and-teleology\textsuperscript{13} 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-
preempting—disjointedness-as-of-reference-of-thought implies that the latter’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as reflected by the prospective ‘postmodern deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ is the requisite appropriate attitude/mental-disposition/care–and–episteme apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology in preempting—disjointedness-as-of-reference-of-thought as so implied by postmodern human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation—\textless\textasciitilde\textasciitilde\textasciitilde\textasciitilde\textasciitilde\textasciitilde\textasciitilde\textasciitilde
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-

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

aposteriorising/logicising/deriving/intelligising/measuring for meaningfulness-and-teleology while seemingly counterintuitive, simply speaks of the implications of the notion of prospective relative-ontological-completeness of reference-of-thought/prior relative-ontological-incompleteness-of-axiomatic-construct as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human-amplituding/formative–epistemicity-totalising-purview-of-construal’, in that our appropriate-or-inappropriate-at- various-successive-levels conception as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,—as-to—human-epistemicity—totalising—purview-of-construal’ has nothing to do with inherent existential reality but with us adjusting our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology in order to reflect ontologically-veridical signification as of existence. And intuitively from our positivistic angle we can effectively recognise this about all the prior registry-worldviews/dimensions reference-of-thought as we appreciate that by reflex these are just beholden to their very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate that prospectively we are equally in such a beheld positivism—procrypticism attitude/mental-disposition/care—and—episteme.

disjointedness-as-of- reference-of-thought 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
as so implied by postmodern human-subject-emancipating-relativism-driven-recomposuring-
constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing for prospective postmodern-notional–deprocrypticism
But then with respect to the possibility of prospective human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, the question arises as to how it is
possible for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to
occur given its re-originary–as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-
postconverging/dialectical-thinking ’projective-insights’/epistemic-projection-in-
conflatedness ’of-notional–deprocrypticism-prospective-sublimation⟩ metaphoricity
instigation’ in the face of any registry-worldview/dimension amplituding/formative wooden-
language ⟨imbued—averaging-of-thought as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology as-of–nondescript/ignorable–void ’with-regards-to-
prospective-apriorising-implications⟩ natural inclination rather for construing
meaningfulness-and-teleology as ‘wholly of its cloistered-consciousness living experience
only’ whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation–
ununiversalisation only, universalisation–non-positivism/medievalism only or in our case
positivism–procrypticism only, with a rather poor inkling for appreciating meaningfulness-
and-teleology as of a protracted-consciousness associated with grasping Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology. This brings home the fact that however the
human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

postconverging—de-mentating/structuring/paradigmimplied as of a protracted-consciousness, and specifically the prospective protensive-consciousness of deprocrypticismoor—preempting—disjointedness-as-of—reference-of-thought


apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—constitutedness-in—preconverging-entailment; as the ‘reasoning—imbuing—existentialising/contextualising/textualising-contiguity—constitutedness—in—preconverging-entailment; as the ‘reasoning—imbuing—existentialising—enframing/imprintedness’

{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}’ of the registry-worldview/dimension

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 wooden-language-{imbued—averaging-of-thought—\textit{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\textit{as-of—nondescript/ignoreable—\textit{void '—with-regards-to-prospective-apriorising-implications}}>\} exercise to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-sublimating -\{<\textit{amplituding/formative}>supererogatory—de-mentativity/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 |{\textit{as-of—non-positivism/medievalism} ‘appropriate prospective institutionalisation secondnaturing metaphoricity’}. Consider in this regard, that the instigative matesis universalis metaphoricity by the Galileos, Descartes, etc. of budding-positivism/rational-empiricism is de-mentatively/structurally/paradigmatically ‘not a reasoning with non-positivism/medievalism’ but rather ‘reasoning-through or Derridian messianic reasoning’ over non-positivism/medievalism scholasticism’s notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{\textit{blurring/undermining-of-prospective-totalising-entailing—\textit{as-to-entailing—\textit{totalising—in-relative-ontological-completeness}}}} as of its wooden-language-{\textit{imbued—averaging-of—\textit{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\textit{as-of—nondescript/ignoreable—\textit{void '—with-regards-to-prospective-apriorising-implications}}>\}}.

reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity —constitutedness—in—preconverging-entailment. Such altogether new metaphoricity\(^7\) 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 <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\(^7\) further even when we contemplate that in many ways these metaphoricity\(^7\) relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity\(^7\) 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 \(^7\)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\(^7\)-by-reification/contemplative-distension\(^7\) (as of human self-surpassing—
existentialism-form-factor-in-overcoming-'notionally-collateralising-beholde

nprotohumanity'-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– meaningfullness-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–meaningfullness-and-teleology }, the further insight of ‘out 
of thin air’ metaphoricity” as of human limited-mentation-capacity-deepening” comes with the 
possibility of its <amplituding/formative–epistemicity>causality—as-to-projective-totalitative-
implications-of-prospective- nonpresencing, for explicating-ontological-contiguity 
validation by existence-potency~sublimating–nascence,—disclosed-from-prospective-
epistemic-digression. In this regard, the ontologically-geridical ‘postmodern’ deprocrypticism– 
or—preempting—disjointedness-as-of— reference-of-thought 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ with respect to our modern take 
<amplituding/formative> wooden-language{(imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfullness-and-teleology  
as-of-
nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} 
reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity  ~educated–existentialising/contextualising/textualising-
contiguity }—constitutedness ‘in–preconverging-entailment is rather as of ‘reasoning-
through or Derridian messianic reasoning’ over our positivism/rational-empiricism 
manifestation of ‘procrypticism–or–disjointedness-as-of?’ reference-of-thought, and so as of a 
postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the
‘modern take rigmarole language’, just as we can appreciate how budding-positivism obviate non-positivism/medievalism pedantic dogmatism language to affirm meaningfulness-and-teleology weeding out ornate pedantic detours, to articulate blunt reality as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought prospective relative-ontological-completeness—of-reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/supercrregatory—de-mentativity implied meaningfulness-and-teleology, we can appreciate that the foremost goal of budding-positivists ‘was not to elicit the direct approval’ of the non-positivism/medievalism established arrangement, as in many ways they adopted a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ with respect to establishment social stakes, but rather sought to induce the requisite metaphoricity of budding-positivism for the destruction-deconstruction of non-positivism/medievalism for prospective positivism, as their conception of achievement motive were tied down to prospective positivism institutionalisation as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Likewise, the prospective ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms—as-of-axiomatic-construct, but rather is of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity for the destruction-deconstruction of the modern take for prospective postmodern-notional—deprocrypticism institutionalisation as of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. In both cases, the prospective institutionalisation attitude/mental-disposition/care—and—episteme is ontologically
validated as of its prospective relative-ontological-completeness\textsuperscript{-of} reference-of-thought, divulging the syncretising/circularity/interiorising/akrasiatic-drag vagueness and futility of the pretences and judgments of the destructuring-threshold\textsuperscript{-uninstitutionalised-threshold}/presublimating\textsuperscript{-desublimating\textsuperscript{-decisionality}}\textsuperscript{-of-ontological-performance}\textsuperscript{-of-<including-virtue-as-ontology>}. We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{-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\textsuperscript{-of-prospective-institutionalisation} for prospective institutionalisation as of prospective causality\textsuperscript{-as-to-projective\textsuperscript{-totalitative\textsuperscript{-implications\textsuperscript{-of-prospective}}}} nonpresencing\textsuperscript{-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{-reinvigoration} as of the overall renewal of ‘the very same physics\textsuperscript{-of-prospective-totalising\textsuperscript{-devolved\textsuperscript{-purview\textsuperscript{-domain\textsuperscript{-of-construal\textsuperscript{-as-intrinsic\textsuperscript{-reality\textsuperscript{-ontological\textsuperscript{-veridicality\textsuperscript{-existential\textsuperscript{-reality}}}}}}}}}}’. It should be noted that such metaphoricity\textsuperscript{-of} rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental \textsuperscript{-meaningfulness-and-teleology}, which in its prospective relative-ontological-completeness\textsuperscript{-of} reference-of-thought is ‘the dimensionality\textsuperscript{-of-sublimating} of\textsuperscript{-supererogatory\textsuperscript{-de-mentativity\textsuperscript{-epistemic\textsuperscript{-growth-or-conflatedness}}}}\textsuperscript{-transvaluative\textsuperscript{-rationalising\textsuperscript{-transepistemicity\textsuperscript{-anamnestic\textsuperscript{-residuality\textsuperscript{-spirit\textsuperscript{-drivenness\textsuperscript{-equalisation}}}}} inventing’ of the prospective notion of ‘thinking/postconverging-or-
dialectical-thinking—apriorising-psychologism’ as positivism/rational-empiricism thinking or notional-deprocrypticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity as of its reasoning-through/messianic-reasoning cannot be construed as grounded-as-intelligible on the superseded/transcended registry-worldview’s/dimension’s attitude/mental-disposition/care—and—episteme of medievalism–non-positivism or positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought, but rather as of its very own transcendental-enabling/sublimating/supererogatory—de-mentativity prospective institutionalisation attitude/mental-disposition/care—and—episteme of positivism or deprocrypticism respectively. Thus such metaphoricity is rather induced as of the framework of prospective concurrent <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity in establishing its prospective ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. Thus such metaphoricity as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-immediacy-for-relative-ontological-completeness—by—reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,—in-overcoming—notionally—collateralising-beholdening-protohumanity—to—attain—sublimating-humanity—as-to-existence-potency—asublimating—nascence,—disclosed-from—prospective-epistemic-digression to supersede human temporality’s/shortness <amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions of shallow as of extricatory/temporal preconverging—de-
articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating—

confusedness→{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 }→→

collapsedness→{preconverging-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-

nonpresencing-divulging-of-momentous→historiality/ontological-eventfulness /ontological-aesthetic-tracing←perspective→ontological-normalcy/postconvergence-reflected→‘epistemicity-

relativism-determinism’}→ in→presencing→absolutising-identitive-constitutedness without contemplating that the underlying knowledge-reification–gesturing←in-

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

collapsedness→{preconverging-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→

thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation.<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’>. It is herein contended that the critical notion underlying wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications}, ressentiment and leveling specifically with reference to Heideggerian and Nietzschean thought can actually be interpreted critically as relating rather to ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation over the human atrophying tendency for prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ with regards to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. But then Heidegger failed to realise that the induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of the Socratic-philosophers universalising-idealisation as well as that of Descartes and other budding-positivists rational-empiricism/positivism were both originariness-parrhesia,—as—spontaneity-of-aestheticisation disseminative events induced as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression involving transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality-of-sublimating—{<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.

These induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity later on became prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophying mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive 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’/dimension’s supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ failing to conceive of the ontological-veracity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process dimensionality-of-sublimating

nonpresencing,-for-explicating-ontological-contiguity successiveness of registry-worldviews/dimensions, with the result that Kantian implied transcendental idealism is veridically ‘phenomenal-abstractiveness within the very same intelligible rational-empiricism/positivism registry-worldview/dimension \^ reference-of-thought’ (as the true reality of transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity is rather one of de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) involving ‘human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-worldviews/dimensions \^ reference-of-thought, inducing human limited-mentation-capacity-deepening as of the very ontologically same existence/existential-reality’ so-reflected as the ‘difference-conflatedness -as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-


{<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-
leads to grander ontological-performance \[^{1-2}\langle\text{including-virtue-as-ontology}\rangle\]. 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 \[^{10}\langle\text{universalising-idealisation}\rangle\] thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and leveling (as to \[^{amplituding/formative}\langle\text{wooden-language-(imbued—averaging-of-thought—}\langle\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications\rangle}\rangle\); pointing to the centrality of originariness-parrhesia,–as–spontaneity-of-aestheticisation as more
critically about inducing the necessary human-subpotency–
poria/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
transformation towards prospective ontologisation rather than the mere critique of any given
human aestheticisation as of its inherence, as the fact is all human aestheticisations including
religion (which is often a target in modern times, however rightly so on many an occasion) are
sub-ontological–as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> and the more salient
point is in instigating their more profound ontologisation/ontological-veracity/aestheticisation-
towards-ontology as of relative-ontological-incompleteness /relative-ontological-
completeness –(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence>) <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-
ontological-contiguity}. Such a possibility recurrently arises mainly as of human value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness° human-and-
social–expectations/anticipations—metaphoricity ° as-rede-
mentating/restructuring/reparadigming–psychologism<as-from-perspective–ontological-
normalcy/postconvergence>. Transvaluation notionally refers to the de-
mentative/structural/paradigmatic referencing basis of human value structure as of social-stake-
contention-or-confliction, and is what critically defines the variation of human ontological-
performance °<including-virtue-as-ontology> as from °<amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag °
temporal inclination for human-subpotency as of the underpinning–suprasocial-construct
meaningfulness-and-teleology\(^{59}\) or its \{amplitunding/formative\} wooden-language\(\{imbued-\)
averging-of-thought\(<\)as-to-leveling/ressentiment/closed-construct-of--meaningfulness-and-
teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-
implications\}\ determining’ to ‘ascetic intemporal inclination for existence-
potency\(^{19}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression
determination’; and so as to the fact that prospective sublimation-over-desublimation of human
reference-of-thought–and–reference-of-thought- devolving–meaningfulness-and-
teleology\(^{99}\) involves prospective ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation’ in attending to the ‘prior requisite human experiential framework to be
challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn\(\{as-
‘unaccounted-for’-leftover-or-residuality-or-spirit-of–meaningfulness-and-teleology–so-
construed-as-metaphoricity,–informing-prospective-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–so-reflected-and-
compensated-with-the-notion-of-dimensionality-of-sublimating–
\{amplituding/formative\} supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}\) as limiting or of prospective human-subpotency aporeticism’ and so-
captured by the notion of prospective dimensionality-of-sublimating\(^{25}\)
\{amplituding/formative\} supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}\ for prospective human limited-mentation-capacity-deepening\(^{53}\) as to human
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.
Transvaluation as to existence-potency\(^{79}\)–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-
normalecy/postconvergence}) as to human-and-social–expectations/anticipations—
metaphoricity –as-rede-mentating/restructuring/reparadigming—psychologism"**( in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process dimensionality-of-sublimating–
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-
drivenness–equalisation) as of difference-conflatedness-<as-to-totalitative-reification-in-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-
veridical-epistemicity-relativism-determinism implied <amplituding/formative–
epistemicity>causality –as-to-projective-totalitative–implications-of-prospective-
nonpresencing–for-explicating-ontological-contiguity (that doesn’t allow for any
nondescript/ignorable–void to allow for notional-contiguity/epistemic-contiguity—
<profund-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –
qualia-schema>) while the value proposition as of human-subpotency is one that is based on
absolutising the present <reference-of-thought–categorical-imperatives/axioms/registry-
teleology as of presencing—absolutising-identitive-constitutedness /identitive-
constitutedness—\textquoteleft epistemic-totality\textquoteright dereification-in-dissingularisation-<as-to-the-
disjointedness/disentailment-of– presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism (allowing for nondescript/ignorable–void
inducing notional-discontiguity/epistemic-discontiguity <between—prior-shallow—

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supererogation\textsuperscript{[8]}-of-mentally-aestheticised-preconverging/dementing\textsuperscript{[9]}-qualia-schema and prospective-profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema\textsuperscript{[5]}; and this basic human value dichotomy explains the re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{[3]}\{imbued-postconverging/dialectical-thinking \textsuperscript{-}projective-insights/'epistemic-projection-in-conflatedness 'of-notional–deprocrysticism-prospective-sublimation\textsuperscript{[5]} and epistemic-ricochetting/transepistemicity nature of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity instigation as of prospective dimensionality-of-sublimating \textsuperscript{-}(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) originariness-parhesis,–as–spontaneity-of-aestheticisation and subsequent prospective secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In this regards, it is important to grasp that human secondnaturing capacity is just as critical as human dimensionality-of-sublimating \textsuperscript{-}(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) capacity for the ontological-contiguity\textsuperscript{[7]}—of-the-human-institutionalisation-process\textsuperscript{[8]} to be able to materially/substantively arise, notwithstanding the contradiction that secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is ‘bound to be reflected as teleologically-degraded’ prospectively as a destructuring-threshold\textsuperscript{[8]}\{uninstitutionalised-threshold\textsuperscript{[10]}/presublimating-desublimating-decisionality\}–of-ontological-performance\textsuperscript{[7]}–<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—it-sublimating–nascence,—disclosed-from-prospective-epistemic-digression from such
human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation. In this regards, we can appreciate that when base-
institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments
arises, the value structure of recurrent-utter-uninstitutionalisation collapses, and likewise across
all the prospective registry-worldviews/dimensions, with the implication that our naïve
conception of value as of mere-and-vague impression-driven/good-naturedness/wishfulness is
not what is de-mentatively/structurally/paradigmatically deterministic but rather the-
Good/understanding/notional~knowledge-reification–gesturing—in-
prospective psychologismic—apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in–[preconverging-disentailment by] postconverging-
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity lies in the
de-mentative/structural/paradigmatic effectuation of transcendence-and-
sublimity/sublimation/superrorogatory—de-mentativity in the bigger social construct as of the
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring involving the
prospective construction-of-the-Self from trepidatious-consciousness, warped-consciousness,
preclusive-consciousness, occlusive-consciousness and prospectively protensive-consciousness
so-implied with the ontological-contiguity—of-the-human-institutionalisation-process
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,—for-explicating-ontological-contiguity induced prior to
prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the
structure of human meaningfulness-and-teleology as of <amplituding/formative–

supersede human temporality / shortness \( \langle \text{amplituding/formative} \rangle \) wooden-language \( \langle \text{imbued—averaging-of-thought—}\langle \text{as-to-leveling/ressentiment/closed-construct-of—} \text{meaningfulness-and-teleology} \rangle \langle \text{as-of—} \langle \text{nondescript/ignorable—void } \rangle \langle \text{-with-regards-to-prospective-apriorising-implications} \langle \text{⟩} \rangle \rangle \rangle \) associated with the successive registry-worldview’s/dimension’s self-conscious \( \langle \text{meaningfulness-and-teleology} \rangle \langle \text{as-of—} \langle \text{nondescript/ignorable—void } \rangle \langle \text{-with-regards-to-prospective-apriorising-implications} \langle \text{⟩} \rangle \rangle \rangle \) so-implied successively as of trepidatious—self-consciousness, warped—self-consciousness, preclusive—self-consciousness, occlusive—self-consciousness and prospectively protensive—self-consciousness; as the human proclivity to even recognise and pursue any value-construct can only arise in the very first place with its correspondingly induced self-consciousness. But then, the fact remains that such dimensionality-of-sublimating \( \langle \text{amplituding/formative} \rangle \langle \text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness} \rangle \langle \text{transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} \rangle \rangle \rangle \) induced self-consciousness \( \langle \text{meaningfulness-and-teleology} \rangle \langle \text{as-of—} \langle \text{nondescript/ignorable—void } \rangle \langle \text{-with-regards-to-prospective-apriorising-implications} \langle \text{⟩} \rangle \rangle \rangle \) infrastructure as instigative of the human reference basis reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation of value-construct tend to be related to by the suprasocial-contruct and \( \langle \text{amplituding/formative} \rangle \langle \text{wooden-language—} \langle \text{imbued—averaging-of-thought—} \langle \text{as-to—} \langle \text{leveling/ressentiment/closed-construct-of—} \rangle \rangle \rangle \rangle \rangle \langle \text{meaningfulness-and-teleology} \rangle \langle \text{as-of—} \langle \text{nondescript/ignorable—void } \rangle \langle \text{-with-regards-to-prospective-apriorising-implications} \langle \text{⟩} \rangle \rangle \rangle \rangle \) dispositions as being beyond-the-consciousness-awareness-teleology\( \langle \text{in-preconverging—existential-extrication-as-of-existential-unthought} \rangle \) (as to when the inherent ontologisation/ontological-veracity/aestheticisation-towards-ontology implications of prospective relative-ontological-completeness\( \langle \text{as of human limited-mentation-capacity-deepening} \rangle \) is blanked out as nondescript/ignorable—void \( \langle \rangle \), and rather tends to come at ‘dimensionality-of-sublimating \( \langle \text{amplituding/formative} \rangle \langle \text{supererogatory—de-} \langle \text{:
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) induced self-consciousness  

meaningfulness-and-teleology\(^{99}\) infrastructure’ in a secondnatured positive-opportunism—of-social-functioning-and-accordance\(^{28}\) disposition and so in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity —of-the-human-institutionalisation-process\(^{48}\); explaining the inclination of all \(<\text{cumulating/recomposuring–attendant-ontological-contiguity} \rangle\text{-successive registry-worldviews/dimensions to be engrossed in a } <\text{amplituding/formative} >\text{ wooden-language}>\text{ (imbued—averaging-of-thought-}<\text{as-to-leveling/ressentiment/closed-construct-of–}\)

meaningfulness-and-teleology <as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\(>\) in <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drug \(^1\) difficulty recognising the idea of prospective destructuring-threshold-{uninstitutionalised-threshold\(}^{102}\)/presublimating–desublimating-decisionality\(}–of-ontological-performance\(}^{-<}\text{including-virtue-as-ontology}>\), and wary of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications that can be instigated as of prospective ‘dimensionality-of-sublimating \(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle\text{-induced self-consciousness } <\text{meaningfulness-and-teleology} \rangle\text{-infrastructure’}. It is thus not odd that as of human emotional-involvement implications, Socratic-philosophers \(^{10}\) universalising-idealisation and budding-positivists projected meaningfulness-and-teleology\(^{99}\) infrastructure rather met initially with the antipathy of their underpinning–suprasocial-construct and <amplituding/formative> wooden-language\(\langle\text{imbued—averaging-of-thought-}<\text{as-to-leveling/ressentiment/closed-construct-of–}\)

meaningfulness-and-teleology <as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications} and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic\textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{1} ontologically-flawed disparateness-of-conceptualisation\textsuperscript{79} unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’\textsuperscript{179} whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the\textsuperscript{10} universalising-idealisation\textsuperscript{79} meaningfulness-and-teleology\textsuperscript{99} infrastructure of the Socratic-philosophers and their successors as providing the appropriate\textsuperscript{79} meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{79} meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} infrastructure as so-construed in their core societies in Europe with respect to the ending of serfdom, nascent socioeconomic emancipation and human rights. Thus basically the idea of human value-construction is ever always caught up between on the one hand human limited-mentation-capacity to come to terms with ‘transvaluation as <amplituding-formative-epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{22}—of-the-human-institutionalisation-process\textsuperscript{68} anamnesis as of difference-conflatedness\textsuperscript{13} -as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism underlying the human
construction-of-the-Self’ and on the other hand ‘the effective ontological-impertinence/dereification arising in the conceptualising of human value-construction as of a wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignoreable—void ’—with-regards-to-prospective-apriorising-implications—}\) in any given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness—of—meaningfulness-and-teleology and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation—ununiversalisation), preclusive (universalisation—non-positivism/medievalism) or occlusive (positivism—procrypticism) implications’. This discrepancy (between the human capacity to achieve transvaluation and effective social–value-construction narrative as of any given registry-worldview/dimension) is reflected in the underlying reality that effectively practised human value-construction is the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’; wherein social–value-construction across the successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social–value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically—conjugatively-and-transfusively the ontological-contiguity of-the-human-institutionalisation-process points to changing ‘de-mentative/structural/paradigmatic marginal equity of social–value-
construction’, so-construed as ‘expected equity of all individuals for social–value-construction’ and so rather as from the de-mentative/structural/paradigmatic reference basis of ‘priorly implied-and-justified inequity’ whether the latter is implied-and-justified as of talent, royalty, class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social–value-construction as the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’. In this regards, social–value-construction arises from two levels; as of the inherent de-mentative/structural/paradigmatic implication of ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’ as of ‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social–value-construction as of ‘expected equity of all individuals for social–value-construction’. In this respect, we can appreciate that an autocrat is more capable of ‘displaying greater social–value-construction’ than an ordinary denizen by the former’s mere social–value-construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic society will rather be construed as of deficient value-construction as from a prospective perspective of
c<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective– nonpresencing,–for-explicating-ontological-contiguity comparison to the overall social and virtue progress implications of a better accountable political system, while on the other hand individuals effectively advocating for such a prospective political system may be construed as of deficient value-construction in the prior autocracy), while modern-day social–value-construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent, entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications (but is just as well subject to transvaluation analysis as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing—for-explicating-ontological-contiguity, as it can perfectly be argued that the apparent magnanimity of plutocrats as of a capitalistic economic value-distributive system ‘excessively skewed towards final product/service/financial delivery as-of-first-come-near-monopoly and institutionally-skewed-possibility-for recurring wealth accumulation’ while excessively overlooking/devaluing the return to massive public externalities/external-resources contributions to economic production such as public education, human and social development, infrastructure, basic research, technological research, etc. rather speaks of deficient social–value-construction, especially as such a system ‘priorly implied-and-justified inequity’ as of its occlusive [presencing—absolutising-identitive-constitutedness] is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t cancel the fact that individuals throughout sublimating historicality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflectsed—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 <amplituding/formative>notional–preempting—disjointedness-as-of–
reference-of-thought appropriate 45 forgrounding _ entailment _(postconverging
narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal–eliciting-of:
prospective–supererogation '-in-reflecting–‘immanent–ontological-contiguity ’;—as-operative
notional–deprocrypticism); and so as the disparateness-of-conceptualisation <unforegrounding-
disentailment–failing-to-reflect–‘immanent–ontological-contiguity’ of our rational–
empiricism/positivism occlusivity in its <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}> tend to rather reflect our <amplituding/formative–epistemicity> totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag 1. 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 1 falsely implying ‘the appropriate exhaustiveness of our rational–
empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as
aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take the form of
economic dysfunction and inequities as occlusively-collateral to economic ideologism, social
dysfunction and discriminations as occlusively-collateral to domineering and secluding social
narratives, sophistic/pedantic and vested interest undermining genuine sovereignty
paradoxically as of obscured-and-deluding knowledge and misinformation that undermines
individuals sovereign competence and choice with regards to increasingly skewed-contrived-
and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger
global framework of competing politico-cultural values with individuals and societies rather
construed occlusively as collateral damages. Transvaluation analysis thus ensues from the
human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of
unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic
disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments (as so-reflecting the grandest deeds of ontological-performance/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–firstnatures—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 ~(<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationallising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of dispensing-with-immediacy-for-relative-ontological-completeness ~by-
reification/contemplative-distension27 (as of human self-surpassing—existentiaism-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
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 transvaluation, social–value-construction is rather accomplished phronetically/in-practicality as of the specific social-setup universal-transparency (~transparency-of-totalising-entailing,
as-to-entailing~<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ) of supposedly coherent ontological-commitment ~implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> with respect to social-
stake-contention-or-confliction; and is bound rather to be highly infused with ‘priorly implied-and-justified inequity’ narrative(s) where such\textsuperscript{103} universal-transparency\textsuperscript{104} \{transparency-of-totalising-entailing,-as-to-entailing-\langle\textit{amplituding/formative–epistemicity}\rangle totalising–in-relative-ontological-completeness\} is muted and where such\textsuperscript{103} universal-transparency\textsuperscript{104} \{transparency-of-totalising-entailing,-as-to-entailing-\langle\textit{amplituding/formative–epistemicity}\rangle totalising–in-relative-ontological-completeness\} is unmuted rather infused with ‘expected equity of all individuals for social–value-construction’ narrative(s). Basically, thus the reality of prospective social–value-construction critically arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning induced originariness-parrhesia,—as–spontaneity-of-aestheticisation with respect to the prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, which when naively construed in presencing—absolutising-identitive-constitutedness\textsuperscript{1} as of prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation simply reflects the \langle\textit{amplituding/formative–epistemicity}\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} 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 \textsuperscript{4} foregrounding\_entailment\_ (postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textsuperscript{96}–in-reflecting—‘immanent-ontological-contiguity \textsuperscript{67};–as-operative-notional–deprocrypticism) lies with the-Good/understanding/notional–knowledge-reification–gesturing\langle in-prospective\_psychologismic\_apriorising/axiomatising/referencing-
conflatedness in preconverging disentailment by postconverging entailment / amplituding formative epistemic causality as to projective totalitative implications of prospective nonpresencing, for explicating ontological contiguity as of ecstatic existence as transcendental signifier—becoming spontaneity implications reflected as existence potency sublimating nascence, disclosed from prospective epistemic digression required prospective rational empiricism positivism registry worldview dimension construction of the Self in deflating the non positivistic social setup value construction dilemmas as impression driven good naturedness wishfulness amplituding formative wooden language imbued averaging of thought as to leveling ressentiment closed construct of meaningfulness and teleology as of nondescript ignorable void with regards to prospective apriorising implications in social aggregation enabling of the prior non positivistic registry worldview dimension so associated with notions and accusations of sorcery. Likewise implied social value construction dilemmas in our positivism procrypticism are ontologically deflated as of foregrounding entailment postconverging narrowing down sublimation as to existence as sublimating withdrawal eliciting of prospective supererogation in reflecting immanent ontological contiguity as operative notional deprocrypticism with the Good understanding notional knowledge reification gesturing in prospective psychologism apriorising axiomatising referencing of attendant ontological contiguity educed existentialising contextualising textualising contiguity conflatedness in preconverging disentailment by postconverging entailment amplituding formative epistemic causality as to projective totalitative implications of prospective nonpresencing, for explicating ontological contiguity as of ecstatic existence as transcendental signifier—becoming spontaneity implications reflected as
existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemetic-digression
prospective-aporeticism-overcoming/unovercoming'> so-reflected as of
<amplituding/formative—epistemicity> totalisingly—preceding-and-redefining attendant—ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity. We can effectively appreciate that such human sovereignty and free-will implied ‘autonomy and independence of human disposedness/psychologismic-construct’ say with regards to a mystical cause of disease in a non-positivistic society doesn’t stop existence as reflecting bacteria theory or any other biological reason from being the cause of disease and such a reference-of-thought—devolving-level manifestation of the primacy of existence equally extends to reference-of-thought-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation ‘is more effective’ with respect to human grasp of existential reality manifestations than a non-positivism registry-worldviews/dimension, just as a prior ununiversalisation registry-worldview/dimension ‘is more effective’ as of its supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation in grasping existential reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This however doesn’t implies the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression,
so-construed as ‘human-subpotency ontological-performance’<—including-virtue-as-ontology>
within the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’;
and specifically speaks as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility – (imbued-and-

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–‘herein-specially-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-


conflatedness – in {preeconverging-disentailment by} postconverging-entailment > and empowerment from the knowledge-reification–gesturing–<in-


conflatedness – in {preeconverging-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 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–
epistemic>totalising~thrownness-in-existence\[35\]’ as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility – (imbued-and-
drivenness–equalisation) as to difference-confledness as-to-totalitative-reification-in-
singularisation,<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> as-
veridical-epistemicity-relativism-determinism implied <amplituding/formative–
epistemicity–causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity successiveness of registry-
worldviews/dimensions. The point here is that, ‘the individual dimensionality-of-sublimating’
{<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
confledness /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 } —
confledness 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 } —
confledness 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-performance77. <including-virtue-as-ontology> of social–value-construction so-
construed as destructuring-threshold<uninstitutionalised-threshold102/presublimating–
desublimating-decisionality>–of-ontological-performance77. <including-virtue-as-ontology>,
can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent
ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality>, whether relatively real or surreptitious; and it is this preceding broader human sovereignty and free-willing disposedness/psychologismic-construct for claiming social–value-construction for social-functioning-and-accordance as of supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> that gives the teleological orientation of human meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, as it then exposes human meaningfulness-and-teleology as of human limited-mentation-capacity-deepening to the prospective constraint to be as supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity when its any given meaningfulness-and-teleology is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening. Thus the bigger picture here with regards to social–value-construction for social-functioning-and-accordance as of human sovereignty and free-will implications speaks to relative-ontological-completeness as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating

projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity in reflecting both destructuring-threshold–{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance –<including-virtue-as-ontology> as of prior relative-ontological-incompleteness implied preconverging/dementing –qualia-schema and constructiveness-of-ontological-performance –<including-virtue-as-ontology> as of prospective relative-ontological-completeness implied postconverging/dialectical-thinking –qualia-schema as elucidation of <amplituding-formative–epistemicity> causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity . Ultimately, the naïve articulation of human sovereignty and free-will as of strict ‘autonomy and independence of human disposedness/psychologismic-construct’ rather speaks of a poor ontological sense-of-things, and as such ontological-veracity ensues the notion of human sovereignty and free-will is rather subsumed as of human-subpotency knowledge-reification–gesturing–<in-prospective_ psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }– conflatedness in [preconverging-disentailment by] postconverging-entailment and derived empowerment reflexivity in existence; and as apparent in the sciences, we can’t imply that we have a choice of gravity on earth as 6 m/s² rather than the existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression manifestation of 9.8 m/s² and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation ~<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’ >. The conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility -(imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}-educing-’herein-specifically-
relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif-and-re-apriorising/re-axiomatising/re-referencing—conceptualisation)’ basically
underlies all human knowledge-reification-gesturing-<in-
prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
confatedness ~in-{preconverging-disentailment–by}–postconverging-entailment> whether
with regards to philosophy as first-level ontology pertaining to ‘overall existence phenomenal
appraisal of ’meaningfulness-and-teleology’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human>amplituding/formative-
epistemicity>totalising~purview-of-construal’ or with regards to second-level ontologies
‘specific epiphenomenon–{in-the-overall-ecstatic-existence-supervening-confatedness}’
appraisal of ’meaningfulness-and-teleology’ as of <amplituding/formative-
epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; differentiated by the fact that ‘overall existence phenomenal
appraisal of ’meaningfulness-and-teleology’ across human generations as of ‘cumulative
reference-of-thought ‘relative-ontological-incompleteness’/relative-ontological-
completeness ~(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
confatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and-re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence}> as to human-and-social–expectations/anticipations—
metaphoricity”–as-rede-mentating/restructuring/reparadigming–psychologism” is surprisingly
of high ontological-contiguity” explaining the crossgenerational relative intelligibility of
philosophical ”meaningfulness-and-teleology” (for instance the questions and
answers/contemplations about the why and how of human existence phenomena from the very
first humans are just as relevant today even as of the differing contextual discernments, and so
with regards to virtue, value attribution, aesthetics, episteme and Being) while ‘specific
epiphenomenon–{in-the-overall-ecstatic-existence-supervening-conflicatedness}’ appraisal of
‘meaningfulness-and-teleology’ as of ‘reference-of-thought’ devolving ‘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 is of high
notional-discontiguity/epistemic-discontiguity–<between—prior-shallow-supersupererogation -of-
mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profund-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> explaining the unintelligibility of the explanation of epiphenomena as contrasted
cross-generationally with various superstitious beliefs in the past compared with modern-day
science epiphenomenal explanations (for instance with the appraisal of ‘health epiphenomena
of existence’ as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism'> ranging from perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-
of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-
ancestor, perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-
and-effect-conceptualisation, and perceptivity-as-of-factoring-in-
hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-
information, environmental, gender and power relations issues underlying healthcare and medical delivery). Insightfully, the very essence of ‘overall existence phenomenal appraisal of ‘meaningfulness-and-teleology’ as associated with philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is ‘a directly comprehensive and fulsome framework amenable to interpretation’ whereas ‘specific epiphenomenon–{in-the-overall-ecstatic-existence-supervening-conflatedness } appraisal of ‘meaningfulness-and-teleology’ especially as of their unordinary human-framework-of-experiential-existence like natural sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification–gesturing<-in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness –in-{preconverging-disentailment_by}-postconverging-entailment’). It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather ‘on the vagueness and naivety that experimentations by themselves demonstrate profoundness’ are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’ is the more critical
basis for a profound knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity } — conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> interpretation than any such ad-hoc and simplistic experimentation vagueness and naivety); and in many ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity } — conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> is that it is grounded on human empowering reflexivity from prospective knowledge as of ‘ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition’.

This reflects the ontological-veracity that human sovereignty and free-will can only be construed in apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity } — conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> as of human <amplituding/formative—epistemicity>totalising—thrownness—in-existence reflecting the epistemic-impertinence of dispositions for ‘presencing—absolutising-identive—
constitutedness\textsuperscript{14} as wrongly implying human sovereignty and free-will supersedes existence-potency\textsuperscript{39}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression rather than the epistemic-veracity of difference-conflatedness\textsuperscript{13}–as-totalitative-reification-in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{nonpresencing}>–as-veridical-epistemicity-relativism-determinism implied <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,–for-explicating-ontological-contiguity of human \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9}. We can garner for instance that there is and has never been any truly ‘presencing—absolutising-identitive-constitutedness’ of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency\textsuperscript{39}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression to manifest itself in determining <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\textsuperscript{53} implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their knowledge-reification–gesturing<in-prospective\textsuperscript{psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}–conflatedness ~in{preconverging-disentailment by\textsuperscript{3}–postconverging-entailment} rather than ‘any implied notion that naively supersed existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation" as-to-perspective-ontological-normalcy/postconvergence-implied-
'prospective-aporeticism-overcoming/unovercoming'”. A further twist to such a poor
conception of human sovereignty and free-will in the social arises as of an improper appraisal
of the ‘implications of deferential-formalisation-transference as being de-
mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of
human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically
about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-
fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-
of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws
up the costing for a plumbing job explaining to the customer what is advantageously entailed in
a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-
operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure
that their professional assessment will truly resolve the technical issue (as they are just looking
to contract the job) is not really advancing the sovereign choice of the customer compared to
another plumber who undertakes a candid professional assessment that may not sound
advantageous with the customer (as they are more critically interested in the ‘fulfilment as of
sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve
the technical issue; as any such customer in a deferential-formalisation-transference situation
will most likely agree. Such operation of human sovereignty and free-will, beyond more or less
simplistic social situations as the case highlighted above, is supposedly implied in the operation
of all human institutions as of their inherent deferential-formalisation-transference proxy
nature; but in many ways such a notion of ‘implications of deferential-formalisation-
transference as being de-mentatively/structurally/paradigmatically both-intensional-and-
extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing
complexity and size of human institutions as to what such implications really are, and so
especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for
social–value-construction’ in relative-ontological-incompleteness /relative-ontological-completeness ⟨sublimating–referencing/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–<conjunctively-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–de-mentated/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\(^{53}\) as to the ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^{54}\) as to the

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\text{(sublimating–registering/decisioning–as-self-becoming/self-conflatedness /formative–supererogating–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-normalcy/postconvergence>)} \quad \text{as to} \quad \text{human-and-social–expectations/anticipations—metaphoricity\(^ {57}\)–as-rede-mentating/restructuring/reparadigming—psychologism\(^ {58}\) for knowledge-reification–gesturing<in-prospective_psycho
dologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity} \quad \text{as} \quad \text{underlying sublimating “historiality/ontological-eventfulness”/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-“epistemicity-relativism-determinism”> as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –} \quad \text{(imbued-and-}\]

\[
\text{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); as the fact is the conception of human sovereignty and free-will effectively varied in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity “of-the-
human-institutionalisation-process” as from the specific human-subpotency with regards to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

(imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-
specifically-relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing~conceptualisation) of
recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,
universalisation–non-positivism/medievalism, our positivism–procrypticism and will equally
vary with prospective deprocrypticism—or—preempting——disjointedness-as-of- reference-of-
thought as of human limited-mentation-capacity-deepening . This effectively brings up the
centrality of causality, as implied with <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity confuting towards the inherent ontological-normalcy/postconvergence
of ecstatic-existence-as-transcendental-signifier, wherein human sovereignty and free-will is
construed as of the ‘de-mentative/structural/paradigmatic implications of relative-ontological-
completeness in superseding/overcoming/transcending human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-
ontological-incompleteness’, reflecting a human-causative-construction conception in
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflectedness in {preconverging–
disentailment—by}—postconverging-entailment/projective-confating
apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the
‘totalitative epistemic-or-notional–projective-perspective’ that points out the veridical
conception of causation) and so over a traditional reflex construal of human causation in
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness in {preconverging–
entailment as of any given presencing—absolutising-identitive-constitutedness}
apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness. This insight about human sovereignty and free-will effectively points to the ontological-flaw of presencing—absolutising-identitive-constitutedness conceptions whether as of the past, present or future, inherently as of failing to account for ‘relative-ontological-incompleteness /relative-ontological-completeness’. This insight about human sovereignty and free-will effectively points to the ontological-flaw of presencing—absolutising-identitive-constitutedness conceptions whether as of the past, present or future, inherently as of failing to account for ‘relative-ontological-incompleteness /relative-ontological-completeness’.

vestedness/normativity <discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is both theoretically and empirically non-veridical, speaking more of the reality of power-grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations as of knowledge-reification–gesturing <<in-prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } – conflatedness ~in {preconverging-disentailment by} postconverging-entailment> implications. Such ‘human social-vestedness/normativity <discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentations are often intimately associated with providing the meaningfulness-and-teleology infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity <discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } ~educted–existentialising/contextualising/textualising-contiguity } implications of relative-ontological-incompleteness to relative-ontological-completeness’ is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness and relative-ontological-completeness but rather more critically ‘is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } ~educted–existentialising/contextualising/textualising-contiguity } which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness and relative-ontological-completeness and so on the basis of merely projecting the term ‘human social-vestedness/normativity <discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ and thereof implying logical-dueness and articulating logic on the so-narrowed and uncontested framework’. The reason why such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all meaningfulness-and-teleology (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’) operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity thus subject to analysis as of ‘relative-ontological-incompleteness’/relative-ontological-completeness ⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation about human sovereignty and free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness. Consider in this regards for instance as of the presencing—absolutising-identitive-constitutedness notion of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ underlying slavery, such an implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is inherently making a claim on existential-reality which rather more aptly reflect a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human being (as actually not even the logical-dueness of such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation can arise from the perspective of relative-ontological-completeness as what is then implied from the relative-ontological-completeness perspective is the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing –apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’). The proof that this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such implied logic of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness perspective of apriorising/axiomatising/referencing undertake in revolt the
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing=
-apriorising-psychologism> of any such implied slavery ‘human social-vestedness/normativity-
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’. This points to the reality that ‘human
social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do
not truly escape the ontological prism as of existence being the absolute a priori, and rather
speak of epistemic situations in epistemic-abnormalcy/preconvergence with the possibility for
true causality implications to be drawn in relative-ontological-completeness as of
<amplituding/formative-epistemicity>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-<discretely-implied-functionalism> implied
contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
which is then taken to be natural to the point of ‘forgetting/overlooking that it is underlied by
apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating
implications’ to which even the weaker party might end up getting habituated to (over years,
decades or centuries) as of little alternate existential choice and possibilities, and from which
point a ‘presencing—absolutising-identitive-constitutedness’ false sense of logical-dueness as of
‘relative-ontological-incompleteness’/relative-ontological-completeness
{sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
norma/constance/postconvergence>⟩ as to human-and-social–expectations/anticipations—
metaphoricity’ as-re-de-mentating/restructuring/reparadigming–psychologismAvoid 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-completeness73 perspective
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing –apriorising-psychologism>. 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_psychologistic–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/power-
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 ascendancy of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities of relative-ontological-completeness\(^7\) analysis over the absolutising of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of \(^7\) presencing—absolutising-identitive-constitutedness\(^1\) and not subject to prospective ‘relative-ontological-incompleteness\(^7\)/relative-ontological-completeness\(^7\) as to human-and-social–expectations/anticipations—metaphoricity\(^7\)—as-rede-mentating/restructuring/reparadigming—psychologism\(^89\) with regards to an animal of limited-mentation-capacity requiring its prospective limited-mentation-capacity-deepening\(^5\) (and thus paradoxically in want of its very own ‘prospective <amplituding/formative–epistemicity>growth-or-conflatedness\(^7\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia,—as–spontaneity-of-aestheticisation’ as to cohere with ecstatic-
existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) is effectively bound not to be able to address the very central/critical implications to prospective knowledge-reification—gesturing—prospective-psychologismic—apriorising/axiomatising/referencing—of-attendant-ontological-contiguity~educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment-by—postconverging-entailment> of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatures—temporal-to-intemporal-dispositions—so—construed—perspective—ontological-normalcy/postconvergence>—existentialism-form-factor (with the latter involving ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness)” meaningfullness-and-teleology” as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination’s and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination”). Even with the modern-day polity and law, the reality of human sovereignty and free-will implied in human rights takes precedence over any ‘human social-vestedness/normativity—discretely-implied-functionalism—implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ practicalities and is the basis for continual social and governmental reforms; and as so-implied by the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness” in superseding/overcoming/transcending human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness” and this is the very legitimation for any intellectualism
purporting knowledge-reification–gesturing—in
prospective psychologismic–apriorising/ axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentia
ing/contextualising/textualising-contiguity } — conflatedness —in—{preconverging-disentailment–by}–postconverging-entailment> as providing the illumination for prospective human sovereignty and free-will conceptualisation is itself bound to be undermined, 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, in the interplay of human 7° presencing—absolutising-identitive-constitutedness14 inclinations for vested postures and interests poorly appreciating ‘relative-ontological-incompleteness”/relative-ontological-completeness”;
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence}> as to human-and-social–expectations/anticipations—metaphoricity —as-rede-mentating/restructur
ing/reparadigming–psychologism’89 in contrast to dimensionality-of-sublimating ~(<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalis
ing/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
inclinations very much appreciative of ‘relative-ontological-incompleteness”/relative-

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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—
onological-normaley/postconvergence\} as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’^{89} as of
difference-conflatedness^{11}-as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing>—as-veridical-epistemicity—
relativism-determinism implied <amplituding/formative—epistemicity>causality—as-to—
projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—
onological-contiguity. In this regards, one can appreciate the human sovereignty and free-will
expansion drive of the prospective knowledge-reification—gesturing—<in—
prospective-psychologismic-apriorising/axiomatising/referencing—\{of-attendant—ontological—
contiguity ~educed—existentialising/contextualising/textualising-contiguity \}—
conflatedness—in—{preconverging—disentailment —by}—postconverging—entailment> associated
with the Socratic^{103} universalising philosophers, budding-positivists/rational-empiricists and
today’s postmodern critical thinkers emancipating “meaningfulness-and-teleology”^{99}
infrastructure while on the other hand the prospective dereification as reflected in
‘<amplituding/formative> wooden-language—\{imbued—temporal—mere—
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \}—
of non-universalising sophists’, non-positivising/non-rational-empiricist medieval scholasticism
pedants and todays manifestations of institutional-being-and-craft muddlement as providing the
“meaningfulness-and-teleology”^{99} infrastructure for their respective present-day vested postures
and interests. The paradox here is that the lack of dimensionality-of-sublimating^{25}
{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or—

[sublimating~registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating=<projective/reprojective—aestheticising-re-motif— and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>} as to human-and-social–expectations/anticipations—metaphoricity”–as-rede-mentating/restructuring/reparadigming–psychologism” construes such ‘dimensionality-of-sublimating” {<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transeptisticity/anamnestic-residuality/spirit-drivenness–equalisation)}

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality seeding promise of human-subpotency ontological-performance”–<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-
its-coherence/contiguity’ as teleologically-degraded, even as it is the previous same dimensionality-of-sublimating” {<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transeptisticity/anamnestic-residuality/spirit-drivenness–equalisation)}

originariness-parrhesia,—as–spontaneity-of-aestheticisation “meaningfulness-and-teleology”

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subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-
to-intemporal-dispositions-<so-constrained-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor) interjects-and-invalidates the
possibility of merely such 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; thus implying ‘relative-ontological-
incompleteness’/relative-ontological-completeness

(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity ”–as-rede-mentating/restructuring/reparadigming–psychologism” (and not
‘absolute-ontological-completeness implications’) given human limited-mentation-capacity at
all moments, as so-reflected in the prospective destructuring-threshold–{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance  
<including-virtue-as-ontology> of any specific registry-worldview’s/dimension’s existential
desublimation manifestation underlined by <amplituding/formative> wooden-language

(imbued—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  

<amplituding/formative> wooden-language

(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-
(imbued—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 construed as relatively vague-and-irrelevant as
human temporality’/shortness now re-construes in apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity—~educated—existentialising/contextualising/textualising-
contiguity }—constitutedness— in—preconverging-entailment such ‘secondnatured-
institutionalisation existence-potency—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression epistemically-induced/constrained—reproducibility-motif-of—
meaningfulness-and-teleology as of relatively-shallow-frame-of-elicited-positive-
opportunism—of-social-functioning-and-accordance—of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of

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

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} reflected in perpetuating/preserving the ontological-veracity in
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity’—of-
the-human-institutionalisation-process”; and this ‘secondnatured-institutionalisation existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression
epistemically-induced/constrained—reproducibility-motif-of—‘meaningfulness-and-teleology
as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-
accordance -of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of' \langle<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\rangle /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle' 
fundamentally underlies the very idea of human 
notional–procrypticism/notional–disjointedness-as-of-refrence-of-thought (so-manifested as 
of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and 
procrypticism–or–disjointedness-as-of-reference-of-thought), such that none of any such 
'secondnatured-institutionalisation existence-potency'–sublimating–nascent,–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\text{-of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of}’ 
'\langle<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness}\rangle /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle' de-mentatively/structurally/paradigmatically carries the possibility 
(as of its apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–
existentalising/contextualising/textualising-contiguity }—constitutedness\text{-in–preconverging-
entailment epistemic stance in }\text{presencing—absolutising-identitive-constitutedness}’ for 
‘prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation’, instigative of the 
‘inventing’/’creating’ of the possibility for ‘prospective secondnatured institutionalisation as 
prospective renewed reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation’ so-reflected in their existential desublimation manifestation of 
'\langle<\text{amplituding/formative}>\text{wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology–as-of–}}\rangle'
‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications⟩} or
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/resentment/closed-construct-of- meaningfulness-and-teleology-as-of-
‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications⟩} 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/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
driveness—equalisation⟩, as the latter as the intemporal-as-ontological de-
mentatively/structurally/paradigmatically reflects the ontological-normalcy/postconvergence of
existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression
depth/profundness of conception of human-subpotency causality as of
<amplituding/formative–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 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-attribution-susceptibility, in-dimensionality-of-desublimating-lack-of—
{<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-

Thus this notional~firstnaturedness—temporal-to-intemtemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (as to temporal to intemtemporal individuations) interjection invalidating the possibility of merely intemtemporal-as-ontological dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-
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—
existentialising/contextualising/textualising-contiguity}|conflatedness—in-{preconverging–
disentailment–by}–postconverging-entailment-of-construal as potentiating the superseding of the de-mentative/structural/paradigmatic apriorising/axiomatising/referencing implications of human temporal-dispositions for the prospective conception of knowledge-reification–
gesturing-<in-prospective_ psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—


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

entailment (construed as 79‘presencing—absolutising-identitive-constitutedness’), of human knowledge that underlies knowledge-notionalisation as to ‘notional conceptualisations’ like conception / misconception, intellectualism / sophistry, leveling / deleveling, human-subpotency / existence-potency–sublimating–nascence,-disclosed-from-prospective-

epistemic-digression, transversality<for-sublimating–existential-eventuating/denouement>–of-

affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ / dialogical-equivalence<as-to-

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

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

conflatedness -in-[preconverging-disentailment by]–postconverging-entailment,-in-self-

becoming/self-conflatedness /formative–supererogating”, organicalism / mechanicalism, postconverging/dialectical-thinking –qualia-schem / apreconverging/dementing–qualia-
schema, etc., respectively as to ‘dispensing-with-immediacy-for-relative-ontological-
opportunism dispensing-with-immediacy-for-relative-ontological-completeness’ by-reification/contemplative-distension into its secondnatured institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of notional–deprocrypticism meaningfulness-and-teleology with the ontological-contiguity—of-the-human-institutionalisation-process ‘re-inventing’/’re-creating’ dimensionality-of-sublimating

accordance-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of-\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativity/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepiestemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle$’ and is rather critically apathetic to the necessary, abstract and non-eliciting-of-opportunism as of ‘dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27}’-by-reification/contemplative-distension\textsuperscript{27} as intemporal-disposition’ that de-mentatively/structurally/paradigmatically enables the preserving/sustaining/upkeep and ‘inventing’/‘creating’ possibilities for prospective institutionalisation. Inevitably as of ontological-normalcy/postconvergence of existence-potency\textsuperscript{31}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, such dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{27} (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholding-protohumanity'-to-'attain-sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{32}/shortness \langle\text{amplituding/formative}\rangle\text{wooden-language} \langle\text{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—-as-of—'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>\rangle with regards to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ‘effectively implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence\textsuperscript{31} of all ‘presencing—absolutising-identitive-constitutedness\textsuperscript{14}’, wherein prospective base-institutionalisation implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence \textsuperscript{1} of recurrent-utter-uninstitutionalisation, and the same applies to our positivism–procrypticism as prospective \textsuperscript{1} deprocrypticism–or–preempting—
disjointedness-as-of—reference-of-thought implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of our positivism—procrypticism, even as no registry-worldview/dimension is preconvergently–de-mentated/structured/paradigmed to construe of itself paradoxically as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence where it is prospectively of preconverging/dementing—qualia-schema at its destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating-decisionality}–of-ontological-performance—<including-virtue-as-ontology>;

and this explains why the very essence of such metaphoricity of meaningfulness-and-teleology is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the reality of all prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating—{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}


such that de-mentatively/structurally/paradigmatically the ontological-contiguity—of-the-human-institutionalisation-process, underlying the institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>) of the <cumulating/recomposing—attendant-ontological-contiguity—successive registry-worldviews/dimensions in relative-ontological-completeness>, has always developed more or less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality-of-sublimating—
about all that ever existed and matters, implying an orientation 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 devoid of the
homeliness of the apriorising/axiomatising/referencing—of-attendant—ontological-
contiguity—educated—existentialising/contextualising/textualising-contiguity—re-
originariness/re-origination as reflected by the ontological-contiguity—of-the-human-
institutionalisation-process dimensionality-of-sublimating—
\{<amplituding/formative>supererogatory—de-mentativness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation\} as to difference-conflatedness—as-to-totalitative-reification-in-
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing)—as-
veridical-epistemicity-relativism-determinism implied <amplituding/formative—
epistemicity> causality as-to-projective-totalitative—implications-of-prospective—
nonpresencing—for-explicating-ontological-contiguity, as the latter attends to existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality with regards to prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint thus
enabling prospective human transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity. Such that paradoxically in many ways the 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-elicted-positive-opportunism—of-social-functioning-and-
accordance—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-

dimensionality-of-desublimating-lack-of \langle amplituding/formative\rangle supererogatory-de-mentativeness\textendash epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textendash equalisation\rangle as of its temporal social-vestedness/normativity\textendash discretely-implied\textendash functionalism\rangle goes on recurrently (in its \langle amplituding/formative\textendash epistemicity\rangle totalising\textendash self-referencing-syncretising/circularity/interiorising/akrasiatic-drag) in reflecting holographically\textendash conjugatively-and-transfusively the ontological-contiguity\textendash of-the-human-institutionalisation-process to undermine prospectively the very dimensionality-of-sublimating \langle amplituding/formative\textendash epistemicity\rangle supererogatory-de-mentativeness\textendash epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textendash equalisation\rangle (from which it obtained its prior reproducibility\textendash mathesis/motif\textendash thrownness-disposition\textendash as\textendash reproducibility\textendash of-aestheticisation) that carries possibilities for prospective originariness-parrhesia\textendash as\textendash spontaneity\textendash of-aestheticisation for human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; paradoxically, recurrently elevating the human mortal beyond existence-potency\textendash sublimating\textendash nascence\textendash disclosed\textendash from\textendash prospective\textendash epistemic\textendash digression implications as to the uninstitutionalised-threshold attendant framework of lack of social universal\textendash transparency\textendash of-totalising-entailing\textendash as\textendash to\textendash entailing\langle amplituding/formative\textendash epistemicity\rangle totalising\textendash in-relative-ontological-completeness \textendash or\textendash understanding\textendash of\textendash \langle amplituding/formative\textendash epistemicity\rangle causality\textendash as\textendash to\textendash projective\textendash totalitative\textendash implications\textendash of\textendash prospective\textendash nonpresencing\textendash for\textendash explicating\textendash ontological\textendash contiguity\textendash of\textendash underlying\textendash phenomena and institutional ascendancy as to flawed presencing\textendash absolution\textendash identitive\textendash constitutedness, against which dimensionality\textendash of\textendash sublimating \langle amplituding/formative\rangle supererogatory-de-mentativeness\textendash epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textendash equalisation\rangle has to
recurrently prospectively re-enable the relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75}—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of
\textsuperscript{26}\textsuperscript{⟩}\
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality⟩\) for prospective ‘secondnatured-institutionalisation existence-potency\textsuperscript{17}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression
\textsuperscript{26}\textsuperscript{⟩}\
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality⟩\}
(resolving the prior destructuring-threshold—\{uninstitutionalised-threshold\textsuperscript{12}/presublimating–desublimating-decisionality\}—of-ontological-performance\textsuperscript{72}—\{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
<amplituding/formative> wooden-language—\{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of
‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications⟩\}. This protensive-consciousness analysis (as from the <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective
nonpresencing,—for-explicating-ontological-contiguity of prospective ‘deprocrypticism—or—
relevant-human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif—re-apriorising/re-axiomatising/re-referencing—conceptualisation}; as to the fact
that human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-
to-intemoral-dispositions—<so-construed-as-from-perspective—ontological-
ormalcy/postconvergence—’—existentialism-form-factor is the underlying form-factor
recurrently preconvergingly/postconvergingly—de-mentated/structured/paradigmed/framed
across 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 ultimately reflected 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 reference-of-thought—and—reference-of-thought—devolving—
meaningfulness-and-teleology, speaking of successive recurrent thresholds 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 with
regards to human ontological-performance <including-virtue—as-ontology>—including-virtue-
as-ontology up to ‘the given specific point of living-development—as-to-personality-
development or institutional-development—as-to-social-function-development or Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—‘meaningfulness-and-teleology’ where the human fails in its capacity for
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. The latter is construed as ‘the-human-threshold-of-
{amplituding/formative} wooden-language
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
meaningfulness-and-teleology ’; with this more profound ontologisation elucidation (of prior philosophers aestheticisation-towards-ontology elucidation of the notions of averaging, {amplituding/formative} wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} and leveling) speaking more precisely rather of (from an individuations basis of conception)
{amplituding/formative} wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as of ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastucture-of–
meaningfulness-and-teleology” of prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor’ (and so with regards to human living-
development–as-to-personality-development or institutional-development–as-to-social-
function-development or Being-development/ontological-framework-expansion–as-to-depth-of-
prospective psychologismic apriorising/axiomatising/referencing {-of-attendant-ontological-contiguity ¬-educed-existentialising/contextualising/textualising-contiguity } ¬

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

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-


{<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[99], 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[99] of prospective human-

subpotency aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued¬notional¬firstnaturedness—temporal-

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(<amplituding/formative>supererogatory—de-mentativeness/epistemic—growth-or—conflatedness/transvalutative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation). This in many ways will explain the underlying conundrum as to the
formative discrepancy/sundering of the relatively-shallow-frame-of-elicted-positive-opportunism—of-social-functioning-and-accordance\textsuperscript{7}—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of\textsuperscript{6}

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

\{<\textit{amplituding/formative}>supererogatory\textsuperscript{-}de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}; and is elucidated as from the ‘formative preconverging–de-mentating/structuring/paradigming of ontologically-flawed presencing—absolutising-identitive-constitutedness\textsuperscript{71} that fails re-originariness/re-origination as to human limited-mentation-capacity-deepening so-elucidated as of difference-conflatedness\textsuperscript{13}—as-to-totalitative-reification-in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>–veridical-epistemicity-relativism-determinism} implied


\textit{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,--for-explicating-ontological-contiguity}, as can be so reflected in

the ‘historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing<perspective–ontological-normaley/postconvergence-reflected–epistemicity-relativism-determinism’ of the contrasting postconverging/dialectical-thinking–qualia-schema and

preconverging/dementing–qualia-schema’ of any specific registry-worldview/dimension as to its ‘relative-ontological-incompleteness\textsuperscript{7}/relative-ontological-completeness\textsuperscript{87}’


\textsuperscript{7}formative discrepancy/sundering

\textsuperscript{6}low-intrinsic-attribution

\textsuperscript{5}high-extrinsic-attribution-susceptibility

\textsuperscript{71}ontologically-flawed presencing—absolutising-identitive-constitutedness

\textsuperscript{13}difference-conflatedness

\textsuperscript{13}–as-to-totalitative-reification-in-singularisation

\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>–veridical-epistemicity-relativism-determinism

\textsuperscript{38}/ontological-aesthetic-tracing<perspective–ontological-normaley/postconvergence-reflected–epistemicity-relativism-determinism’

\textsuperscript{7}/relative-ontological-completeness\textsuperscript{87}’

\textsuperscript{7}/relative-ontological-incompleteness

\textsuperscript{5}–as-self-becoming/self-conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif–

and–re-apriorising/re-axiomatising/re-referencing,<in-perspective–ontological-normalcy/postconvergence>⟩ as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism” has been the determinant for the possibility for the <cumulating/recomposuring–attendant-ontological-contiguity>–successive registry-worldviews/dimensions institutionalisations to even arise in the very first place and equally speaks to the prospective human potential possibilities, as the historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> records of successive human civilisations shows that nothing is inherently given (particularly so as the cultural diffusion possibilities are already limited as to the already globalised world warranting our very own prospective reinvention/recreation) but for effective human effectuation. Humanity is thus intimately tied to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor ‘relative-ontological-incompleteness’/relative-ontological-completeness⟩)(sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness/formative–supererogating<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 dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativenss/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to the fact that the ultimate attainment of humanity as from Hegelian proto-humanity has ever always
been as of originariness-parrhesia,–as–spontaneity-of-aestheticisation as reflected by the fact that our mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is rather ‘a positive-opportunism—of-social-functioning-and-accordance’ exploitation that poorly projects humanity prospectively as to an preconverging-existential-extrication-as-of-existential-unthought and notionally-collateralising posturing that is unwary of its relative-ontological-incompleteness to then aspire for prospective relative-ontological-completeness’ and all the prospective humanity that can arise is ever always as of originariness-parrhesia,–as–spontaneity-of-aestheticisation that goes after that relative-ontological-completeness”, as to the fact that the possibility for humanity to arise is ever always tied down with the possibility for the human to address human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Humanity as a dynamic construct speaks to dimensionality-of-sublimating (<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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{imbuéd—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–‘nondescript/ignoreable–void ’–with-regards-to-prospective-apriorising-implications>}); as 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

\langle\text{amplituding}/\text{formative}\rangle\text{supererogatory--de-mentativeness/epistemic-growth-or-conflatedness}~/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}, \underlying\text{prior} \langle\text{cumulating/recomposuring–attendant-ontological-contiguity}\rangle\text{-successive registry-worldviews/dimensions destructuring-threshold}(\text{uninstitutionalised-threshold}~/\text{presublimating–desublimating-decisionality})\text{-of-ontological-performance}~\langle\text{including-virtue-as-ontology}\rangle. \text{In more explicit terms, this} \text{‘conundrum of discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s institutionalisation formation’ speaks to the ‘social-and-institutional-dissipative-integration of any human originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-’notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’; as so-reflected with the susceptibility to variedly teleologically-degraded ontological-performance~\langle\text{including-virtue-as-ontology}\rangle\text{in a ‘dynamic social and institutional conjugation of notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance ~\langle\text{including-virtue-as-ontology}\rangle}\text{-including-virtue-as-ontology at the destructuring-threshold}(\text{uninstitutionalised-threshold}~/\text{presublimating–desublimating-decisionality})\text{-of-ontological-performance}~\langle\text{including-virtue-as-ontology}\rangle’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-}
and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicit stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ failing to factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as to a ‘dynamic social and institutional conjugation of notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance ^72<-<including-virtue-as-ontology>-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold (uninstitutionalised-threshold /presublimating–desublimating-decisionality)~of-ontological-performance ^72<-<including-virtue-as-ontology>’. Ultimately, with respect to social-stake-contention-or-confliction the effectively practised meaningfulness-and-its-institutionalisation while guided/constraint/structured by such originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation theoretical-and-practicable-projected-outcome elicited positive-opportunism—of-social-functioning-and-
accordance, generalised human behaviour to various extends actually becomes operatively and anticipatively aware by itself (as reflected by its covertly uttered wooden-language-{imbued—temporal—mere-form/virtualities/dereification/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
decisionality)-of-ontological-performance (however the seeming remoteness from such direct social and institutional issues, crises and failures); as associated with various social and institutionalised frames of wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}, and as further surreptitiously enabled with sophistic/pedantic dispositions predisposed to articulate 'meaningfulness-and-teleology' in terms eliciting human temporality/shortness but then of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of |
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflicatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
dimensionality-of-desublimating-lack-of”
<amplituding/formative>supererogatory–de-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1} conception of value-construction and overall \textsuperscript{2} “meaningfulness-and-teleology\textsuperscript{3}” that is subpar to prospective possibilities of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity; and this particular point is critical for the awareness that social thought can be developed that ‘transepistemically overlooks the \textsuperscript{4} presencing—absolutising-identitive-constitutedness\textsuperscript{14} conception of value-construction and overall “meaningfulness-and-teleology\textsuperscript{9}” (as to its destructuring-threshold\textsuperscript{11})\textsuperscript{7} <amplituding/formative> wooden-language\{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’—with-regards-to—prospective-apriorising-implications>\}) for the possibility of prospective transvaluation as of dimensionality-of-sublimating—\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\}, as so-reflected empirically in the instigation of the <cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions institutionalisations. Thus, there is a direct relation between human-subpotency and existence-potency\textsuperscript{7}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression (so underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance\textsuperscript{2}—<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\textsuperscript{27} in its construction-of-the-Self with respect to prospective human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no
inherent meaningfulness-and-teleology but rather as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

\(\text{hermeneutically/reproductively/supererogatingly/zeroingly}\) educing ‘herein-specifically-relevant human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation), that is, as to ‘human-subpotency potential to epistemically converge to the full-potency of existence’; and this underlying structure of reflexivity is the very structure in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, however, the surreptitious and opportunistic temporal interpretations to exploit its positive consequences at one moment and to reject it the moment it prospectively challenges-us/puts-us-to-question as of prospective implications of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development. The implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating

\(\text{amplituding/formative}\) supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-

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 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/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>’ is in want for secondnatured knowledge and institutionalisation, and so as to the former human limited-mentation-capacity-deepening (as to the specifically cultivated arts/skills and time investment, and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment

implied—self-assuredness-
In the bigger picture, this speaks to a human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with their knowledge deferential-formalisation-transference validation as of the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality>). And implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a predilection for eliciting the idea that ‘human temporality’/shortness <amplituding/formative> wooden-language⟨imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩’ is basically of competent judgment (notwithstanding the latter’s underlying banal framework as to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and lack of related cultivated skills/arts and time investment as to the requisite human limited-mentation-capacity-deepening’). It is on the basis of ‘so-prepping the human ego’ in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in the very first place the issue has nothing to do with inherent and
normalcy/postconvergence>–existentialism-form-factor, as to the possibility for genuine human reification and emancipation to broaden-the-latitude-of-human-collective-consciousness or disenfranchising falsehoods. The taxingness-of-originariness (as to the direct relation between human-subpotency and existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression) is effectively what underlies human institutional paralysis and social-vestedness/normativity as well as the possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks-of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating meaningfulness-and-teleology capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology—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
unenframed-conceptualisation and rather adopts the temporality\textsuperscript{59}/shortness comfort as of incrementalism-in-relative-ontological-incompleteness\textsuperscript{71}—enframed-conceptualisation hanging on to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition presencing—absolutising-identitive-constitutedness\textsuperscript{64} notional framework of human stake-contention-or-confliction. historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition thus involves a \textlangle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating conception of social-vestedness/normativity\textlangle discretely-implied-functionalism\rangle 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\textsuperscript{99} out of its historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition social-vestedness/normativity\textlangle discretely-implied-functionalism\rangle 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\textsuperscript{53}. Such social and institutional social-vestedness/normativity\textlangle discretely-implied-functionalism\rangle for instance like in many ways the practice in modern-day scholarship (especially when poorly constrained to existence-potency\textsuperscript{1}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression) is bound to ‘make its own weather’ rather as from human-subpotency temporality\textsuperscript{70}/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-\langle in-prospective.psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity ~educted~existentialising/contextualising/textualising-contiguity \} 

conflatedness \in\{preconverging-disentailment by\}~postconverging-entailment\} and failing to ‘effectively re-stake/put-back-at-stake in re-originariness/re-origination the capacity of human ontological-performance’~<including-virtue-as-ontology> in a renewing originariness-parrhesia,~as~spontaneity-of-aestheticisation’ over already set/established/determining prior reproducibility—mathesis/motif/thrownness-disposition,~as~reproducibility-of-aestheticisation, and so failing to be responsive to the fact that human limited-mentation-capacity-deepening rather invokes prospective dimensionality-of-sublimating~

\{<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation\} for re-originariness/re-origination (and as ever always such destructuring-threshold~{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance~<including-virtue-as-ontology> across the <cumulating/recomposuring~attendant-ontological-contiguity >successive registry-worldviews/dimensions abuse of the idea of being at the backend of human institutional-cumulation/institutional-recomposure\{as-to~historiality/ontological-eventfulness /ontological-aesthetic-tracing~<perspective~ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism-determinism’>\} as speaking to its own exceptionalism in a naïve <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\} posture instead of the true instigative exceptionalism of the underlying ontological-contiguity~—of-the-human-institutionalisation-process\). This temporal/shortness disposition to fail re-originariness/re-origination is of overall social recurrence as to 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 varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence)—existentialism-form-factor; and so 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/alooiness and alienation of the generalised human subject from such material/equipment/accoutrement sublimation captured under abstract institutional frameworks
of stewardship expecting a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by the lopsided material/equipment/accoutrement sublimation) in order to maximise passive enculturation and merchandising as of "presencing—absolutising-identitive-constitutedness" of "meaningfulness-and-teleology" given "historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition". Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now de-mentatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted defining conception of human stake-contention-or-confliction (as of "Being-development/ontological-framework-expansion—as-to-depth-of-ontologising—development-as-infrastructure-of—meaningfulness-and-teleology", institutional-development—as-to-social-function-development and living-development—as-to-personality-development) such that the generalised human subject re-originariness/re-origination sublimation imaginary possibilities are already truncated as from prospective ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective of re-originariness/re-origination as implied with prospective "deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought. Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to "presencing—absolutising-identitive-constitutedness" of "meaningfulness-and-teleology" given "historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition" bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor
appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness 
meaningfulness-and-teleology’ the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> ); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation— and—aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-teleology with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification/contemplative-distension. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-orginariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a presencing—absolutising-identitive-constitutedness ’ -of— ‘meaningfulness-and-teleology’ given ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective historiality/ontological-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-functionalism>’ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
worldviews/dimensions adopted human reference-of-thought
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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–
procrypticism, and prospectively full-conflatedness at prospective deprocrypticism; 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-conflatedness’ 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/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-
{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), 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-drag
presencing—absolutising-identitive-constitutedness in relative-
ontological-incompleteness (that is, in epistemic-abnormalcy/preconvergence as to
existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression)
will rather imply its corresponding apriorising/axiomatising/referencing—conceptualisation of
'human social-vestedness/normativity <discretely-implied-functionalism> implied
contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction'
(and this is no more correspondingly different from the relative-ontological-
incompleteness /relative-ontological-completeness

(sublimating—referencing/registering/decisioning, as self-becoming/self-
conflatedness /formative—supererogating—projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing, in perspective—ontological-
normalcy/postconvergence} human-subpotency reflexivity of existence as to say the 'health
epiphenomenon of existence' in reflecting holographically—<conjugatively-and-transfusively>
the ontological-contiguity—of-the-human-institutionalisation-process with 'various registry-
worldviews/dimensions shallow <amplituding/formative—epistemicity> totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag
presencing—absolutising-
identitive-constitutedness /constitutedness apriorising/axiomatising/referencing—conceptualisation of healthcare' as to their successive relative-ontological-
incompleteness /relative-ontological-completeness

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(sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative-supererogating–<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>). In both cases it is rather from the full <amplituding/formative-epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity that the ontological-veracity as of prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality> with regards to the ‘full-conflatedness\textsuperscript{13} of apriorising/axiomatising/referencing–conceptualisation as to existence-potency\textsuperscript{39}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression) truly reflects the deterministic epistemic causality of existential sublimation manifestation, and so over any such conceptualisation of ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’, rather in shallow <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{14}/constitutedness\textsuperscript{14} of apriorising/axiomatising/referencing–conceptualisation (and not full-conflatedness\textsuperscript{3} of apriorising/axiomatising/referencing–conceptualisation with existence-potency\textsuperscript{39}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Such prospective ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective of re-originariness/re-origination is of the most profound <amplituding/formative-epistemicity>causality conceptualisation of human sublimating-over-desublimating social-and-institutional-constructs–of—meaningfulness-and-teleology\textsuperscript{99}—incumulation/recomposuring as to human limited-mentation-capacity-deepening\textsuperscript{53}, that is, as
driven as of dimensionality-of-sublimating...

‘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 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—
demtativensness/epistemic-growth-or-conflatedness—intransvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’. It is
rather such an ontological-normalcy/postconvergence conceptualisation as reflected by the
ontological-contiguity—of-the-human-institutionalisation-process as of difference-
conflatedness—<amplituding/formative—epistemicity—
causality—as-to—
projective-totalitative—implications—of—nonpresencing—for—explicating—
onological-contiguity in full-conflatedness of apriorising/axiomatising/referencing—
conceptualisation as to existence-potency—sublimating—nascence—disclosed-from-prospective—
epistemic-digression imbued ontological-veracity (reflected in supposedly coherent ontological—
commitment <implied—self-assuredness—of—ontological-good—
faith/authenticity—postconverging—de-mentating/structuring/paradigming—as—being—as—of—
existential-reality>) that actually reflects the underlying notional-contiguity/epistemic—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’ (arising as from the very first/primordial existential
becoming manifestations of human self-surpassing—existentialism-form-factor,—in-
overcoming—‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-
humanity’–as-to-existence-potency ~sublimating–nascence,—disclosed-from-prospective-
epistemic-digression to supersede human temporality⁹⁰/shortness
<amplituding/formative> wooden-language⟨imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩) can be
observed with the traditional first peoples like the pygmies. As for instance the very basic
initiation of trading/exchange itself with the ‘other person’ as to the possibility of developing
community is as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression
(in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process ), as from human-subpotency ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,—over-
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’, wherein an item of trade/exchange is placed at a neutral
location/spot in the hope that the other will take it and reciprocate out of ontological-good-
faith/authenticity⁹⁰ with a satisfactory trade/exchange item (and so with the very real possibility
that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity ), and so
as to their underlying correspondingly ‘instigatable/promptable ontological-good-
faith/authenticity or ontological-bad-faith/inauthenticity
apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-and-complementarily
instigated/prompted ontological-good-faith/authenticity apriorising/axiomatising/referencing–
conceptualisation’ inducing the very creative dynamics for human sublimating-over-
desublimating social-and-institutional-constructs–of– meaningfulness-and-teleology—in-
accumulation/recomposuring as to human-subpotency potential for social formation, modes-of-
living,

language-as-of-dialogical-equivalence}<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in{preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating>, cultural practices etc., 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—in-
accumulation/recomposuring as to human-subpotency potential for social formation, modes-of-
living,

language-as-of-dialogical-equivalence}<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in{preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating>, cultural practices, etc. (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 \}

desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology—in-cumulation/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 bigger scheme of things 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’\(\langle\text{amplituding/formative}\supseteq\text{supererogatory-}\)
Self \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} as to its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring projection of prospective postconverging/dialectical-thinking\textsuperscript{1}–qualia-schema (over our \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{14} as \textsuperscript{80} procrypticism–or–disjointedness-as-of\textsuperscript{7} reference-of-thought preconverging/dementing\textsuperscript{20}–qualia-schema). Critically, from the notional–deprocrypticism\textsuperscript{1}<amplituding/formative> notional–preempting—disjointedness-as-of\textsuperscript{8} reference-of-thought epistemic-or-notional–projective-perspective ontological-normalcy/postconvergence (beyond any relative-ontological-incompleteness\textsuperscript{8} given registry-worldview/dimension <amplituding/formative–epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}, which basically ‘projects a unified referencing construal of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} as of postconverging/dialectical-thinking –qualia-schema’ wrongly implying ‘an absolute-coherent-rationalising-framework of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}’ that fails to reflect from the prospective relative-ontological-completeness perspective its preconverging/dementing –qualia-schema), the projection of ‘an absolute-coherent-rationalising-framework of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}’ is actually of unreal ontological-veracity as to the effective temporal ontological-performance\textsuperscript{72}−<including-virtue-as-ontology> at any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102}. The reality at any such uninstitutionalised-threshold\textsuperscript{102} is rather one of ‘dynamically-convergent-rationalising-frameworks of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} of differing ontological-performance\textsuperscript{72}−<including-virtue-as-ontology> implications’ hence defining both the given institutionalisation/constructiveness-of-ontological-performance\textsuperscript{71}−<including-virtue-as-ontology> and its destructuring-threshold\textsuperscript{102}−{uninstitutionalised-threshold /presublimating–desublimating-decisionality}−of-ontological-performance\textsuperscript{72}−<including-virtue-as-ontology>. This effectively ‘dynamically-convergent-rationalising-frameworks of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} of differing ontological-performance\textsuperscript{72}−<including-virtue-as-ontology>.


(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). This disambiguation of ontological-contiguity—of-the-human-institutionalisation-process ‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-teleology of differing ontological-performance —<including-virtue-as-ontology> implications’ speaks to the fact that, as from the ontological-
meaningfulness-and-teleology for-institutionalisation. But then existence is not beholden to any such human reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation residuality that induces human decoherencing-structure—of—meaningfulness-and-teleology for-institutionalisation stifling/stalling of the full possibility of prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing <perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism>. Desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition aestheticisation—and—aestheticisation-towards-ontology decoherencing-structure—of—meaningfulness-and-teleology for-institutionalisation (as construed from the prospective notional—deprocrypticism ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective) can be reflected with respect to the very supposedly most enlightening-giving notion of philosophy as to its decoherencing-structure—of—meaningfulness-and-teleology for-institutionalisation (as from the ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective) from human philosophy, to varying philosophies as of African, Oriental, European, Arab, etc. as to desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment that ultimately denatures the historiality/ontological-eventfulness/ontological-aesthetic-tracing <perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism> purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of—meaningfulness-and-teleology for-institutionalisation as to such a supposedly most abstract and enlightening-giving notion that is philosophy is a basic insight (as construed from the ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective) of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment with respect to the overall prospective sublimating
(which de-\ mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-originariness). Effectively, human decoherencing-structure—of—meaningfulness-and-teleology -for-institutionalisation arises as of ‘taxingness-of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation). The idea of superseding the human registry-worldview’s/dimension’s institutionalisation decoherencing-structure—of—meaningfulness-and-teleology -for-institutionalisation (as to ‘abstractly projected finality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-institutionalisation-process<sup>13</sup>) for prospective sublimating 46 historiality/ontological-eventfulness<sup>15</sup>/ontological-aesthetic-tracing<sup>*</sup>-<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<sup>12</sup>-by-reification/contemplative-distension<sup>17</sup> re-originariness/re-origination conceptualisation in relation to our present positivism–procrypticism aestheticisation–and–aestheticisation-towards-ontology as <sup>7</sup> meaningfullness-and-teleology<sup>9</sup>. This is reflected in the projected underlying ontological-performance<sup>1</sup>-<including-virtue-as-ontology> divergent relation between 4 historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (as constrained to human taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) and prospective 46 historicity/ontological-eventfulness<sup>15</sup>/ontological-aesthetic-tracing<sup>*</sup>-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>. 47 historicity-tracing—in-presencing–hyperrealisation/hyperreal-
<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^5\) (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness\(^4\)-by-reification/contemplative-distension\(^5\)). 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 naiveties and complexes’ as to human shiftiness-of-the-Self \(^7\) 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 \(^7\) 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\(^5\) 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-

schema and prospective—profound—supererogation—aestheticised—postconverging/dialectical—thinking—aestheticised—schema—agenda—schema)) Thus as of ultimate
mentativeness/epistemic-growth—or-conflatedness /transvalutative—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)—totalising—
entailing-instigation,—process,—and-outcome-of-re-originariness—of—aestheticisation’—in—
preserving-notional-contiguity/epistemic-contiguity —by-the-given—redefining—prospective—
epistemic-digression-implications—as—to—ontological-contiguity
Thus in the bigger scheme of things, the state of recurrent-utter—uninstitutionalisation given
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring—instrument —for—
conceptualisation —historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
enters into at its uninstitutionalised—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 depseudo-crypticism—or—preempting—disjointedness—as—of—
aestheticisation-towards-ontology apriorising/axiomatising/referencing–conceptualisation’ doesn’t suffice to recover ontological-performance’—<including-virtue-as-ontology> as to prospective relative-ontological-completeness’ existence-potency—sublimating–nascence—.

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prior aestheticisation–and–aestheticisation-towards-ontology
apriorising/axiomatising/referencing–conceptualisation 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>) for the prospective sublimation of aestheticisation–and–aestheticisation-towards-
ontology as [meaningfulness-and-teleology] apriorising/axiomatising/referencing–
psychologism of conceptualisation as of ‘renewed notional-contiguity/epistemic-contiguity —
<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –
qualia-schema>’ (so-construed as human limited-mentation-capacity-deepening as of
‘prospective dimensionality-of-sublimating —<[amplituding-formative>supererogatory–de-
mentativeness/epistemic-growth-or-confoundedness /transvalutative-
rationa}lising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) recovery
of notional-contiguity/epistemic-contiguity —<profund-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> of aestheticisation–and–
aestheticisation-towards-ontology as [meaningfulness-and-teleology] apriorising/axiomatising/referencing–psychologism conceptualisation’) that is entailed in the
very notion of human [de-mentation—supererogatory—ontological–de-mentation-or-dialectical–
de-mentation—stranding-or-attributive-dialectics) as reflected with renewed
apriorising/axiomatising/referencing–psychologism as to prospective postconverging/dialectical-thinking –qualia-schema over prior preconverging/dementing —qualia-schema. The implication here is that the overcoming of any historicity-tracing—in-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


and–aestheticisation-towards-ontology’: as to imply that ‘dimensionality-of-sublimating
\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepiSTEMicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \text{of recurrent-utter-uninstitutionalisation’} = \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 \text{of base-institutionalisation–ununiversalisation’} = \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 \text{of universalisation–non-positivism/medievalism’} = \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 \text{of positivism–procripticism’}, (even as their mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproduci}


<profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking > -
qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology as "meaningfulness-
and-teleology” faced with the ‘saturation of ontological-performance’—<including-virtue-as-ontology—>
at the uninstitutionalised-threshold of the relative-ontological-incompleteness (inducing its notional-discontiguity/epistemic-discontiguity
<between—prior-shallow-
supererogation—of-mentally-aestheticised–preconverging/dementing—qualia-
schema_and_prospective-profound-supererogation—of-mentally-
aestheticised–postconverging/dialectical-thinking —qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology as "meaningfulness-and-teleology") with respect to prospective relative-ontological-completeness existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression; even as any specific human presencing—
absolutising-identitive-constitutedness (as of its social-stake-contention-or-confliction) is
‘susceptible to prospective desublimation/gimmickiness as to taxingness-of-originariness’, such
that in many ways our present mental state of positivism–procrypticism historicity-tracing—
in-presencing–hyperrealisation/hyperreal-transposition (and so with regards to human Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure–meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development) obviate human
appreciation and cultivation of its prospective consciousness sublimation as of the prospective
historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism’
of deprocrypticism. Metaphoricity —of-aestheticisation—as-of—’dimensionality-of-sublimating
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-
drivenness–equalisation}-totalising-entailing-instigation,-process,-and-outcome-of-re-

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determinism'>- disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation) as of increasingly unbeholding-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-normalcy/postconvergence-reflected—'epistemicity-relativism—determinism'>— disinhibited-mental-aestheticising with regards to initially spontaneous ecstatic-existence epistemic-digression implications (as despite its implied taxingness-of-aestheticisation such an abstract perspective of bechancing-becoming—originariness/origination—as-to——historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism—determinism'>— disinhibited-mental-aestheticising is the full-depth of the potential to aesthetically reflect the implications of the full-potency of ecstatic-existence). The historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of 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)

excogitation in its own present and the prospective projection implications (as so-reflected herein with the ontological-contiguity—of-the-human-institutionalisation-process conception). This occlusivity of thought then goes on to ride-the-wave/exploit-without-corresponding-sublimation-as-to-existence-potency~sublimating–nascence-implications of a lopsided scientific and technological sublimation as it falsely ‘usurps the latter’s speakership as of a science-ideology elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity’ even as notable natural scientists as to their candid knowledge-reification–gesturing<in-prospective_psycho logicalism–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment by}–postconverging-entailment> intuitions

put in question such a naïve science-ideology hardly recognising the so-implied commonality of epistemic and methodological applications reflected by the naïve institutional-appendage of gatekeeping scientism such a naïve notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,as-to-entailing<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) projects as truly science and knowledge; and so, as its
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’ > and desublimation/gimmickiness is poorly inclined as to
its blurriness to be critically exposed to the validative/invalidative sublimating-over-
desublimating implications of existence-potency~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression (as it hardly recognises the epistemic pre-eminence of
existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation -<as-to-perspective–ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> and
the consequential ‘relative-ontological-incompleteness’/relative-ontological-completeness
{sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence}> as to human-and-social–expectations/anticipations—
metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism’), as its
advancing of authority here is rather more seminal than the requisite confident knowledge-
reification–gesturing<-in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness —in {preconverging-disentailment by} postconverging-
extentailment> and elucidation of true thought for justifying its deferential-formalisation-
transference beyond its mere institutional pre-eminence, and ‘an alien exercise of supposed
intellectualism’ that fails to truly engage with critiques as it is surreptitiously involved in extra-
intellectualism rather than reify and argue/prove/disprove speaking of a political development
that can only undermine true human knowledge-reification–gesturing<-in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
all such posturing end up assuming a corresponding social-vestedness/normativity role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/avoidable/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—nascence,—disclosed-from-prospective-epistemic-digression as so-effectively pointed out by Baudrillard), and as eventually the tool of the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true knowledge-reification—gesturing—in—prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological—contiguity ~educed—existentialising/contextualising/textualising-contiguity }— 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-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ as of human self-surpassing—existentialism-form-factor,—in-
overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-sublimating-
humanity’—as-to-existence-potency ~sublimating—nascence,—disclosed-from-prospective-
epistemic-digression, in a stance that is oblivious to the recurrent need for metaphoricity—of-
aestheticisation—as-of—‘dimensionality-of-sublimating’
⟨amplituding/formative⟩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—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 {amplituding/formative} wooden-language—{imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing—narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology } now increasingly inducing sovereign
disenfranchisement/swindling/corruption/dispossession. But then the requisite human
intellection sublimation from our positivism–procrypticism / historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (as from prospective ontological-normalcy/postconvergence notional–deprocrypticism perspective) is reflected in the fact that the true prospect of the notional–deprocrypticism imaginary/ideality as prospective historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'> will effectively have to be as of a variedly sublimating-humanity that humankind could generate crossgenerationally by its dimensionality-of-sublimating.

for prospective deprocrypticism. Dimensionality can thus be construed as the more salient/critical/determining factor for the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^6\) historiality/ontological-eventfulness\(^8\)/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism\(>\) of aestheticisation—and—aestheticeticisation-towards-ontology (as of human self-surpassing—existentialism-form-factor,<in-overcoming—notionally—collateralising—
beholdening-protohumanity'-to—'attain-sublimating-humanity’—as—to—existence—potency —sublimating—nascence,—disclosed—from—prospective—epistemic—digression to supersede human temporality\(^7\)/shortness <amplituding/formative> wooden-language\(≤\) (imbued—averaging-of-thought—<as—to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as—of—‘nondescript/ignorable—void ’—with—regards—to—prospective—apriorising-implications\(>\)), as so reflected contrastively with dimensionality-of—
sublimating —(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness—equalisation) and dimensionality-of—desublimating—lack—of —(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth—
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness—equalisation); and so as this profound disambiguative elucidation of dimensionality in reflecting holographically—<conjugatively—<
trans-fusively> the ontological-contiguity’—of-the-human-institutionalisation-process\(^6\) up to the prospective consciousness of notional—deprocrypticism (as to our human-subpotency as to overall reifying—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 thus bound
to induce a more profound consciousness implied as of the notional–deprocrypticism protensive–self-consciousness for overcoming dimensionality-of-desublimating-lack-of

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\(^7\) such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening\(^1\) as of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/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 \(\langle\text{meaningfulness-and-teleology}\rangle\) as of recurrent-utter-uninstitutionalisation but will directly attain prospective \(\langle\text{deprocrypticism—preempting—disjointedness-as-of—reference-of-thought}\rangle\). In this regards, 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\) are intimately related respectively to ontological-good-faith/authenticity\(^69\) (enabling the possibility of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) and ontological-bad-faith/inauthenticity\(^64\) (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-teleology \(\langle\text{in-preconverging–existential-extrication-as-of–existential-unthought}\rangle\). Prospective notional–deprocrypticism thus is ‘a projection beyond just about a deterministic supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation’, but a fundamental grasp of the underlying dimensionality-of-sublimating

⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and dimensionality-of-desublimating-lack-of


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

desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming ’, 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 (with regards to existence-potency —sublimating–nascence, disclosed-from-prospective-epistemic-digression); inherently implies that at any given registry-worldview/dimension, its ‘transvaluable sublimating-outcomes-of-institutionalisation’ tend to be construed as instigated as of the prior underlying ‘disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming mental-
and-teleology \langle amplituding/formative \rangle wooden-language \{imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing \langle narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology \rangle \}, such that human ontological-bad-faith/inauthenticity\textsuperscript{64} (as to its lack of prospective dimensionality-of-sublimating \{\langle amplituding/formative \rangle supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\}) is again prospectively manifestable (beyond-the-consciousness-awareness-teleology\textsuperscript{\textsuperscript{-}\textsuperscript{-}—in-preconverging—existential-extrication-as-of-existential-unthought> }) with respect to prospective human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint (thus speaking of human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor). Basically, dimensionality-of-desublimating-lack-of \{\langle amplituding/formative \rangle supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} reflected in the ‘disseminative—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{\textsuperscript{-}—preconverging—de-mentating/structuring/paradigmging} \rangle mental-orientation’ is more than just a question of ad-hocness and speaks to the recurrence in reflecting holographically—\langle conjugatively-and-transfusively \rangle the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{68} <cumulating/recomposuring—attendant-ontological-contiguity >—successive registry-worldviews/dimensions uninstitutionalised-threshold\textsuperscript{102} implied notional-discontiguity/epistemic-discontiguity\textsuperscript{61}—\textsuperscript{-}shallow—supererogation\textsuperscript{98}—of-mentally-aestheticised—preconverging/dementing\textsuperscript{75}—qualia-schema (as rather failing to attain
prospective notional-contiguity/epistemic-contiguity: <profound-supererogation-of-
mentally-aestheticised-postconverging/dialectical-thinking—qualia-schema>, in reflecting
prospective ontological-contiguity: as to imply that ‘the dimensionality-of-desublimating-
lack-of-<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ of recurrent-utter-uninstitutionalisation’ = ‘the the dimensionality-of-
desublimating-lack-of-<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation⟩ of base-institutionalisation–ununiversalisation’ =
‘the the dimensionality-of-desublimating-lack-of-<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/
anamnestic-residuality/spirit-drivenness–equalisation⟩ of notional–procrypticism’; so-construed as ‘the the dimensionality-
of-desublimating-lack-of-<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
The bigger point in contrasting the ontological-contiguity—of-the-human-institutionalisation-
process’s’s dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (as of 
onological-normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-
existential-preempting-of-existential-unthought, as reflecting prospective notional-
contiguity/epistemic-contiguity—<profound-supererogation-of-mentally-
aestheticised-postconverging/dialectical-thinking—qualia-schema> and dimensionality-of-
desublimating-lack-of \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) \(\langle\text{in preconverging–existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation of mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>\rangle\) with regards to upholding/failing ontological-contiguity \(67\) (as to existence-potency \(30\)–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-\(<\text{conjugatively-and-transfusively} >\) the ontological-contiguity \(67\)–of-the-human-institutionalisation-process \(68\) (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-undeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting holographically-\(<\text{conjugatively-and-transfusively} >\) the ontological-contiguity \(67\)–of-the-human-institutionalisation-process \(68\) can be reflected in the recurrent variance of \(\text{‘dimensionality-of-desublimating-lack-of}\) \(\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\) and \(\text{dimensionality-of-sublimating}\}\) \(\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\); as implied contrastively say with the-sophists/medieval-scholastics.
lack-of-dimensionality-of-sublimating ⟨amplituding/formative⟩ supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ and
Socratic-philosophers/budding-positivists dimensionality-of-sublimating ⟨amplituding/formative⟩ supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩ as reflected say in an ordinary non-universalising/non-positivism—
medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-
contiguity <profound-supererogation of-mentally-aestheticised—preconverging/dialectical-
thinking —qualia-schema>) as given even in the face of its prospectively implied ‘abnormality’
(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>) from the projected universalising-idealisation/rational-empiricism implications. This reality is equally applicable to our state of positivism—procrypticism as to a
disinclination to perceive its prospectively implied ‘abnormality’ (notional-
discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-
profound-supererogation of-mentally-aestheticised—postconverging/dialectical-thinking —
qualia-schema>) as projected from prospective deprocrypticism—or—preempting—disjointedness-as-
of—reference-of-thought. In many ways, as of reproducibility—mathesis/motif/thrownness-
disposition, as—reproducibility-of-aestheticisation, this paradox is inevitable as the very state of
recurrent-utter-uninstitutionalisation do not have the directly operant means as to its
apriorising/axiomatising/referencing—psychologism to project of the 
epistemicity causality —as-to-projective-totalitative—implications-of-prospective—
nonpresencing—for-explicating-ontological-contiguity of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and likewise our positivism–procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of

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\(^{19}\)~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\(^{18}\)/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>\} as of moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things dimensionality-of-sublimating \(<\text{amplituding/formative}>\)supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\) warrants that the prospective projection of any human \(^5\)meaningfulness-and-teleology\)\(^9\) as transcendental-enabling/sublimating/supererogatory-de-mentativity should be articulated in such a way as to imply that all human \(^5\)meaningfulness-and-teleology\)\(^9\) should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity—of-the-human-institutionalisation-process\(^8\); such that ‘supposed reifying’ \(^5\)meaningfulness-and-teleology\)\(^9\) 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\(^8\)~preconverging–de-mentating/structuring/paradigming\)^\textsuperscript{15}, 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-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) but
rather preconverging-existential-extrication-as-of-existential-unthought (undermining the
possibility for the ontological-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁸) in
recurrent-utter-uninstitutionalisation, in base-institutionalisation–ununiversalisation, in
universalisation–non-positivism/medievalism and prospectively in our positivism–
procrypticism, then the de-mentative/structural/paradigmatic possibilities in reflecting
holographically-＜conjugatively-and-transfusively＞ the ontological-contiguity —of-the-
human-institutionalisation-process⁶⁷ wouldn’t be possibile. Such ⁵⁹ meaningfulness-and-
teleology⁹ in preconverging-existential-extrication-as-of-existential-unthought as of human-
subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of
{＜amplituding/formative＞supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} rather speaks of a parasitising conception of intellection that warrants
that by some miracle the possibility of human sublimation induced as of dispensing-with-
immediacy-for-relative-ontological-completeness⁵⁷-by-reification/contemplative-distension⁷⁷
should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to
social-stake-contention-or-confliction eliciting of human temporality⁶⁰/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 many
ways, this dimensionality-of-desublimating-lack-of
{＜amplituding/formative＞supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) explains a poor inclination-or-capacity to effectively interpret the projected 56meaningfulness-and-teleology of many a past thinker as to presencing—absolutising-identitive-constitutedness institutional and social-vestedness/normativity 64<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 sterile/anecdotal 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

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induced constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications leading to a social-vestedness/normativity reflex rather than ontological elucidation reflex. Such an approach is often projected contradictorily as methodologically emulating the natural sciences on the one hand but on the other hand implying that the knowledge-reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity →educed–existentialising/contextualising/textualising-contiguity conflatedness →in–{preconverging-disentailment–by}–postconverging-entailment implications for the social are different as to the supposedly non-metaphysical (as non-ontological) nature of the social and cultural; failing to grasp/intuit that there can’t be any such thing as non-ontological as ‘all that there is’ is ontological, as existence is effectively all that there is and it is rather a question of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility →{imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly}educing–’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_psychologism>–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }= conflatedness ~in {preeconverging-disentailment by] posteconverging-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”}

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 \(\{\text{sublimating}-\text{registering}/\text{decisioning},-\text{as-self}-\text{becoming/self-conflatedness}/\text{formative}-\text{supererogating}<-\text{projective/reprojective—}
\)

aestheticising-re-motif—\&—re-apriorising/re-axiomatising/re-referencing,—in-perspective—

ontological-normality/postconvergence\(\} \text{as to human-and-social—expectations/anticipations—}

metaphoricity—a-as-rede-mentating/restructuring/reparadigming—psychologism\(\rangle \text {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\(\} \text{and the state of relative-}

ontological-incompleteness\(\}. \text {Such a wrong interpretation arises as to lack-of—}

\(\langle\text{amplituding}/\text{formative—epistemicity}\rangle \text{growth-or-conflatedness}/\text{transvalutative—}

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness (reflecting mere
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation)
that fails to make a nuance between on the one hand \(\langle\text{historicity—tracing—in-presencing—}

hyperrealisation/hyperreal-transposition implications as to the ‘human social—

vestedness/normativity—\langle\text{discretely—implied—functionalism}\rangle \text {implied contract/political—}

arrangement—or-political-coercion/given—discrete—social—value—construction \text {presencing—}

absolutising-identitive—constitutedness\(\rangle \text {identitive—constitutedness—as—‘epistemic—totality’—}

dereification-in-dissingularisation—\langle \text {as—to—the—disjointedness/disentailment—of—}

presencing—}
absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’ explaining the historical failures and on
the other hand ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing;
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
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-verbatim-epistemicity-relativism-determinism as to enlightening human-subject-
emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation=as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>
reflected
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
prospective–nonpresencing,–for-explicating-ontological-contiguity’ that speaks to the
ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care–
and–episteme. 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/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) (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
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes’ but rather the inherent ‘education of scientists as from basic notions while making reference to past scientists momentous contributions up to the state-of-the-art outcomes’ is the equivalent of ‘natural sciences own sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting construct’ (as of past, present and future projections of scientific sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>), and so as overall and defining <amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity^0^4^ foregrounding entailment
sublimity/sublimation/supererogatory–de-mentativity 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 > in a
foregrounding__entailment- (postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’ ~in-
reflecting-‘immanent-ontological-contiguity ’; as-operative-notional–deprocrypticism)
dynamics leading to the natural sciences state-of-the-art outcomes while excluding
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity ’) reflected as part and parcel of the present state-of-the-art
elucidative notional-contiguity/epistemic-contiguity’ ~<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking ~qualia-schema> and the prospective state-
of-the-art elucidative notional-contiguity/epistemic-contiguity’ ~<profound-supererogation -
of-mentally-aestheticised–postconverging/dialectical-thinking ~qualia-schema>, as to
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–
ontological-contiguity’ ~<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective>’. This insight (as of
present state-of-the-art elucidative notional-contiguity/epistemic-contiguity’ ~<profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking ~qualia-
schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-
contiguity ~<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-

thinking –qualia-schema> as to <amplituding/formative-
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity" foregrounding entailment
(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation ⟩–in-reflecting–’immanent-ontological-contiguity’;
 as-operative-notional–deprockisticism) in elucidating ontological-contiguity -<as-from-
prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-
perspective>) is equally pertinent with respect to the ontological-veracity of the social but for
the confusion induced by its blurriness (unlike in the natural sciences where the constraint of
predicative-effectivity–sublimation–(as-to-underlying–ontological-commitment
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>) ‘naturally/intuitively’
guides the scientist in its directly operational purpose without overly needing to epistemically
explicit the underlying successive projections of its past, present and prospective sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’> as so-required in
the social domain, and as herein explicited with the ontological-contiguity —of-the-human-
institutionalisation-process eludicative notional-contiguity/epistemic-contiguity‘</profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> <cumulating/recomposing–attendant-ontological-contiguity >–successive registry-
worldviews/dimensions difference-conflatedness <as-to-totalitative-reification-in-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective nonpresencing> -as-
veridical-epistemicity-relativism-determinism dimensionality-of-sublimating
"<amplituding/formative> supererogatory–de-mentativeness/epistemie-growth-or-
conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-
elucidating ontological-contiguity (&lt;as-from-prospective-ontological-normalcy/postconvergence-epistemico-or-notional–projective-perspective&gt;’), especially as it turns a blind eye to its more profound human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus failing to allow existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation &lt;as-to-perspective–ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming’&gt; and true transcendental signifier (going by the sublimating-over-desublimating implications of existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression) to epistemically enlighten the social sublimation process (as it is existence that enables without ever giving any reasons as existence is the effective reason and the human that epistemically adjust to it for sublimation) as to the social historiality/ontological-eventfulness/ontological-aesthetic-tracing&lt;perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism’&gt; transcendental-enabling/sublimation insights of prior, present and prospective ‘&lt;amplituding/formative-epistemicity&gt;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 &lt;as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective&gt;’, so-construable as of: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression (in reflecting holographically.&lt;conjugatively-and-transfusively&gt; the ontological-contiguity—of-the-human-institutionalisation-process ), as from 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) in
elucidating ontological-contiguity’ -<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-perspective>’. This critical
epistemic and true knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity }—
conflatedness -in {preeconverging-disentailment by] postconverging-entailment> implications
flaw (as when ‘logically’ conceptualising the social
apriorisingly/axiomatisingly/referencingingly—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-reflectedy–’epistemicity-
relativism-determinism’}, as-if-thereby-directly-producing-the-absolute-state-of-the-art-
outcomes), is effectively a reflection of dimensionality-of-desublimating-lack-of
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) as to its skewness towards hardly-adaptable/inflexible
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
frameworks of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition
reflected with ‘the notional–pedantising/muddling/formulaic-hollowing-out—in-
conceptualisation’ reflect the ontological-veracity that ‘the human knowledge-reification–

gesturing–<in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–

ontological-contiguity –educted–existentialising/contextualising/textualising-contiguity }—

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

rather a ‘commitment to origination/reorigination underlying originariness-parrhesia,—as–

spontaneity-of-aestheticisation as to human limited-mentation-capacity-deepening’ so-implied

by its subjection to existence-potency–sublimating–nascence,—disclosed-from-prospective–

epistemic-digression inducing of historicity-ontological-eventfulness/ontological-aesthetic–

tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism–

determinism’> as reflecting dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–
drivenness–equalisation} (as the postconverging-or-dialectical-thinking–apriorising–

psychologism contiguity in reflecting holographically–<conjugatively-and-transfusively> the

ontological-contiguity—of-the-human-institutionalisation-process); and so well beyond

mere methods/methodologies/approaches as to ‘the historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition of the merely affixed

methods/methodologies/approaches of the <cumulating/recomposuring–attendant-ontological–

contiguity >-successive registry-worldviews/dimensions in distorted-originariness/distorted-

origination’ as reflecting dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–
drivenness–equalisation}, explaining why the successive institutionalisations occur ‘by

subverting their prior registry-worldview/dimension perceived

methods/methodologies/approaches for prospective knowledge-reification–gesturing–<in–
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ἀeduced–existentialising/contextualising/textualising-contiguity }—
conflatedness ἀin-{preconverging-disentailment by}–postconverging-entailment?; with science-ideology rather becoming an enterprise that rides-the-wave/exploits-without-corresponding-sublimation-as-to-existence-potency ἀ~sublimating–nascence-implications of achieved science prestige so effectively constrained, to then imply the ‘blinded epistem-erveracity of mere supposedly scientific methods/methodologies/approaches with little-or-poor heeding to the implications of the ἀ<amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity


faith/authenticity or outright ontological-bad-faith/inauthenticity relation to existence-
potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression as to the
requisite prospectively-profound-and-recreative insight implications about prospective
appropriateness of methods/methodologies/approaches with regards to profound knowledge-
reification–gesturing—conflatedness—in-preconverging-disentailment—postconverging-
entailment—beyond—presencing—absolutising-identitive-constitutedness
<amplituding/formative–epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiac-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—postconverging-
entailment, in-self-becoming/self-conflatedness/formative–supererogating>’ (which never
existed before as reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-
of-aestheticisation), with regards to enabling ‘human corresponding-sublimation-inducing,
profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–
conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation ‘-in-reflecting–immanent-ontological-contiguity’; as-operative-notional–deprocrypticism) in elucidating ontological-contiguity as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective”), precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening with regards to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. More than just about abstract knowledge-reification–gesturing-in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant–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 \textit{presencing—absolutising-identitive-constitutedness} analyses that fail to factor in that the very notion of ‘positivistic science experimental framework’ of \textit{historiality/ontological-eventfulness}/ontological-aesthetic-tracing-<\textit{perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism}> was developed and enculturated/constructed as scientific practices by these budding-positivists with their medieval societies previously knowing nothing of such as to their medieval-scholasticism (as to the mere disinclination and incuriosity to even look through a telescope and draw contemplative consequences); and such a criticism on the basis of the subsequently developed and more precise modern-day science experimental framework speaks of the characteristic nature of a flawed prior_knowledge-reification—gesturing-<in-prior\_psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological—constituuedness—\textit{in—preconverging—entailment}\} exercise that doesn’t factor in human limited-mentation-capacity-deepening as of ‘relative-ontological-incompleteness’/relative-ontological-completeness \{\textit{sublimating—referencing/registering/decisioning,—as-self—becoming/self-conflatedness}/formative—supererogating—<\textit{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—\textit{as—rede-mentating/ restructuring/reparadigming—psychologism} as to <\textit{amplituding/formative—epistemicity} causality—\textit{as—to-projective-totalitative—implications-of—prospective—nonpresencing,—for-explicating-ontological—constituuedness}>. Thus in many ways ‘the
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-normaley/postconvergence-reflected-'epistemicity-relativism-determinism'> of science and knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment> in rather adapting to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), and so much more than just an exercise of mere methods/methodologies/approaches reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as of prior-apriorising/axiomatising/referencing–superseded-logical-basis-of~dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>). Thus it is such an ideological conception of science and knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating\rangle\) that ultimately translates into the ‘methodological, epistemic, institutional and social sagging of human knowledge-reification–gesturing\langle in-prospective_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }\rangle conflation–in–\{preconverging-disentailment–by–postconverging-entailment\}’ reflected abstractly in crises of methodology, epistemicity and scholarship as well as derived human institutional and social crises as to underlying ‘meaningfulness-and-teleology’ infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of ‘procrypticism–or–disjointedness-as-of’\langle reference-of-thought relevant-level of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint–imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence\rangle’–existentialism-form-factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification/contemplative-distension\rangle involved in true human consciousness sublimation, dimensionality-of-sublimating\langle amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism—of-social-functioning-and-accordance\rangle, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification/contemplative-distension\rangle’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism—of-social-functioning-and-accordance\rangle
elicits parallel competing meaningfulness-and-teleology (in preconverging existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of \( \langle \text{amplituding/formative}> \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \)) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\(^7\) inducing sublimation as of the secondnaturing institutionalisation exercise. In many ways the underpinning–suprasocial-construct itself as to ‘a rather acerbic and direct positive-opportunism—of-social-functioning-and-accordance\(^7\) inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating \( \langle \text{amplituding/formative}> \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) and is functionally-speaking rather positive-opportunism—of-social-functioning-and-accordance\(^7\) 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 \( \langle \text{amplituding/formative}> \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) 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 universalising-idealisation thought respectively, nor is our modern-day presencing—absolutising-identitive-constitutedness\(^4\) politically clouded historicity-

Ultimately, the notional—deprocrypticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality—of—desublimating—lack—of {<amplituding/formative> supererogatory—de-mentativeness/epistemic—growth—or—conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit-drivenness—equalisation} effectively projects the possibility of boundless human aestheticisation—and—aestheticisation—towards—ontology well beyond our present contemplation of what is implied by ‘meaningfulness-and—teleology’, as in many ways the reality of our past and present aestheticisation—and—aestheticisation—towards—ontology as ‘meaningfulness—begone 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—inhibited-mental-aestheticising as of reproducibility—mathesis/motif/thrownness-disposition, as—as-reproducibility-of-aestheticisation’ rather than contemplate about prospective possibilities 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 of originariness-parrhesia, as—spontaneity-of-aestheticisation’. Interestingly, in this regards in many ways the ontological-contiguity<sup>7</sup>—of-the-human-institutionalisation-process<sup>8</sup> possibility is hardly just about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating —{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}‘ to project in disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity<sup>9</sup>—postconverging—de-mentating/structuring/paradigming<sup>10</sup>,—over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity<sup>11</sup>—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-refence-of-thought highlighting the prospective implications in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{imbued-and-

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing—′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 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 }—conflatedness—in—{preconverging-disentailment-by} postconverging-entailment> and corresponding empowering reflexivity as to human-subpotency implied human potential’ (as implied in the differentiation between postmodern ontological-reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically encrusted/embedded/inlaid with inherent existence as to its underlying ontological claim sublimating-validation/desublimating-invalidation, and say a Hegelian dialectics and its derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and is not utterly submitted to inherent existence ontological implications). Such a notional—deprocrypticism conceptualisation of ‘boundless human aestheticisation—and—aestheticisation-towards-ontology’ speaks in itself of the ‘potentiative-paradox of human—
and ideality / positive-opportunism—of-social-functioning-and-accordance—disposition form-factor. This contrast is very much aligned with the ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating

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

\(<\text{amplituding/formative}^{\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}\). That said all registry-worldviews/dimensions as of their defining human contemplative moment arising from their very human limited-mentation-capacity induced 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—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

\(<\text{amplituding/formative}^{\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}}\) / desublimating-or-gimmickiness-unthoughtfulness / historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism—of-social-functioning-and-accordance\textsuperscript{17}-disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially constraining implications of ontological-veracity. Thus the reality of prospective human emancipation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>’ (as to the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’) in many ways limits/stifles/undermines/derails human contemplative capacity for prospective emancipative implications (as can be so-contemplated from prospective notional~deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’); and so critically as to the \textsuperscript{79} presencing—absolutising-identitive-constitutedness human <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining limitation to ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ when analysed as to the reality of human transformation across the time
scale in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (wherein the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show ‘a time-accelerated metaphoricity’ potentiation’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency with regards to overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—-{imbued-and-
{hermeneutically/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} (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<imbuend–averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-
of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications> as to
incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation and so
over the requisite 35 maximalising-recomposuring-for-relative-ontological-completeness”—
unenframed-conceptualisation. The very forward-facedness of human consciousness as it
defines human social-stake-contention-or-confliction is in many ways architectonically
determinative and defining (as it projects postconverging/dialectical-thinking—qualia-schema
over preconverging/dementing—qualia-schema), with regards to the de-
mentative/structural/paradigmatic circular recurrence of ‘potentiative-paradox of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence”–existentialism-form-factor’ (as the underlying potentiative-
paradox of human paradoxes); as to the ‘human consciousness defensive-
driven/unhinging/unbalancing improvising/unconrolled potentiative-transforming-process so-
constrained existentially on the basis of human supposedly coherent ontological-commitment
</implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality’ (as of the potentiative
transforming/conversion, on the basis of existentially constraining implications of ontological-
veracity, of human ‘perceived aporia/undecidability/dilemma/ought-
mentally-aestheticised-preconverging/dementing –qualia-schema and prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> reflecting dimensionality-of-desublimating—lack-of
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation})’ contrasted with the successive ‘prospective firstnatureness
reasoning-through/messianic-reasoning originariness-parrhesia,–as—spontaneity-of-
aestheticisation (as projected notional-contiguity/epistemic-contiguity –<profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> reflecting dimensionality-of-sublimating —
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation})’, is actually the ontological-contiguity^{(5)}—of-the-human-
institutionalisation-process^{(6)} ‘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>’ (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^{(9)}
of prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—’notional–firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>—existentialism-form-factor^{(1)})}. This very much explains
transversality<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-
paradoxically the form of ‘iterative-looping-narrations though in <cumulating/recomposuring–
attendant-ontological-contiguity -> successive registry-worldviews/dimensions deeper
knowledge-reification–gesturing=<in–
prospective_psychoLogicism~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by] postconverging-entailment> where the
prior is preconverging-or-dementing –apriorising-psychologism and the prospective is
postconverging-or-dialectical-thinking—apriorising-psychologism’ with respect to the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to–
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’). Such a ‘human
consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-
transforming-process so-constrained existentially on the basis of human supposedly coherent
ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverting–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>’ reflects the ‘potentiative-paradox of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’ –existentialism-form-factor’ (as the
underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation
is instigated in recurrent-utter-uninstitutionalisation, universalisation is instigated in base-
institutionalisation–ununiversalisation, positivism/rational-empiricism is instigated in
universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism is
instigated in our positivism–procrypticism (and in all the above the given ‘uninstitutionalised-
threshold prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-
equivalence<as-to-psychoLogicism~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}

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

is over ridden 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 \}—confaltedness ~in{preconverging-disentailment-by}–postconverging-
entailment,-in-self-becoming/self-confaltedness /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)

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing for mental-aestheticisation of \‘meaningfulness-and-
teleology\‘\‘ as to postconverging/dialectical-thinking\qualia-schema—mental-
aestheticisation-attribution and preconverging/dementing –qualia-schema—mental-
aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,–for–
\‘<amplituding/formative–epistemicity>totalising~pseudoconflation/conflation-of-human-
limited-mentation-capacity’–as-to-correspondingly-ensuing—desublimating-or-sublimating-
mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-
successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of–meaningfulness-and-teleology\‘
of prospective 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\). ‘Human consciousness
notional–protentivity imbuing prospective psychologismic–epistem-acutisation\‘<as-to-
postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming—as of prospective
notional–deprocrypticism protensive–self-consciousness (with regards to the fundamental
‘human self-consciousness de-mentative/structural/paradigmatic seeding-disposition as to
epistemic/notional shiftiness-of-the-Self /construction-of-the-Self’ instigating of
notional–procrypticism <amplituding/totalising-formative–epistemicity>/construction-of-the-Self’
as-of-the-subsequent-forwarding-and-re-forwarding 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 / determinism’> / prospective-ontological-projection / ideality as to prospective originariness-
reification, as-spontaneity-of-aestheticisation) and so over ‘notional–procrypticism distortive-
originariness in neutralising 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/totalising–supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ /

of prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>—existentialism-form-factor’), and so as enabling the
notional–deprocrypticism protensive–self-consciousness-seeding-disposition-subsequent-
reflection/translation-into–‘deprocrypticism-induced-human-social-construction-of–
meaningfulness-and-teleology’). As a summary reconceptualisation of the possibility for
such a notional–deprocrypticism implied boundless human aestheticisation–and–
aestheticisation-towards-ontology as to dimensionality–of–sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}, the ontological-contiguity—of-the-human-institutionalisation-
process can be construed as human aestheticisation–and–aestheticisation-towards-ontology in
prospective notional–deprocrypticism/notional–deprocrypticism furtherance (as human limited-
mentation-capacity-deepening’) so-reflected as of ‘human corresponding-sublimation-
inducing,–profound-and-creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity); as of
‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics)
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness

indeterminacy/deficiency/limitation/constraint—imbued-notional-firstnatures—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentiaform-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-
‘interlay/organicalism/aestheticising-handle—{manifest-supererogatory—de-mentative—
amplituding—mental—aestheticising—attuning}—in-supererogatory—projective-

arbitrariness/waywardness—transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for—‘aestheticising—re-margining/re-edging/re-acuity—
in-postconverging/preconverging—circumscriptive/totalitative—restructuring’—educing—
sublimation/desublimation> (driving de-mentation{(supererogatory—ontological—de-
mentation—dialectical—de-mentation—stranding—attributive—dialectics) dynamics) as-so
eliciting transcendent-and-sublimity/sublimation/supererogatory—de-mentativity or
desublimation/gimmickiness; as of the specific human-subpotency registry-
worldview/dimension as to overall reifying-and-empowering—reflexivity—of—ecstatic-existence-
as—panintelligibility—{imbued-and-

{hermeneutically/reprojectively/supererogatingly/zeroingly}educing—‘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-
‘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> (human mental-aestheticising-becoming-manifestation as
consciousness) eliciting of desublimation/gimmickiness or transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, is respectively and intimately tied to its
implied beholding-becoming—distortive-originariness/distortive-origination—as-to-
historicity-tracing—inhhibited-mental-aestheticising desublimation/gimmickiness or
bechancing-becoming—originariness/origination—as-to—historiality/ontological-
eventfulness }/ontological-aesthetic-tracing<-perspective–ontological-
ormalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>—disinhibited-
mental-aestheticising transcendence-and-sublimity/sublimation/supererogatory–de-mentativity.
This speaks to human desublimating-or-sublimating-mental-aestheticisation-representation of
the possibility of existence; with the ‘full-potency of existence withheld as from ontological-
ormalcy/postconvergence epistemic projection-perspective’ as to the ‘epistemic/notional
sublimating-capacity-as-of—historiality/ontological-eventfulness }/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> over desublimating-capacity-as-of—historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition’ induced from 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-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition; as to the
dementative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-
oniologcal-completeness —by-reification/contemplative-distension\(^{27}\) with respect to social-
stake-contention-or-confliction, epistemically/notionally involving respectively ‘ontological-
normalcy/postconvergence bechancing-becoming—originariness/origination—as-to-
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism-determinism’—disinhibited-
mental-aestheticising epistemic-or-notional—projective-perspective’ and ‘human-subpotency 
beholdening-becoming—distortive-originariness/distortive-origination—as-to—’historicity-
tracing—inhhibited-mental-aestheticising epistemic-or-notional—projective-perspective’.

Conceptivity/epistemic-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_circumscriptive/totalitative—restructuring’—educing—
sublimation/desublimation> as of human sublimating/desublimating reflection of existential 
possibilities as from the ‘full-potency of existence withheld as from ontological-
normalcy/postconvergence epistemic projection-perspective’ rather underscores ‘a human 
exercise of epistemicity/notionality in circular re-originariness/reorigination and distorted-
originariness/distorted-origination reflexivity with its sublimation and desublimation’ so-
construed as ‘generating ‘meaningfulness-and-teleology’ and metaphoricity’’. Critically, the 
possibility for notional—deprocrypticism or <amplituding/formative>notional—preempting—
disjointedness-as-of- reference-of-thought implied boundless human aestheticisation–and–aestheticisation-towards-ontology as to dimensionality-of-sublimating

\{<amplituding/formative>\textit{supererogatory}–\textit{de-mentativeness/epistemic-growth-or-conflatedness} /\textit{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\}, effectively requires human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\{exuding-

ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity overlooking existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression.

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–<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-


unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical–

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thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional-deprocripticism-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-
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> 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 for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity; even as prospectively the reality of
human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> nature sets in again as such
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is further related to at
its own implied uninstitutionalised-threshold in terms of the registry-
worldview’s/dimension’s least common denominator 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 } for social-functioning-and-accordance—
as-of–social-stake-contention-or-confliction (in a social dynamics at the given
uninstitutionalised-threshold that is a drawback-to/undermines prospective-knowledge-and-
institutional deferential-formalisation-transference as of prospective relative-ontological-
completeness -of- reference-of-thought intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity<sup>1</sup>, and rather is oriented towards
sovereign extrication over knowledge-reification–gesturing~<in-
prospective_psychoformalistic–apriorising/axiomatising/referencing-<of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness <<in-{preconverging-disentailment by}–postconverging-entailment> at this
uninstitutionalised-threshold<sup>2</sup> as of social-aggregation-enabling), as of its bare constraining
mechanical-knowledge since <sup>3</sup>reference-of-thought–categorical-imperatives/axioms/registry-
television 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_psychoformalistic–apriorising/axiomatising/referencing-<of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness <<in-{preconverging-disentailment by}–postconverging-entailment> (as herein
articulated-and-implied) has to factor in the reality of ‘human notional–firstnaturesdness—
temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordinong-{as-of-varying-individuations-contextually-
transverse-desublimation/sublimation,~as-to-the-redounding/wavering/waveforming—of-their-
contiguity ~duced–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/paradigm{-ing 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> accordion-ing~as-of-varying-
individualisations-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 ~duced–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 ~duced–existentialising/contextualising/textualising-contiguity }

conflatedness ~ in {preconverging-disentailment-by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating/self-thinkers in reflecting holographically-<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-existentia-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

(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 ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩’ associated with the <cumulating/recomposuring—attendant-ontological-contiguity >-succession of registry-worldviews/dimensions in reflecting holographically-⟨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 ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩’ from recurrent-utter-uninstitutionalisation, and so successively up to our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its fundamental contrivance for eliciting human temporality/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’

⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as projected with postmodern-thought and herein implied as from the notional–deprocrypticism/notional–deprocrypticism epistemic projective-perspective. Such sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating’

⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ is often articulated sophistically in terms of

amplituding/formative

wooden-language-immued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—the reference-of-thought—categorical-imperatives/axioms/registry—teleology }, and more brazenly in terms of intellectual misanalyses/misrepresentations, pretences-of-misunderstanding and muddlement of prospectively emancipating conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for prospective human knowledge in all domains can only and have only been able to arise on the basis of the ‘requisite human dimensionality-of-sublimating’

⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ involving human limited-mentation-capacity-deepening as to the ‘conflating

amplituding/formative—epistemicity—totalising/circumscribing/delineating re-originariness/reorigination of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology”
(with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
on-ontologising/infrastructure-of—meaningfulness-and-teleology\textsuperscript{(9)} 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'); as to the fact that even
secondnatured ‘meaningfulness-and-teleology\textsuperscript{(9)} 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\textsuperscript{(9)}’. Critically, an ‘underlying dumbing-down public intellection
and media industry’ thrive on cultivating ‘a historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
‘meaningfulness-and-teleology\textsuperscript{(9)}’ 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\textsuperscript{(9)} of social-stake-contention-or-confliction’. Such undermining of the possibility of
‘requisite human dimensionality-of-sublimating\textsuperscript{(9)}’
\textsuperscript{(9)} \langle\textit{amplituding/formative}\rangle supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation\rangle’ 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
The human mind is psychologically entrapped in mental-reflexes of presenting—absolutising-identitive-constitutedness as to the elicited wooden-language (imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications). At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating-supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ is the social dilution/enfeeblement of value-construction/value-aspiration as to their ‘ad-hoc and incoherent totalising/circumscribing/delineating implications supposedly non-ontological as to non-metaphysical’ (with regards to conceptualising the social-construct prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/value-construction/value-aspiration), as associated particularly with ‘the specious usurpation of the overall social-construct’s intellectual—function/posture as to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’; with the paradox of such usurpation especially as of its drivenness in ‘intellectually mediating institutions as to popular-sovereignty’ including the media effectively projecting arbitrary social-vestedness/normativity<discretely-implied-functionalism> constructs and frameworks of value-construction/value-aspiration while failing to intellectually editorialise/articulate/reflect the ontological equanimity/balance of conceptualisations as to the momentous implications of prospective historiality/ontological-
eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> (thus implicitly upholding the notion that the social is non-ontological as non-metaphysical); especially given that the equanimity/balance for upholding democratic sovereignty is in effect achievable only as of ‘de-mentative/structural/paradigmatic <amplituding/formative–epistemicity> totalising/circumscribing/delineating operant considerations for equanimity/balance with regards to the social, political and media landscapes decision-making/editorialising processes’, as the often sparing instantiating existential frames of day-to-day social, political and media landscapes decision-making/editorialising processes are poorly amenable naturally to such ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating operant considerations for equanimity/balance’ and end up assuming social-vestedness/normativity <discretely-implied-functionalism> defaulting postures with occasional clamours for equanimity/balance of the decision-making/editorialising processes quite often the niggling exceptions to entrenched and existentially-unthought reflex. Such that beyond ‘gimmickiness/desublimation frameworks of aestheticisation’ in many ways the social-construct’s intellectual–function/posture itself (as of aestheticisation-towards-ontology with respect to prospective human emancipation) becomes capitalistically-captured-at-the-exclusion/denaturing of-reifying-and-empowering-intellectual-reflection as to the precedence of media-business-relevant-aestheticisation, underhanded-media-capitalist-direct-ownership-and-indirect-sponsorship-distortive-influence, blatant-intellectual-misanalyses-and-sophistry, public-influence-and-lobbying-overtaking-inherent-intellectual-veracity, politicised-institutional-stakes-overtaking-inherently-objective-social-knowledge-production-in-higher-academia, a-consciously-aware-intellectual–function/posture-impotence-that-cynically-construes-of-the-possibility-for-prospective-sublimating-social-knowledge-as-the-opportunity-for-its 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 \textsuperscript{4}historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflectedy–epistemicity-relativism-determinism> with regards to ‘present-day social and human emancipation concerns’ floundering/wallowing as to our present historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced psychological entrapment as undermining the prospective ‘requisite human dimensionality-of-sublimating—\{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}; the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disenabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating—\{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}’ implications underlying the overall ontological-contiguity—of-the-human-institutionalisation-process (as of a defaulting social-vestedness/normativity—<discretely-implied-functionalism> posture clouded in its presencing—absolutising-identitive-constitutedness—<amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiotic-drag \}, and specifically so with regards to the ‘requisite human dimensionality-of-sublimating—\{<amplituding/formative>supererogatory—de-

{<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

required its accompanying social sublimation (as the manifestations of failing social sublimation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human technoscientific and social sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably lead to conundrums of prospective science and technology development as to the very possibility for developing the full human potential of science and technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self in the capacity to handle and deal with prospective science and technology in such a manner that doesn’t imperil mankind’s very own survival (departing as from the larger conception of survival, beyond ‘reactionary construal’ of them-and-us in presencing—absolutising-identitive-constitutedness epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that end up ‘destructively dehumanising’ the various ‘the other’). Thus the very notion of human value-construction is entwined with ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordion ing-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance <<including-virtue-as-ontology> at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating historicality/ontological-eventfulness/ontological-aesthetic-tracing<<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’> possibilities’ and the idea of prospective human emancipating transcendence-and-

as to the fact that with regards to existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression, the ‘supposed human-subpotency abstract self-determinative ontological-performance <including-virtue-as-ontology> capacity as to the full-potency of existence’ (as reflected by its given reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity —meaningfulness-and-teleology.

Thus the ‘supposed human-subpotency abstract self-determinative ontological-performance <including-virtue-as-ontology> capacity as to the full-potency of existence’ can only be construed in terms of notional—deprocrypticism imbued dimensionality-of-sublimating & {

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness"/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism”> possibilities’
inherently mean that all human frameworks of prior-apriorising/axiomatising/referencing—
superseded-logical-basis-of—dialogical-equivalence<as-to—psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }

conflatedness—in—{preconverging-disentailment—by}—postconverging entailment,—in-self—
becoming/self-conflatedness /formative—supererogating>— are de-
mentatively/structurally/paradigmatically intellectually-and-morally incompetent with regards
to articulating prospective sublimating value-construction, as to the fact that the possibility for
huma prospective sublimation is a ‘messianic-structure of intemporality’ as to solipsistic
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality: as reflected by
prospective ‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/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/paradigmig— 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‘) foregrounding entailment
ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality associated with human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective).

But rather the mere eliciting of prospective sublimation as of notional–deprocrypticism ‘can only undermine the prior uninstitutionalised-threshold  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its–  
categorical-imperatives/axioms/registry-teleology, -for- 
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology in 
rendering ontological-bad-faith/inauthenticity ridiculous-and-untenable’ as to the 
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the succession of registry-worldviews/dimensions as to their notional–procrypticism uninstitutionalised-threshold in prospective desublimation there is ever this underlying reality of human notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence ontological-performance— 
including-virtue-as-ontology requiring ‘the prospective undermining of the prior uninstitutionalised-threshold  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its–  
categorical-imperatives/axioms/registry-teleology, -for- 
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology in 
rendering ontological-bad-faith/inauthenticity ridiculous-and-untenable’ (so-construed as ‘the 
reference-of-thought human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity\[4\] foregrounning_entailment\[5\]
(postconverging–narrowing-down~sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \[4\] in reflecting–‘immanent-ontological-contiguity \[4\] ;
as-operative-notional–deprocrypticism) in elucidating ontological-contiguity <as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective\[2\]’ enabling ontological-normalcy/postconvergence notional–deprocrypticism

Critically, social-vestedness/normativity \[\langle discretely-implied-functionalism\[7\] \rangle\] presencing—absolutising-identitive-constitutedness \[\langle amplituding/formative–epistemicity\[5\] \rangle\] totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\[2\] are opportunistically wedded to eliciting ‘the breadth of human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ as to the sophistic/pedantic possibility for eliciting human temporality\[7\]/shortness \[\langle amplituding/formative\[7\] \rangle\] wooden-language–\{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) in elucidating ontological-contiguity—<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional—projective-perspective>’, speaks to the transformation of ‘the flawed prior knowledge-reification—gesturing—<in—
prior_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity }—
constitutedness—<in—preeconverging-entailment> framework of human-subpotency
determination as to a temporal mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency
<preeconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—>—existentialising—
enframing/imprintedness—{as-to— historicity-tracing—in—presencing—
hyperrealisation/hyperreal-transposition} as desublimating’ into ‘genuine knowledge-
reification—gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—
{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-
contiguity }—conflatedness—<in—preeconverging-disentailment—by—>—postconverging—
entailment— framework involving a detour to existence-potency—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-
subpotency as enabling prospective sublimation-over-desublimation’. In this regards, we can appreciate that ‘the flawed prior knowledge-reification—gesturing—<in—
prior_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity ~educted–existentialising/contextualising/textualising-contiguity }=

constitutedness <in-preconverging-entailment> framework of human-subpotency
determination as to a temporal mere-formulaic–
methodologising/mutualising/organising/institutionalising human-subpotency

<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—
enframing/imprintedness (as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) as desublimating’ tend to eliciting ‘the breadth of
human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> not de-
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
instigating prospective human sublimation’ while ‘genuine knowledge-reification–gesturing–
in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity }=

conflatedness <in-[preconverging-dsentailment 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
secondnatur. The possibility of such a transformation critically constrained to
‘<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–deprocripticism) in
elucidating ontological-contiguity

underlying notional–depocrypticism is only possible because of the tight-and-entwined relationship between the overall human ontological-commitment

ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation–(as-to-underlying–ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>) as the critical enablers for the possibility of prospective transcendental

meaningfulness-and-teleology); with


foregrounding_entailments


conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment,-in-self-becoming/self-conflatedness/formative–supererogating> as to existence-potency”~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as prospectively overcoming human-subpotency underdetermination is conceptualised along the same vein with the ‘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 concomitant 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). foregrounding_entailments
perspective–ontological-normalcy/postconvergence> not de-
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
instigating prospective human sublimation’ as to the sophistic/pedantic possibility for inducing
human temporality/shortness <amplituding/formative> wooden-language-{imbued—
averaging-of-thought—<as-to-leveling/resentment/closed-construct-of—meaningfulness-and-
teleology—as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications}> with regards to prospective social-stake-contention-or-confliction. Interestingly
as well, we can appreciate the more or less socially enculturated disposition in our
positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly
sublimating natural sciences’) of human appreciation of the ‘messianic-structure of
intemporality/’ and its derived deferential-formalisation-transference secondnaturing, with
regards to such sciences ^foregrounding__entailment{(postconverging–narrowing-
down–sublimation-as-to ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism) as to the tight-and-entwined relationship between the overall human
ontological-commitment ^<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-
worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying,-ontological-
commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality>) as critically enabling prospective sublimation.
^foregrounding__entailment{(postconverging–narrowing-down–sublimation-as-to–
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) as
completeness } of methods/methodologies/approaches as to prior-
apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence–as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
conflatedness ~in {preconverging-disentailment by}–postconverging-entailment,–in-self-
becoming/self-conflatedness /formative–supererogating}’ as to their ‘presencing–
absolutising-identitive-constitutedness 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}, then in
many ways proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-
constructs ‘would rather point out the transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ of the former rather than wrongly imply any mutual
logical-congruence of dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
conflatedness ~in {preconverging-disentailment by}–postconverging-entailment,–in-self-
becoming/self-conflatedness /formative–supererogating} involvement 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> exercise as they will do with respect to other proponents of theory-of-relativity-
together-with-quantum-mechanics—axiomatic-constructs with whom they may disagree within
the prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-
equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—conflatedness—}—
becoming/self-conflatedness /formative–supererogating> framework’. This speaks to the fact that human dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity—conflatedness—}—
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—conflatedness—}—
becoming/self-conflatedness /formative–supererogating> of the proponents of classical-
mechanics—axiomatic-constructs’ but for the prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of~dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }−

confatedness ~in {preconverging-disentailment_by} postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating≥ of theory-of-relativity-together-
with-quantum-mechanics—axiomatic-constructs }−foregrounding_entailment

(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-
elicitng-of-prospective-supererogation ’–in-reflecting–‘immanent-ontological-contiguity’ ;
as-operativ-notional–deprocrypticism) of physics implied tight-and-entwined relationship
between the overall human ontological-commitment <implied—self-assuredness-of
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming −
as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and
(corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-
underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming −as-being-as-of-
existential-reality>} as critically enabling prospective sublimation. In effect, such a controversy
of ontological-bad-faith/inauthenticity ≤ never arose (as explained by the prior enculturation of
an underlying ‘scientific—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
{as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming −as-being-as-of-
existential-reality>’ induced by budding-positivists and associated with their persecution), and
further because of the very high predicative-effectivity–sublimation-{as-to-underlying,-
ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming −as-being-as-of-
existential-reality>} associated with the physical sciences and as generally reflected by the
social-stake-contention-or-confliction disinterested natured of ‘much of the basic/fundamental
and natural sciences’. However, the case with psychological, social and ‘interest-driven scientific frameworks’ is quite often ‘hardly one of high predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality}’ with the result that such a ‘purist ontological and scientific framing of supposedly knowledge-reification–gesturing~in-prospective psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity \}_{\text{conflatedness ~in [preconverging disentailment by] postconverging entailment}} issues as to prospective sublimating ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing\langle\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\rangle’ is either indirectly or directly undermined with social-vestedness/normativity\langle\text{discretely-implied-functionalism}\rangle ideas which ‘de-mentatively/structurally/paradigmatically speak to an underlying disengagement with the deeper notion of veracity/truth supposedly projected as pure scientific and pure ontological analysis in the relevant domains’, as to the ‘social-stake-contention-or-confliction relative privileging of human methodologising/mutualising/organising/institutionalising epistemic gadgetry’ (surreptitiously associated with \langle\text{amplituding/formative}\rangle wooden-language\langle\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology}\rangle) over existence-potency\langle\text{~sublimating–nascence, disclosed-from-prospective–epistemic-digression}. This difference between a ‘purist science/ontology epistemic-conception of veracity/truth’ and the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity \langle\text{discretely-implied-functionalism}\rangle implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is critically
reflected in the fact that the former orientation is priorly-and-ultimately concerned with existence’s foregrounding entailment (postconverging narrowing-down sublimation-as-to ‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’-in—reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism) imbued sublimation whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as of elaboration-as-to-mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity ’—educed—existentialising/contextualising/textualising-contiguity ’ that are not necessarily subject to phenomenal/manifest existence’s foregrounding entailment (postconverging narrowing-down sublimation-as-to ‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’-in—reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism); and so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics, mathematics and biology epistemic-conceptions of their respective epistemic-conceptions phenomenal/manifest—subpotencies (in-transitive-confalvement 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-confalvement 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-confalvement reflexivity,—in—the—full—potency-of-existence’s—sublimating—nascence)’ with the ‘supposedly profound
phenomenal/manifest-subpotencies\{\textit{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\textit{-discretely-implied-functionalism} disparateness-of-conceptualisation\textit{-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 \textit{~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\textit{-of-the-human-institutionalisation-process};. But then such reductionism actually fails the ‘necessitation test of any science/ontology’ as in reality it is a gimmicky exploitation of the sublimation of the natural sciences as to their inherent phenomenal/manifest-subpotencies\{\textit{in-transitive-conflatedness – reflexivity, in-the-full-
potency-of-existence’s–sublimating–nascence}\} to then ‘utilise the clout to falsely imply substitutive/reductionist sublimation over the social and socio-psychological phenomenal/manifest-subpotencies\{\textit{in-transitive-conflatedness – reflexivity, in-the-full-
potency-of-existence’s–sublimating–nascence}\}’ (as so-reflected with practices of science-ideology associated with biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological). But then the giveaway of such a flawed conception of science/ontology lies in the fact that such approaches do not project any ‘\textit{amplituding/formative–epistemicity}totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the ‘\textit{amplituding/formative–epistemicity}totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of physics, chemistry, biological, genetic theories as to the ontological-
contiguity
imbued
foregrounding
entailment
(postconverging–narrowing–
supererogation ’–in–reflecting–‘immanent–ontological–contiguity ’;–as–operative–
notional–deprocrypticism)
of their respective inherent sublimating
phenomenal/manifest–subpotencies
(in–transitive–conflatedness–reflexivity,–in–the–full–
potency–of–existence’s–sublimating–nascence)wherein for instance with the physics frame–of–
ontological-contiguity successor of theories are developed aspiring cogently for ontological–
contiguity of the whole physics epistemic-conception phenomenal/manifest–subpotency (in–
nascence)as from say Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string–
theory/loop–quantum–gravity/etc. which all profess ontological-contiguity ). In other words,
such biological/neurological and evolutionary substitutive/reductionist interpretations of the
social and socio-psychological shouldn’t epistemically be selective in totalisingly–
disentailing—discretion/whim–of–thought (if truly of science/ontology as to
‘<amplituding/formative–epistemicity>totallising/circumscribing/delineating necessitation
frame–of–ontological-contiguity ’) but should rather go on to effectively explain away the
entire social and socio-psychological phenomenal/manifest–subpotencies (in–transitive–
conflatedness–reflexivity,–in–the–full–potency–of–existence’s–sublimating–nascence)as to
as–to–social–function–development and living–development–as–to–personality–development),
and so comprehensively articulating human organisational and institutional driven/potent
sociocultural, economic, political, legal, etc. manifestations on such biological/neurological and
evolutionary substitutive/reductionist basis of supposed sublimation as to their
‘<amplituding/formative–epistemicity>totallising/circumscribing/delineating attendant–
ontological-contiguity\textsuperscript{1} -\textsuperscript{2}educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67} in elucidating ontological-contiguity\textsuperscript{67} -<as-from-prospective-ontological-normaley/postconvergence-epistemie-or-notional–projective-perspective>\textsuperscript{7}’. 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 ‘\textsuperscript{amplituding/formative–epistemicity}totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity\textsuperscript{67} of biological/neurological and evolutionary substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology\textsuperscript{99} -<in-preconverging-existential-extrication-as-of-existential-unthought>) work paradoxically only by impliciting the reality of the ‘\textsuperscript{amplituding/formative–epistemicity}totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity\textsuperscript{67} of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies\textsuperscript{67} (in-transitive-conflatedness –reflexivity, -in-the-full-potency-of-existence’s–sublimating–nascence) (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity\textsuperscript{67}, and so as of vague disparateness-of-conceptualisation-\textsuperscript{unforegrounding-disentailment,-failing-to-reflect–immanent-
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’ sublimating
implications and consequences). Besides, such claims are often so-associated with vague non-metaphysical
as non-ontological conceptualisations of the social in vague disparateness-of-conceptualisation
‘immanent-ontological-contiguity’ as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—
ontological-contiguity’—educed—existentialising/contextualising/textualising-contiguity”, and
thus in many ways further undermine/distract-from the social ‘amplituding/formative-
epistemicity’ conception of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional
issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’
equally differs from the conception of veracity/truth as from the latitude of ‘human social-
vestedness/normativity—discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social—value-construction’ with the former
construing of ‘knowledge as to existential knowledge-reification—gesturing—prospective—psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity)—conflatedness
—in—[preconverging-disentailment by]—postconverging-entailment> privileging
manifest sublimating outcome in existence’ in contrast to the latter construing of ‘knowledge as
to collective acquiescence as to the privileging of human commendation-or-agreementing/convincing-among-mortals (rather than a detour to existence—
potency\textsuperscript{39}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) even over manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic-conception of veracity/truth’ construes of knowledge as a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening\textsuperscript{53}’ (as involved in the reconceptualisation of the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics, etc., emphasising rather ‘the constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening\textsuperscript{53}’ speak to the more profound reality that the ordinariness of human thought across the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence’ despite the delusion of all registry-worldviews/dimensions in their \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} 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 \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} failure to directly grasp their very own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}, 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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions’ does not lie with any
aporia/undecidability/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 successive registries/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/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness’
dimensionality-of-sublimating—(<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
traneptemicity/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 such
social-stake-contention-or-confliction (beyond-the-consciousness-awareness—<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\textsuperscript{39}–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\textsuperscript{<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{<unforegrounding-disentailment,—failing-to-reflect–immanent-ontological-contiguity>}, and worse still when accompanied by claims of humility as to inherent institutionalised prescience are more often than not mere manifestations of intellectual entitlement; (as to imply the society is inherently beholden to the mere institutionalised sterile/anecdotal imprimatur of intellection even as to when it projects intellectual desublimation associated with notional~pedantising/muddling/formulaic-hollowing-out—in—subontologisation/subpotentiation—(blurring/undermining-of-prospective—totalising-entailing,—as-to-entailing—\textsuperscript{<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\(^3\)–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\(^9\) in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating\(^5\)}

\[\langle \text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/ transvalutative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle\] ontological-good-faith/authenticity \(~\text{postconverging–de-mentating/structuring/paradigming}\)


it is important to articulate such prospective sublimating \[^5\text{meaningfulness-and-teleology}\]
while equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of

\[\langle \text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/ transvalutative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle\] ontological-bad-faith/inauthenticity \(~\text{preconverging–de-mentating/structuring/paradigming}\)
as part and parcel of the prospective sublimating
meaningfulness-and-teleology\(^9\), and not wrongly imply the desublimation is in apriorising-teleological-elevation-in-ontological-contiguity\(^7\) as to the transcendence-and-sublimity/sublimation/supere\(\text{r}e\)rogatory-de-mentativity attitude/mental-disposition/care–and–episteme\(^8\) (in this case reflecting sophistic/pedantic \(^9\) procrypticism–or–disjointedness-as-of-reference-of-thought); and as so articulated elsewhere with the case of the Socratic-philosophers and budding-positivists it is always the case that the sophistic/pedantic dispositions will fathom that in relation to prospectively sublimating base-institutionalisation, universalisation, positivism and notional–deprocrypticism the effective ‘world that exists to the majority people (as of ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>accordioning-\(\text{as-of-varying-individuations-contextually-transverse-
}\)desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance \(<\text{including-virtue-as-ontology}>\) at uninstitutionalised-threshold \(^2\) as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating historicity/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}> possibilities’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and \(^8\) procrypticism–or–disjointedness-as-of-reference-of-thought to go on cynically eliciting \(<\text{amplituding/formative}>\) 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\(\text{as-of–‘nondescript/ignorable–void ’ with-regards-to-prospective-apriorising-implications>}\) 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

\(\text{as-of–‘nondescript/ignorable–void ’ with-regards-to-prospective-apriorising-implications>}\)
presencing—absolutising-identitive-constitutedness\textsuperscript{14} (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{7} knowledge that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of-reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to ‘a delusion of generating knowledge and value from thin air’, and of vital importance in that regards is the fact that that which is in relative-ontological-completeness has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness\textsuperscript{87}. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness\textsuperscript{83} 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/akrasiatie-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{7} by-reification/contemplative-distension\textsuperscript{7} out of concern about huma prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9} ‘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\textsuperscript{52} 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\textsuperscript{52} reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview’s/dimension’s institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification–gesturing-<in-prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness -in-{preconverging-disentailment by^3–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 desublation 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\textsuperscript{19}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence’s necessitating implications and consequences as otherwise the very idea
of ontology/science then collapses and the the flawed prior knowledge-reification–gesturing—
<in-prior_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
constitutedness <in–preconverging-entailment> exercise becomes pointless but as for
institutional parading value. There is simply no knowledge without the effective demonstrated
knowledge-reification–gesturing—<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness <in–{preconverging-disentailment by}–postconverging-entailment> implications
and pretending otherwise as to ‘virtual wisdoms’ is nothing more tha <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag .
Hence basically the overall differentiation between ‘purist science/ontology epistemic-
conception of veracity/truth’ and ‘social-vestedness/normativity<discretely-implied-
functionalism> epistemic-conception of veracity/truth’ lies with their constraining whether
towards inherent existence projected implications or towards human-subpotency projected
implications respectively. This underlying point has de-mentative/structural/paradigmatic
implications with regards to human ‘meaningfulness-and-teleology’ (as 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). 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-
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 ontological-deficiency’ implied as of relative-ontological-completeness), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance—<including-virtue-as-ontology> (associated with prospective human sublimation) into: ‘a scalarity/immanency perspective (as to a scalarity/immanency that will arise if the human had absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’> and ‘a non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> perspective (with regards to residual human ontological-deficiency implications as to relative human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’) of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’. Uncontemplative-distension is thus rather the recognition that human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension doesn’t achieve absolute ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ (as dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension rather reflects the epistemic perspective towards ontological-normalcy/postconvergence and not ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’); with the effective ‘scalarity/immanency of
existence’s ontological-normalcy/postconvergence’ as of the absolute distension (beyond just relative-ontological-completeness) underlying the overall existential dimensionality-of-sublimating \(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) as the inherent ontological-good-faith/authenticity~postconverging-de-mentating/structuring/paradigming effectively reflected as of notional~deprocrypticism. notional~deprocrypticism as such by its ontologically-uncompromised nature ‘technically entails’: prospective human ontological-performance~postconverging–de-mentating/structuring/paradigming effectively reflected as of notional~deprocrypticism.

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effect critically varies as to both ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment}<implies—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality>} is strongly prone to desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-dementates/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}<implies—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality>} is rather relatively amenable to sublimating historicity/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism–determinism> as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. That said, human sublimation increasingly implies a ‘generalised background cultural,-organisation-and-institutional framework’ that itself needs to be sublimating, and it is here as well that even the propensity for sublimation of ‘purist science/ontology epistemic-conception of veracity/truth’ can be desublimated by an ontologically-impertinent ‘generalised background cultural,-organisation-and-institutional framework’ adopting ‘social-vestedness/normativity<discretely-implied-functionalism> epistemic-conception of veracity/truth’. In many ways with regards to the overall social framework, the usurpation of the intellectual–function/posture arising as of ‘social-vestedness/normativity<discretely-implied-functionalism> epistemic-conception of
veracity/truth’ is often associated with vague-and-surreptitious conceptualisations of business 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 historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence—reflected—epistemicity—relativism—determinism>). Critically such a ‘purist science/ontology epistemic-conception of veracity/truth’ analysis very much point out that the social-construct is riddled with narratives of ‘supposedly veridical ontological justifications/grounds’ but which on closer examination as of ‘purist science/ontology epistemic-conception of veracity/truth’ turn out to be at the least sub-ontological—as-to-the-limitation-of-human-subpotency—in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence>; and so as to the relative impertinence of the ‘social-vestedness/normativity—discretely—implied—functionalism’ epistemic-conception of veracity/truth’ (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective). This insight further informs prospective notional—deprocrypticism appraisal of the ‘tight-and-entwined relationship between the overall human ontological-commitment implied—self—assuredness—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—ontological—good—faith/authenticity—postconverging—de—mentating/structuring/paradigming—as—being—as—of—existential—reality>) (reflecting ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’). In this regards, the de-mentative/structural/paradigmatic implications of ‘human notional—firstnaturedness—temporal—to—intemporal—dispositions—<so—
outside—attendant–ontological-contiguity’~-duced–
existentialising/contextualising/textualising-contiguity”, whereas in reality such grounds are
recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness as
to re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting); hence implying that prospective sublimating
‘historiality/ontological-eventfulness/ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> at any
uninstitutionalised-threshold is necessarily imbued with prospective originariness-parrhesia,—
as–spontaneity-of-aestheticisation ‘messianic-structure of intemporality’ and its derived
deferential-formalisation-transference secondnaturing. We can appreciate in this regards that
budding-positivists meaningfulness-and-teleology however relatively intelligible to us
today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-
positivism/medievalism prior institutionalisation secondnated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-
as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
attendant–ontological-contiguity’~-duced–existentialising/contextualising/textualising-
contiguity’ but the fact is that such budding-positivism in its redeem-
mentating/restructuring/reparadigming for relative-ontological-completeness rather induced
the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for our
modern-day positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a rede-
tenating/restructuring/reparadigming for relative-ontological-completeness induced
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring equally applies
with respect to prospective deprocrypticism—or–preempting—disjointedness-as-of-
reference-of-thought
the latter’s implied procrypticism–or–disjointedness-as-of reference-of-thought). But then as across the successive registry-worldviews/dimensions, the uninstitutionalised-threshold is a fertile spot for sophistic/pedantic practices whether as with the Ancient-sophists or medievalism-scholastics or today institutional-being-and-craft notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}. What is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag; explaining their pedantic obsession. On the other hand, what is central with prospective genuine knowledge is ever always the emphasis on the fact that knowledge-reification–gesturing-in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}–conflatedness ~in {preconverging-disentailment–by}–postconverging-entailment> is fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality} (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment}<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>} as critically enabling prospective sublimation’ so-implied as to existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression. The strategic problem faced by the Ancient-
sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-
teleology -<in-preconverging-existential-extrication-as-of-existential-unthought>) is how to
exploit the fact that there is no ‘universalising-idealisation—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment –
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)’ and no
‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
(as-to-underlying,-ontological-commitment –<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>)’ to de-mentatively/structurally/paradigmatically undermine respectively the
possibility for both Socratic-philosophers’ universalising-idealisation and positivism/rational-
empiricism implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
meaningfulness-and-teleology by eliciting presencing—absolutising-identitive-
constitutedness sensibility/decorum as of non-universalising Ancient-sophistry and non-
positivism medieval-scholasticism’s meaningfulness-and-teleology respectively. Likewise, it
is herein contended that a tradition of philosophy introduced and propped up after the second-
world-war and a general social science and humanities attitude and practices closely associated
with this orientation (as to perceived geostrategic reasons for undermining the possibility of
unfettered thought paradoxically uncritical/thoughtless about the social implications associated
with poor/usurped social critique) is fundamentally grounded on an actively surreptitious
exercise of presencing—absolutising-identitive-constitutedness <amplituding/formative—
epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>
that in many ways (given the inherent impotency it induces as recognised explicitly and implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially dominant vested-interests/actors’ as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and social stakes cumulatively default to vested-interests as to their \cite{presencing—absolutising-identitive-constitutedness} \textit{preconverging} \textit{‘motif-and-apriorising/axiomatising/referencing’} \textit{imbuing} \textit{existentialising} \textit{enframing/imprintedness} \textit{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 \textit{promising postmodern-thought} which portrays a very profound ontological-veracity as to prospective sublimation possibilities in the face of prospective human-sub potency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint); and so-enabled as to no ‘deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-{as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>}’) (notwithstanding a natural scientific culture that points out that substantive issues are analysed on the basis of their
relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such a
presencing—absolutising-identitive-constitutedness⁴ sensibility/decorum of sterile/anecdotal institutional
imprimatur’ that is rather obsessively defensive of institutional
pre-eminence over inherent 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}. But then
the Ancient-sophists and medievalism-scholastics were the sterile/anecdotal institutional
imprimatur of their periods but their pedantic presencing—absolutising-identitive-
constitutedness⁴ sensibility/decorum was never in any way beholdening upon sublimating
existence as to existence-potency/sublimating—nascence,—disclosed-from-prospective-
epistemic-digression allowing for prospective Socratic-philosophers universalising-
idealisation and budding-positivism as to their respectively induced ‘universalising-
idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity—sublimation—{as-to-underlying,—
ontological-commitment}<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of—
existential-reality}>’ and ‘positivism/rational-empricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation—{as-to-underlying,—ontological-commitment —
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality}>’ constraining in the
face of ‘human notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-
as-from-perspective—ontological-normalcy/postconvergence> accordining{as-of-varying-
individuations-contextually-transverse-desublimation/sublimation—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance <-including-virtue-as-ontology> at uninstitutionalised-
threshold as reflecting both desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalecy/postconvergence-reflected—epistemicity-relativism-determinism—> possibilities’. The strategic reflex of assuming a presencing—absolutising-identitive-constitutedness sensibility/decorum preemptively ‘shuts-off the possibilities of relative-ontological-
completeness interpretations’ and arbitrarily defines ‘human social-vestedness/normativity—
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social—value-construction’ as imponderable/inscrutable/unavoidable/in
surmountable/unovercomable with regards to social-stake-contention-or-confliction; such that effectively the social is interpreted (as of surreptitious disparateness-of-conceptualisation—
<unforegrounding-disentailment,-failing-to-reflect—immanent-ontological-contiguity —>) as non-ontological thus implying not it is subject to analyses as of social and socio-psychological
phenomenal/manifest—subpotencies—,"in-transitive-conflatedness —reflexivity,-in-the-full-
potency-of-existence’s—sublimating—nascence). But then human sublimation in existence effectively speaks of the notional—symmetrisation—"as-to-symmetrisation-by-desymmetrisation-
in-reflecting-postconverging-or-dialectical-thinking—by—preconverging-or-dementing—
perspectives-of-human—meaningfulness-and-teleology—> underlying human ontological-
performance —<including-virtue-as-ontology> as to the ontological-contiguity —of-the-
human-institutionalisation-process —<cumulating/recomposuring—attendant-ontological-
contiguity —succession of registry-worldviews/dimensions, and such a presencing—
absolutising-identitive-constitutedness sensibility/decorum strategy as to its implicated denial
of such an ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} of human ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> underlined by human historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—<epistemicity-relativism-determinism>, effectively reveals its non-scientific nature notwithstanding the confusion of vague academicism proceduralism with true sublimating science/ontology. All the knowledge-reification–gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—~educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging—disentailment—by}—postconverging—entailment> that effectively can be is of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{96} having to do with human limited-mentation-capacity-deepening\textsuperscript{53} as enabling human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality\textsuperscript{52}, and not a \textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{14} human-subpotency epistemic-projection in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag so-construed as temporality\textsuperscript{78}. But then the inclination to assume an ontologically-flawed sophistic/pedantic \textsuperscript{78} presencing—absolutising-identitive-constitutedness\textsuperscript{14} sensibility/decorum strategy is ever always associated across all registry-worldviews/dimensions with blurriness \textsuperscript{7} of ‘meaningfulness-and-teleology\textsuperscript{99} as to ‘meaningfulness-and-teleology\textsuperscript{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 ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing—of—predicative-effectivity—sublimation—{as-to-underlying,—ontological-commitment} <implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>}. Consider in this regards, the de-mentative/structural/paradigmatic possibility of such an abstract human sophistic/pedantic presencing—absolutising-identitive-constitutedness | sensibility/decorum strategy exercise with regards to say Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs if there was ‘no positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment | <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existential-reality>)’ (as produced by the efforts of budding-positivists even as during their own epoch this was contested by their Establishment) that allowed for sublimating scientific thought to be integrated or rejected by its mere predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment | <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existential-reality>) (as to the ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment | <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existential-reality>))’, then there is nothing inherently telling that the latter physics Establishment will have just acknowledged such a theoretical construct as to its then human sophistic/pedantic presencing—absolutising-identitive-constitutedness | sensibility/decorum perceived social-stake-contention-or-confliction (as to the reality of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordin<as-of-varying-individuations-contextually-transverse-desublimation/sublimation,as-to-the-
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ¬preconverging–de-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their preeminence as of their ‘prospectively projected relative-ontological-completeness\(^7\) dimensionality-of-sublimating \(-\langle\text{amplituding/formative}\rangle\text{supererogatory-de-}
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\).

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 \(^7\) presencing—absolutising-identitive-constitutedness\(^14\) sensibility/decorum supposed projections of candour that tend to arise with social lack of \(^103\) universal-transparency \(-\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}
\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness }\) associated with bluriness of \(^9\) meaningfulness-and-teleology poorly amenable to predicative-effectivity—sublimation\(-\langle\text{as-to-underlying,-ontological-commitment}\rangle\text{<implied—self-}
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality\rangle\); 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\(<\text{discretely-}
\text{implied-functionalism}>\’; but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reflection of the relative-ontological-incompleteness\(^8\) of the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity} >\)-succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of \(^7\) presencing—absolutising-identitive-constitutedness\(^14\) \(<\text{amplituding/formative–epistemicity}\rangle\text{totalising–self-referencing-}
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)—>
(postconverging—narrowing-down—sublimation—(as-to—existence—as-sublimating-withdrawal, elicitating-of-prospective-supererogation—’in—reflecting—‘immanent—ontological-contiguity’—~as-operative-notional—deprocrypticism) in elucidating ontological-contiguity—<as-from—prospective-ontological-normalcy/postconvergence—epistemic—or—notional—projective—perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,elicitating-of-prospective-supererogation’ (and so over prior universalisation—non-positivism/medievalism—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,—that-is-not-positivising/rational-empiricism-based apriorising/axiomatising/referencing—psychologism’ given ‘relative disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent—ontological-contiguity’—> as to prior descalarising totalisingly-disentailing—
discretion/whim-of-thought of individuals—suboptimal instigative potency as of human
notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence> accordioning—{as-of-varying-
individualizations-contextually-transverse-desublimation/sublimation, as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance } 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'), and prospecively , 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> } construed as
‘preempting—disjointedness-as-of- reference-of-thought,—as-to—'
<amplituding/formative–
epistemicity> growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residually/spirit-drivenness’—in-superseding-mere-
formulaic-positising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative
<amplituding/formative–epistemicity> totalising/circumscribing/delineating attendant–
ontological-contiguity ~'—educed—existentialising/contextualising/textualising-contiguity
foregrounding—entailment—{postconverging—narrowing-down—sublimation—as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation }—in-
reflecting—’immanent-ontological-contiguity —as-operative-notional—deprocrypticism
in elucidating ontological-contiguity —<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional—projective-perspective> as to its
prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so over prior positivism–procrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment

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

mentating/structuring/paradigning –as-being-as-of-existential-reality>) construed as ‘mere-

formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-

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

<amplituding/formative-

epistemicity>growth-or-conflatedness/

transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-

formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-

non-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative disparateness-
of-conceptualisation—unforegrounding-disentailment,-failing-to-reflect-‘immanent-

ontological-contiguity’ as to prior descalarising totalisingly-disentailing—discretion/whim-
of-thought of individuals-suboptimal instigative potency as of human notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordioning-(as-of-varying-

individuations-contextually-transverse-desublimation/sublimation,-as-to-the-

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

imbued-ontological-performance —<including-virtue-as-ontology> at its given/defined uninstitutionalised-threshold ontologically-deficient epistemic-conception of ‘the very same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation'), with the ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment’ <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming as-being-as-of-existential-reality>’ peculiarly/uniquely differentiated from the ‘positivism—procrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment’ <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming as-being-as-of-existential-reality>’ in that notional—deprocrypticism as of its originariness/origination—(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-constral-of-existence) perspective construes of prospective knowledge-reification—gesturing<in-prospective-psychologismic—apriorising/axiomatising/referencing—
{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity}—confulatedness in {preconverging-disentailment-by} postconverging—
entailment> as of ‘the full ontological implications of full human limited-mentation-capacity-
deepening as to its deepest/most-profound foregrounding entailment(postconverging—
narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of—
prospective-supererogation ’-in-reflecting—‘immanent-ontological-contiguity’;—as-operative—
notional—deprocrypticism’) thus speaking to deprocrypticism requisite de-
mentative/structural/paradigmatic delineation of both the existentially contextualised ‘sublimating ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming underlying intemporal ontological-performance—
<including-virtue-as-ontology> (as of dimensionality-of-sublimating—

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profound dispensing-with-immediacy-for-relative-ontological-completeness~by-reification/contemplative-distension projected apriorising/axiomatising/referencing~psychologism’ and ‘desublimating ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming underlying temporal ontological-performance ~<including-virtue-as-ontology> (as of dimensionality-of-desublimating-lack-of


{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-and-overriding mechanical-knowledge (with the latter rather associated with

wooden-language-{imbued—temporal—mere


{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> imbued

reference-of-thought-categorical-imperatives/axioms/registry-teleology (and so as to the
deprocrypticism—apriorising/axiomatising/referencing—psychologism given ‘ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing—psychologism> projection of
mentating/structuring/paradigming —as-being-as-of-existential-reality>)’ so-reflecting
comprehensively the ontological-contiguity —of-the-human-institutionalisation-process involving human limited-mentation-capacity-deepening increasing ontological-performance —<including-virtue-as-ontology> as to ‘its originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
conceptualisation inducing of the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions increasingly profound secondnatured methodologising/mutualising/organising/institutionalising reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and so as human
engendered sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–epistemicity—

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relativism-determinism’> in 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}\> (with the critical insight here for instance that the Socratic-philosophers meaningfulness-and-teleology as of universalising-idealisation ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day universalising implications of thought but for when prospective contextualisation requires universalising positivising/rational-empiricism just as we can garner that Newtonian/Leibzinian physics ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day physics but for when prospective contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and thus reflecting comprehensively that the ontological-contiguity—of-the-human-institutionalisation-process as to its implied overall notional–deprocrypticism—apriorising/axiomatising/referencing–psychologisms ‘enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-\(<\text{as-to-underlying,-ontological-commitment}\)\)\) of relative-ontological-completeness’ rather speaks of human limited-mentation-capacity-deepening as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring prospectively induced meaningfulness-and-teleology as the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity}\)>-successive registry-worldviews/dimensions apriorising/axiomatising/referencing–psychologisms). Further, ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-ontological-good-

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faith/authenticity ~postconverging–de-mentating/structuring/paradigming \(\rightarrow\) over-
desublimating–deselectivity–of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming \(\rightarrow\) implies that the <cumulating/recomposuring–attendant–
ontological-contiguity >–successive registry-worldviews/dimensions given ‘relative-
ontological-completeness’ —apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing–of—predicative-effectivity–sublimation-
(as-to-underlying–ontological-commitment <implied—self-assuredness–of–ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming \(\rightarrow\)–as-being-as-of-
existential-reality>)’ as to their relative ontological-good-faith/authenticity \(\rightarrow\)–postconverging–de-
mentating/structuring/paradigming \(\rightarrow\) sublimating affirmation/projection/assertion/dueness-
validating–logicising/suitable-measuring-instrument-validating-measuring<as-to-
postconverging–or-dialectical-thinking —apriorising–psychologism\(\rightarrow\) 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 \(\rightarrow\)
–as-being-as-of-existential-reality>)’ as to their relative ontological-bad-
faith/inauthenticity \(\rightarrow\)–preconverging–de-mentating/structuring/paradigming \(\rightarrow\)
desublimating unaaffirmation/deprojection/de-assertion/undueness-invalidating–logicising/unsuitable-
measuring-instrument-invalidating–measuring<as-to-preconverging–or–dementing \(\rightarrow\)
apriorising–psychologism\(\rightarrow\) and ‘thus establishing the relative-ontological-completeness —
apriorising/axiomatising/referencing–psychologism respective
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness–and–teleology\(\rightarrow\)
as logical-basis’ and this is so-reflected with: ‘rulemaking–over–non-rules—
apriorising/axiomatising/referencing–psychologism’ superseding–and–overriding ‘non-rules—
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\}’ are rather ‘existence sublimation imbued cut-off points of logical engagement as transversality—\{for-sublimating—existential-eventuating/denouement\}—of-
affirmative-and-unaffirmative—disambiguated—motif-and—apriorising/axiomatising/referencing’ wherein for example there is no common logical-basis/logic,—as-derived-from—transversality—\{for-sublimating—existential-
eventuating/denouement\}—of-affirmative-and-unaffirmative—disambiguated—motif-and—apriorising/axiomatising/referencing’ between non-universalising sophistry and universalising-idealisation of Socratic-philosophers and likewise between budding-positivists and non-positivising medieval scholasticism and this author claims as well between modern-day institutional-being-and-craft notionial—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—\{blurring/undermining-of-prospective-totalising-entailing,—
as-to-entailing—amplituding/formative—epistemicity—totalising—in-relative-ontological-
completeness\} and prospective deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought as already being manifested in the patently non-intellectual and ontologically-decadent populism and media-driven campaigning against postmodern-thought that is wary of genuine intellectual engagement as to the sublimating veracity of postmodern-thought; and thus rather requiring the sublimating affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—\{as-to-
postconverging-or-dialectical-thinking—apriorising-psychologism\} of the prospective ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—
mentating/structuring/paradigming over ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming imbued sublimating-over-desublimating ontological implications and so with regards to underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; as the ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming (as of dimensionality-of-sublimating—the ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming as of dimensionality-of-sublimating—

(<amplituding/formative>supererogatory–de-mentativeness/epistemie-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to its profound dispensing-with-immediacy-for-relative-ontological-completeness~by-reification/contemplative-distension) reflects the originariness-parrhesia,—as—spontaneity-of-aestheticisation—

(<amplituding/formative>supererogatory–de-mentativeness/epistemie-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to its lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness~by-reification/contemplative-distension) is besotted in
temporality upon the logical-basis/logic-as-derived-from—transversality-of-affirmative-and-una
affirmative—disambiguated—motif—apriorising/axiomatising/referencing—of relative-ontological-incompleteness
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology as so-enabled with lack of universal-transparency—
} (explaining the latter’s iterative-looping-narrations as successive shades of universal-transparency—
} arise speaking to a more fundamental ontological-bad-faith/inauthenticity—preconverging—
demantating/structuring/paradigming when reflecting <amplituding/formative—epistemicity—causality ). This underlying ontological-good-faith/authenticity—postconverging—de-mantating/structuring/paradigming over ontological-bad-faith/inauthenticity—preconverging—de-mantating/structuring/paradigming imbued sublimating—over—desublimating ontological implications as most profound construal of human <amplituding/formative—epistemicity—causality inevitably highlights the requisite ‘ontological-good-faith/authenticity—postconverging—de-mantating/structuring/paradigming’ existential-condescension—<of-apriorising/axiomatising/referencing—psychologism ’ of sublimating base-institutionalisation, universalisation, positivism/rational-empiricism and notional—deprocrypticism respectively over desublimating recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively, and the failure to articulate this requisite ‘ontological-good-faith/authenticity—postconverging—de-mantating/structuring/paradigming’ existential-condescension—<of-
apriorising/axiomatising/referencing–psychologism>’ is a failure to meet the ‘prospectively warranted organic-knowledge epistemic-veracity’ as failing to reflect supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument –for–conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing–psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness as base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively are actually projective-insights speaking to the fact that huma prospective emancipation should rather be construed as of ‘human reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ as so-enabling the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of the respective prior relative-ontological-incompleteness of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such ‘human reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ reflects the fact that it is the prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as so-induced by notional–asceticism reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness registry-worldviews/dimensions instigated human emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought inducing secondnatured institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturning institutionalisation purpose ‘is overrated with regards to the challenge of human aporeticism at prospective uninstitutionalised-threshold’ and shouldn’t be the threshold/limit for determining the possibility for prospective
human emancipation (since it is relatively of poor responsiveness to prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology') which rather requires instigative notional-asceticism reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the 'pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world’ but rather decisive in the secondnaturing of positivism/rational-empiricism was the notional-asceticism reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation (manifested as of the ships that set sail around the world for spices and trade eliciting a positive commercial opportunism that is decisively responsible for destroying the collective social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not and draw the health implications constrained the destruction of a collective superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, constrained the collective need to adopt a scientific worldview, etc.). Since the relative-ontological-completeness logical-basis/logic,-as-derived-from—transversality<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 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 that
affirmatively upholds the relative-ontological-completeness over the relative-ontological-incompleteness (as to their supposedly coherent ontological-commitment — implied — self-assuredness-of-ontological-good-faith/authenticity ~ postconverging — de-mentating/structuring/paradigming ~ as-being-as-of-existential-reality). In other words, genuinely projected knowledge as of ontological-good-faith/authenticity ~ postconverging — de-mentating/structuring/paradigming is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity ~ postconverging — de-mentating/structuring/paradigming existential-condescension — of apriorising/axiomatising/referencing — psychologism’ as of veridical existential relationship/signature as organic-knowledge. This is more obviously grasped with respect to human institutional-development — as-to-social-function-development and living-development — as-to-personality-development as to the positive-opportunism — of-social-functioning-and-accordance implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of such ‘ontological-good-faith/authenticity ~ postconverging — de-mentating/structuring/paradigming existential-condescension — of apriorising/axiomatising/referencing — psychologism’ but less obvious and poorly grasped with regards to prospective Being-development/ontological-framework-expansion — as-to-depth-of-ontologising-development-as-infrastructure-of — meaningfulness-and-teleology. In this respect with regards to human institutional-development — as-to-social-function-development and living-development — as-to-personality-development as of our positivism/rational-empiricism registry-worldview/dimension we can appreciate for instance that in a professional — client relationship like between a physician and a patient or a plumber and a customer, the two parties do not normally engage one another in equivocating as of the ordinary — 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~postconverging–de-mentating/structuring/paradigming of ordinary meaningfulness-and-teleology. However, this sublimating knowledge ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ across all registry-worldviews/dimensions is ever always poorly appreciated with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (even though from a retrospective perspective we can grasp the preconverging/dementing–qualia-schema of ‘the God-of-plane’ type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ but it is important to note that such an animistic social-setup doesn’t project of any such preconverging/dementing–qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology going by its presencing—absolutising-identitive-constitutedness just as we will be disinclined to contemplate about the more veridical preconverging/dementing–qualia-schema of our procrypticism–or–disjointedness-as-of–reference-of-thought
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 /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parrhesia,—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\textsuperscript{69} existential-condescension-\textless of-apriorising/axiomatising/referencing-\textgreater psychology> of modern-day scientific breakthroughs sublimation projected knowledge hardly put into question. Likewise, this insight about the requisite ‘ontological-good-faith/authenticity\textsuperscript{69} existential-condescension-\textless of-apriorising/axiomatising/referencing-\textgreater psychology>’ for organic-knowledge needs to be explicited with regards to the blurriness of ‘meaningfulness-and-teleology\textsuperscript{69} associated with today’s institutional-being-and-craft notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentialisation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\textless amplituding/formative—epistemicity\textgreater totalising~in-relative-ontological-completeness} with cynical, ridiculous and paradoxical pretenses of humility and sensibility/decorum that by that token (not unlike Ancient-sophistry and medieval-scholasticism) go on to induce ‘existentially invalid condescension’ as to their veridical desublimating\textsuperscript{70} presencing—absolutising-identitive-constitutedness\textsuperscript{11} \textless amplituding/formative—epistemicity\textgreater totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, as of ontological-bad-faith/inauthenticity\textsuperscript{64}~preconverging–de-
mentating/structuring/paradigm\textsuperscript{55}. The fact is where such pretenses are nowhere found in the terrain of knowledge-reification–gesturing-\textless in-
prospective-psychologismic-apriorising/axiomatising/referencing-\{of-attendant–ontological-\textgreater
contiguity ~educed–existentialising/contextualising/textualising-contiguity \}~
conflatedness \textless in-{preconverging-disentailment by}~postconverging-entailment\textgreater but rather surreptitious enterprises of \textless amplituding/formative\textgreater wooden-language{imbued—averaging-
of-thought-<as-to-leveling/ressentiment/closed-construct-of~meaningfulness-and-teleology-as-of~nondescript/ignorable–void~with-regards-to-prospective-apriorising-implications>} this signals their emperor has no clothes moment. In this regards, as to ‘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-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing-apriorising-psychologism, the requisite ontological-good-faith/authenticity existential-condescension-of-apriorising/axiomatising/referencing-psychologism for organic-knowledge speaks to an intellectual-and-moral responsibility associated with knowledge as of the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension for its elucidation and appropriate seconndnatured institutionalisation that is not dissociated from the very construction-of-the-Self, and knowledge cannot thus be construed as a minor and side thing of mere influencing and stature that is dissociated with veridical human mental-development and emancipation in order to rather surreptitiously serve human-subpotency as mortal methodologising/mutualising/organising/institutionalising perverted purposes (as so-of-ten implicitly construed by many a social dominance/vested-interest actor and sycophantic-sophistry throughout human history in eliciting wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable-void-with-regards-to-prospective-apriorising-implications⟩ hardly showing disinterested interest in genuine knowledge). The blunt fact is that as explained above and clearly obvious with human institutional-development—as-to-social-function-development and living-development—as-to-personality-development the ordinariness of meaningfulness-and-teleology is not to be exploited as if it is a credible state of profound ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension (as to a disparateness-of-conceptualisation- unforegrounding-disentailment,-failing-to-reflect-immanent-ontological-contiguity which
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 } thriving on this lack of \textsuperscript{103} universal-transparency\textsuperscript{103}—{transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } with regards to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{109} underlying the genuine social intellectual–function/posture. Intellectualism as such is much more than just about \textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{14} methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as \textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{14} underpinning–suprasocial-construct relate to their given \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{109} in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence\textsuperscript{1}\{implicated-nondescript/ignorable–void ’—as-to—presencing—absolutising-identitive-constitutedness \}; and it is here that the genuine social intellectual–function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> for the possibility for its prospective scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding—or-amplifying–scalarisation—<as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{14}>, 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

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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 of positive-opportunism—of-social-functioning-and-accordance of institutional-development—as-to-social-function-development and living-development—as-to-personality-development) and reconstrue human-subpotency aporeticism in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given ‘presencing—absolutising-identitive-constitutedness’ ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ but instead optimising their effort for ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ then the possibility will not arise for the very backbone of human value and ontological-veracity sublimation (reflecting the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ is grounded. History knows that the ‘contorted human mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. upon whose ‘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—a meaninglessness-and-teleology but is equally reflected in a poor-spirited bland conception of human institutional-development–as-to-social-function-development and living-development–as-to-personality-development). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublimating value and ontological-veracity disposition but in reflecting that the skewed underpinning–suprasocial-construct projected and preconvergingly–de-mentated/structured/paradigmed ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as underlying presencing—absolutising-identitive-constitutedness end up as the registry-worldviews/dimensions Establishments underpinning–suprasocial-construct as to dominance/vested-interest—drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of presencing—absolutising-identitive-constitutedness <preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing> existentialising—enframing/imprintedness—<as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of social-vestedness/normativity of 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 historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>) that goes beyond presencing—absolutising-identitive-constitutedness and generate the requisite
de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity\(^5\) of the human-institutionalisation-process\(^5\) while superseding ‘human-subpotency non-scalarity/beholdingness-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 presencing—absolutising-identitive-constitutedness
<preconverging-‘motif-and-apriorising/axiomatising/referencing’–imbuing-existentialising—
enframing/imprintedness-(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) subontologising palliative terms that as to their specifically defined ‘human social-vestedness/normativity-discretely-implied-functionalism’ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/intricable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by dulling the social-construct’s conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound de-mentative/structural/paradigmatic transformation of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. The subtle manifestation of the social implications of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology\(^7\)–in-preconverging-existential-extrication-as-of-
existential-unthought\(^5\) positive-opportunism—of-social-functioning-and-accordance\(^7\) of institutional-development–as-to-social-function-development and living-development–as-to-personality-development) with regards to our positivism–procrpticism registry-worldview/dimension can be appreciated in modern-day sycophantic-sophistry and
notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation{(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness ), media-driven disenfranchising narrative <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness–
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} and
dominance/vested-interest diffused institutional influence in many ways and occasions
rendering formal and official languages of institutions smokescreens for underhanded
<amplituding/formative> wooden-language-<imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-
teleology }. In many ways this ‘presencing—absolutising-identitive-constitutedness’
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} analysis as to the positivism–procrypticism registry-
worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholdening-
becoming—distortive-originariness/distortive-origination—as-to- historicity-tracing—inhhibited-
mental-aestheticising implications is very much relevant however the underlying socio-econo-
political subontologisation/ideology-over-ontology whether technocratic, capitalistic or
communist (as in fact all such systems mirror each other as to their beholdening-becoming—
distortive-originariness/distortive-origination—as-to- historicity-tracing—inhhibited-
mental-aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking
of a more fundamental issue of positivism–procrypticism ontological-performance—
<including-virtue-as-ontology> as to the prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for
prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought); as
to the fact that the underlying institutional formativeness—as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism> of
meaningfulness-and-teleology of these systems are rather as of ‘dominance/vested-
interest—drivenness—as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-
threshold-of-institutional-and-social-desublimation> of presencing—absolutising-identitive-
constitutedness <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing> existentialising—enframing/imprintedness <as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of social-vestedness/normativity—discretely-implied-
functionalism> and social-stake-contention-or-confliction’, and prospective human
scalarisation-as-to-rescalarisation-as—re-ontologisation/supererogatory—involting-or-guilding-
or-amplifying—scalarisation-as-to-existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation> rather points to prospective notional—deprocrypticism
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)) unenframed/unbeholdening/bechancing—supererogation
‘bechancing-backdrop of nonpresencing—<perspective—ontological-
ormalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to—
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-
ormalcy/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\textsuperscript{87}—unenframed-conceptualisation'). Such a
deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought ontological-
performance\textsuperscript{88}—<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–by–preconverging-or-dementing\textsuperscript{89}–
perspectives-of-human—meaningfulness-and-teleology\textsuperscript{90}> underlying human ontological-
performance–<including-virtue-as-ontology> as to the ontological-contiguity—of-the-
human-institutionalisation-process\textsuperscript{91} <cumulating/recomposuring–attendant-ontological-
contiguity >-succession of registry-worldviews/dimensions’ and ‘the facet of the existentially-
withdrawn-{as–‘unaccounted-for’-leftover-or-residuality-or-spirit-of—meaningfulness-and-
teleology -so-construed-as-metaphoricity , informing-prospective-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness, so-reflected-and-
compensated-with-the-notion-of-dimensionality-of-sublimating -
\textless amplituding/formative\textgreater supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\textgreater 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\textsuperscript{92}; and
the ‘notional–deprocrypticism driving aesthetic-touch/aesthetic-sensibility of scalarising
aestheticisation-towards-ontology’ is one that in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process
projects of human ontological-performance\textsuperscript{93}—<including-virtue-as-ontology> as:
formativeness-of-unintelligence-towards-intelligence, so-rearticulated as formativeness><as-to-
tersolipsism-of-preformalising/preframing/premeaningfulness-imbued-mediativity-and-
deferralism/of—meaningfulness-and-teleology of unintelligence (beholdening-
to-totalising-contiguous/coherent–factuality-of-variability⟩’, underlied as of 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⟩. The underlying
insight here is that unlike the flawed mental-reflex associated with presencing–absolutising-
identitive-constitutedness ⟨amplituding/formative–epistemicity⟩totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag⟩ that de-
mentatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human
ontological-performance’-⟨including-virtue-as-ontology⟩ state failing to factor in human
specific apriorising/axiomatising/referencing- ⟨of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ⟩, ontological-deficiency arising from its specifically given ⟨amplituding/formative–epistemicity⟩totalising–thrownness-in-existence’, human ⟨amplituding/formative–epistemicity⟩totalising–thrownness-in-existence as to human limited-mentation-capacity veridically implies that ‘existence is not beholdening to that human ⟨amplituding/formative–epistemicity⟩totalising–thrownness-in-existence’ and the
critical human teleological as to ontological-performance’-⟨including-virtue-as-ontology⟩
issue is how to adjust to existence and is not about how existence adjusts to the human who is rather of a subpotent epistemic relation to the full-potency of existence’. The implication here is that the ‘ontological-good-faith/authenticity’~postconverging–de-
mentating/structuring/paradigmimg existential-condescension ⟨of-
apriorising/axiomatising/referencing–psychologism⟩’ is thus merely reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which is only possible as to existence— as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation

with regards to human formativeness


This insight can be illustrated as follows: supposed say in 5000 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not beholdening to human appreciation of the existential implications of the notion and science behind the asteroid or virus’ and in this regard suppose extraterrestrials living in a ‘supposedly habitable Mars’ had achieved our modern-day civilisational and technological level, it is inevitable that they will effectively adopt ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ with regards to the human species on Earth and strife to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness<does’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance</>
<including-virtue-as-ontology> state failing to factor in human specific
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }~ontological-deficiency arising from
its specifically given <amplituding/formative–epistemicity>totalising~thrownness-in-existence ~
but together with the extraterrestrials is rather de-mentatively/structurally/paradigmatically in existential-discursivity—implicated-sublimation-
over-desublimation relation as to the primacy of the full-potency of existence over any
subpotency (speaking fundamentally to prior human ontological-commitment ~<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>) with regards to the
fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-
discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere-
formulaic methodologising/mutualising/organising/institutionalising prescences as to
entitlements of 7-presencing—absolutising-identitive-constitutedness articulated induced
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant–ontological-contiguity ~<educated–
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
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\(^{17}\) aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness’ specific apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}–ontological-deficiency arising from its specifically given \(<\text{amplituding/formative–epistemicity} \text{totalising–thrownness-in-existence}\>\) is not of neutrally/objectively sound ontological-performance\(^{72}\)-\{including-virtue-as-ontology\}; as to the fact that for instance the incidence of modern-day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that dementatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our \(<\text{amplituding/formative–epistemicity} \text{totalising–thrownness-in-existence} \>\) 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\(^{17}\) as to overall existential dimensionality-of-sublimating\(^{25}\) \(<\text{amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\>\). Besides such a more stark elucidation as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{56}\) meaningfulness-and-teleology\(^{19}\), existential-discursivity—implicated-
sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁰~postconverging–
demantating/structuring/paradigming⁰ existential-condescension~of-
apriorising/axiomatising/referencing–psychologism>’, thus points to the primacy of ‘the very
<amplituding/formative–epistemicity>totalising–thrownness-in-existence¹⁵ of human
discursivity as to the possibility for prospective existential sublimation’ so-reflected in
originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall
existential dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}. The
bigger point here is that prospective human sublimation underlying prospective knowledg-
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 relative-ontological-completeness¹¹ cannot be engaged with any given registry-
worldview/dimension in relative-ontological-incompleteness¹¹ 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 ~educated–existentialising/contextualising/textualising-contiguity }—
ontological-deficiency arising from its specifically given <amplituding/formative–
epistemicity>totalising–thrownness-in-existence¹⁵ with regards to the fact that human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence⁵ is already engaged
in existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-
faith/authenticity⁰~postconverging–de-mantating/structuring/paradigming⁰ existential-
condescension~of-apriorising/axiomatising/referencing–psychologism>’ (and so very much
countering the deceptive eliciting in desublimation of wooden-language-\{imbued—averaging-of-thought—\textit{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\textit{as-of—nondescript/ignorable–void ’\textit{with-regards-to—\textit{prospective-apriorising-implications}\}}\} by dominance/vested-interest actors and sycophantic-sophistry seeming to imply human-subpotency takes precedence over existence). In this regards, and in the bigger scheme of things existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity ’~postconverging—dementating/structuring/paradigming existing-conditionescension~\{of-apriorising/axiomatising/referencing—psychologism>’ implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance’~\{\textit{including-virtue-as-ontology}\ state failing to factor in human specific apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~\textit{educed—existentialising/contextualising/textualising-contiguity}}—ontological-deficiency arising from its specifically given \textit{amplituding/formative—epistemicity\textit{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—\{\textit{amplituding/formative—supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvalutative—

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}. Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given presencing—absolutising-identitive-constitutedness self-justification of uncertainty of prospective human sublimation), the comprehensive coherence of human sublimation in
‘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-pragmatic-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>)’ as the requisite immaterial/social sublimation for enabling positivistic science as we know it today to arise. This very insight explains ‘the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—‘meaningfulness-and-teleology’ value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’, but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival. Thus it is always the case that the positive-opportunism—of-social-functioning-and-accordance driving the secondnatured institutionalisation of human sublimation induces discrepancy as to immediate material and technical possibilities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension immaterial/social sublimation considerations that rise to the aporeticism overcoming/unovercoming challenge of the immediate material and technical possibilities of sublimation. In many ways this discrepancy of material and technical sublimation and immediate distortive immaterial/social desublimation is reflected in the ‘ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with ‘meaningfulness-and-teleology’ of our positivism—
procrysticism, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual–function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination ⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ perspective of notional-deprocrysticism 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-identitive-constitutedness to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance -><including-virtue-as-ontology> reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives as to the wooden-language ⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct–meaningfulness-and-teleology—as-of–nondescript/ignorable–void–with-regards-to-prospective-apriorising-implications⟩ displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholdening
relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the modern-day political framework as to a period of rather profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to elicit old and relatively aporetically irrelevant beholdening narratives of identity as a divide-and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities’ as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their ‘ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional charge quelling cerebral thinking as of the modern-day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the notion that the ‘political game’ in-of-itself precedes individuals and social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal
of the political debate with political actors then effectively turning over rather towards the
levers of their potential power which is paradoxically not necessarily/deterministically social
sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but
rather surreptitious/private closed-circles of effective direct/indirect politico-institutional
influence as so-plainly exposed by the fact that long-term consequences of public policies
recurrently ‘default for dominance/vested-interest actors’). Even in the purely intellectual sense,
modern-day scientific advancements and achievements have correspondingly given rise to a
distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-
practice that effectively rides the wave of natural sciences accomplishments and in so doing
projects of a naïve presencing—absolutising-identitive-constitutedness epistemic conception
of science that in many cases poorly reflects upon effective scientific practices and craft as it
poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to
the aestheticisation—and—aestheticisation-towards-ontology underlying the overall ontological-
contiguity of-the-human-institutionalisation-process, so-reflected from such science-
ideology poor appreciation of the implications of the historiality/ontological-
eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism' rendering the scientific adventure as of a living attendant—ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension as to human limited-mentation-capacity-deepening implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration—
as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
attendant-ontological-contiguity\textsuperscript{17}—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/intelligibilitysetup/measuringinstrument—
conceptualisation behind the supererogatory invention and validation of any such
methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-

desublimating-lack-of\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation\} equally fails to appreciate how prior human
aestheticisation scheming including human superstitions, belief systems and religions were a
necessary pathway to the present even as modern science demonstrates their limits (given that
we are an animal of limited-mentation-capacity reflected as to our human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality to which the notion of
institutional-cumulation/institutional-recomposure–{as-to–historiality/ontological-
eventfulness/ontological-aesthetic-tracing–<perspective–ontological-

normality/postconvergence-reflected–‘epistemicity-relativism-determinism’}\}> in
supererogation\textsuperscript{16} 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—
conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation’’ that ultimately enabled and propelled human limited-mentation-capacity-deepening’’ (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-construable as from the institutional-cumulation/institutional-recomposure-(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
ormaley/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-
determinacy/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—in—prospective-psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }— conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment— directly or indirectly prescient of a comprehensive sublimating ‘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’<sup>69</sup>—postconverging—de-mentating/structuring/paradigming<sup>70</sup> existential-condescension—of-apriorising/axiomatising/referencing—psychologism’ (and so as effectively reflected by the overall <sup>63</sup>reference-of-thought and <sup>67</sup>reference-of-thought—<sup>65</sup>devolving/subject-matter ‘relative-ontological-completeness’<sup>69</sup>—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment—<sup>66</sup>implied—self-assuredness—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 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)’
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-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'> rather speaks to deficient prior_knowledge-reification–gesturing<<in-

constitutedness ~in–preconverging-entailment> caught up in ]presencing—absolutising-identitive-constitutedness ] as of beholding-becoming—distortive-originariness/distortive-origination–as-to– historicity-tracing~inhibited-mental-aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-preservation and rendering veridical knowledge elucidation secondary to such institutional self-preservation decisions, in many ways wrest away from such supposed intellectual institutions their status as veridically knowledge producing as these increasingly become political as to their emphasising of a political motive ready to forego veridical knowledge-reification–gesturing<in-


conflatedness ~in–preconverging-disentailment-by}–postconverging-entailment> for its
in 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—\( \text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-} \{\text{of-attendant\_ontological\_contiguity~}\text{~educed\_existentialising/contextualising/textualising-contiguity}\} –\text{conflatedness} \text{~in}\{\text{preconverging\_disentailment\_by}\}–\text{postconverging\_entailment}\rangle\) (such that arguments about the accommodation of different intellectual practices tend to be articulated wrongly as to imply that ‘the true ontological-veracity as to sublimation-over-desublimation of intellectual practices’ are irrelevant and secondary to the mere purpose of institutional accommodation of different intellectual practices). It is herein contended that just as the prior <\text{cumulating/recomposuring\_attendant\_ontological\_contiguity} >–\text{successive registry-worldviews/dimensions required their specific ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment–\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \text{~postconverging\_de-mentating/structuring/paradigming \_as-being-as-of-existential-reality}) to usher in the possibility of their very own secondnatured institutionalisation unclouded knowledge-reification–gesturing<\text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-} \{\text{of-attendant\_ontological\_contiguity~}\text{~educed\_existentialising/contextualising/textualising-contiguity}\} –\text{conflatedness} \text{~in}\{\text{preconverging\_disentailment\_by}\}–\text{postconverging\_entailment}\rangle, the ultimate possibility for our positivism–procrypticism overcoming its
notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—(amplituding/formative—epistemicity) totalising—in-relative-ontological-
completeness } lies with 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>)’ 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)
(enhancing the true and profound attainment of ontological-contiguity 67 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-
ormalcy/postconvergence-reflected—‘epistemicity—relativism—determinism’>) as to existence—
as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’65 (and as rather
‘beholdening wrongly upon the overall relative-ontological-incompleteness—’—presublimation-
construct—of—‘meaningfulness—teleology ’) is the more accurate conception in reflecting
the overall ontological-contiguity 67—of-the-human-institutionalisation-process 66, 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-
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’ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is not ‘beholding wrongly upon the overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology’. This projected notional–deprocrypticism ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ontological-contiguity as of the successive registry-worldviews/dimensions ‘reference-of-thought—and—devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence (as to their instigating relative-ontological-completeness—apriorising/axiomatising/referencing–psychologism)’ manifested as of the notional–symmetrisation-as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking—by–preconverging-or-dementing-perspectives-of-human—meaningfulness-and-teleology > of the overall ontological-contiguity —of-the-human-institutionalisation-process. This further highlights that the prospectively defining possibilities for unleaching further human sublimation (and so over ‘beholding wrongly upon
ontological-completeness’—apriorising/axiomatising/referencing–psychologism)’ underlying
conflatedness —in—{preconverging-disentailment_by}—postconverging-entailment> as so-manifested with any such relative-ontological-completeness registry-worldview/dimension
conflatedness —in—{preconverging-disentailment_by}—postconverging-entailment> of the
conflatedness —in—{preconverging-disentailment_by}—postconverging-entailment> of-variably-devolving-‘axiomatising-conjugations’—so-reflected-in-its-nascent-particular-
sublimations’ (as recurrent-utter-uninstitutionalisation 
reference-of-thought–and–reference-of-thought- 
meaningfulness-and-teleology comprehensiveness of prospective 
gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing–
reference-of-thought–
meaningfulness-and-teleology comprehensiveness of prospective 
sublimating–nascence’), 
universalisation–non-positivism/medievalism 
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing– 
psychologism 
overall knowledge-reification– 
gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing–
reference-of-thought–
meaningfulness-and-teleology comprehensiveness of prospective 
sublimating–nascence’) 
universalisation–non-positivism/medievalism 
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing– 
psychologism overall knowledge-reification– 
gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing–
reference-of-thought–
meaningfulness-and-teleology comprehensiveness of prospective 
sublimating–nascence’)
variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
sublimations’ (as positivism–procrypticism ‘reference-of-thought–and–reference-of-
thought–devolving–meaningfulness-and-teleology comprehensiveness of prospective
sublimating–nascence’), and prospectively notional–deprocrypticism ‘preempting–
disjointedness-as-of-reference-of-thought–as-to’ <amplituding/formative–
epistemicity> growth-or-conflatedness )transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—<in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism overall knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness –in-{preconverging-disentailment_by}–postconverging-entailment> of-
variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
sublimations’ (as 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 \cite{reference-of-thought--
reference-of-thought-\cite{devolving--meaningfulness-and-teleology}\cite{comprehensiveness of prospective
sublimating--nascence}'. Thus such a notional–deprocrypticism ontological-normalcy/postconvergence perspective warrants the requisite \cite{amplituding/formative–epistemicity}totalising/circumscribing/delineating relative-ontological-completeness appraisal of singularly induced prospective sublimations as to projected overall human
reference-of-thought--
reference-of-thought-\cite{devolving--meaningfulness-and-teleology}\cite{comprehensiveness of prospective
sublimating--nascence}'. Critically this discrepancy between nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness \cite{reference-of-thought--
reference-of-thought-\cite{devolving--meaningfulness-and-teleology}\cite{comprehensiveness of prospective
sublimating--nascence}'. Thus such a notional–deprocrypticism ontological-normalcy/postconvergence perspective warrants the requisite \cite{amplituding/formative–epistemicity}totalising/circumscribing/delineating relative-ontological-completeness appraisal of singularly induced prospective sublimations as to projected overall human
reference-of-thought--
reference-of-thought-\cite{devolving--meaningfulness-and-teleology}\cite{comprehensiveness of prospective
sublimating--nascence').
completeness – reference-of-thought-developing>); 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-drag1), 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-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology): defining the construal/conceptualisation of human
transcendence-and-sublimity/sublimation/superoagatory–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 ~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-


surmountable/unovercomable framework of human agency’. However, as to a constructive knowledge-reification–gesturing–in-

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

contiguity ~educated–existentialising/contextualising/textualising-contiguity }, conflatedness ~in {preconverging–entailment by}–postconverging–entailment} with respect to the haunting fact of human <amplituding/formative–epistemicity>totalising–thownness-in-

existence as to any such presencing—absolutising-identitive-constitutedness <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness {as-to- historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition} speaking to such a <amplituding/formative–

epistemicity>totalising–thownness-in-existence, such a notional–deprocriptism

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-operationalisng–

‘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-

normalcy/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/reperturbation\(\{\text{reflecting-a-supererogatory—decisionality-of-socioinstitutional-conceptions-as-to—‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation’}\)-as-so-operationalising—‘scalarisation-as-to-rescalarisation-as—re-ontologisation’ for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and-teleology\(\text{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 }^{56}\text{meaningfulness-and-teleology}^{59}\text{will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}^{96}\text{, the fact remains that our }^{<\text{amplituding/formative—epistemicity}>\text{totalising—thrownness-in-existence}}^{35}\text{ in the animistic social-setup requires at least a basic engagement tolerable to its }^{56}\text{meaningfulness-and-teleology}^{59}\text{ before any pretense to a projection of positivistic }^{56}\text{meaningfulness-and-teleology}^{59}\text{ (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}^{96}\text{, 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 }^{56}\text{meaningfulness-and-teleology}^{59}\text{ (as so-construed as of dimensionality-of-sublimating}}^{9}\text{, }^{<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or—}}
performance\textsuperscript{72} - <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-{(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism-determinism'>}). But then just like with all prior registry-worldviews/dimensions, our positivism–procrypticism presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging–`motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) effectively projects a hurdle to any such de-mentative/structural/paradigmatic notional–deprocrypticism conception of re-ontologisation as to its inherent <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\textsuperscript{74} - <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\textsuperscript{14} <preconverging–`motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ (however their de-mentative/structural/paradigmatic flaws). Today manifestations (in the political
domain) of protest votes for instance, more than just a question of poor political leadership actually has to do in many ways with ‘an alienating politico-institutional entrapment/frame-up of sovereign choice’ within the supposed democratic process that ‘forestalls-and-narrows as of strategic rules and processes’ the effective political fulfilment of individual and social sovereign choices inducing anti-sovereign consequences as to defaulting policy consequences to dominance/vested-interest actors without truly being institutionally subject to competing profound alternative institutional aestheticising contemplation given their institutional ascendance. Such a beholding ‘presencing—absolutising-identitive-constitutedness—
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentielising—
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

\[1233\]
narrowed/limited/constricted however its level of development (explaining the
decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,–as–spontaneity-of-aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} as can be appreciated throughout human history). This is explained by the fact that the human can relatively easily appreciate the ontological-pertinence of new practices arising as from outside cultural diffusion but it is very much difficult to reconstrue of such practices as from the taxingness-of-originariness involved in surpassing an internalised \[\text{amplituding/formative-epistemicity} \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^3\] posture; and this very much explains the double epistemic orientation to notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation\[96\] 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\[99\] as highlighted above (as to the need to feed our \[\text{amplituding/formative-epistemicity} \text{totalising–thrownness-in-existence}^3\] decisively globalising world with aestheticising re-originariness/re-origination to uphold the capacity for pure-ontology as to re-ontologisation). In this regards, all such ontologisation/re-ontologisation potential for human \[\text{meaningfulness-and-teleology}^9\] is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness-{as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediactivity-and-deferentialism}>of-
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’)) speaks to human
preformulating/preframing/premeaningfulness-<metaphoricity-disposition—as-to-psyche-
induced-psychologism-of-existential-stake> with regards to formativeness-<as-to-
tersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
derenalism>-of– meanfullness-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’
dialectical-thinking—apriorising-psychologism-representation,-as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension—associated with preconverging (preconverging-or-dementing—apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold. In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation)—prospective originariness-parhesis,—as—spontaneity-of-aestheticisation—

supererogatory—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—asksis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ (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—asksis-or-acumen projected perception’ that the disposedness/psychologismic-construct of the generalised social-construct <amplituding/formative> wooden-language ⟨imbued—averaging-
the margin of prior seconndnatured reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-scholasticism or 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 } will falsely pretend that their respective 70 presencing—absolutising-identitive-constitutedness 14 <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) associated with the eliciting of their respective <amplituding/formative> wooden-language-{imbued—averaging-of-thought–<as-to–leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}, is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such 103 universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional–deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective 70 presencing—absolutising-identitive-constitutedness 14 <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as 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 3 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-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normacy/postconvergence> ) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/structuring/reparadigming—psychologism and this ‘seeding-misprising ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming’ has to be factored into the prospective articulation of deprocrpytism,—as-to-the-ultimate-fulfilment-of-notional—deprocrpytism as to the fact that the complete possibility for ontology/science implies ‘accounting for everything potent’ including at the more fundamental level human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to its implied ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming and ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming that are respectively instigative or forestalling of the possibility for prospective human aporeticism—overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging—as-to-ontological-normacy/postconvergence over preconverging-as-to-epistemic-abnormalcy conception of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and positivism—procrpytism respectively aren’t of the ‘existential and contemplative internal
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 wooden-language-\(\langle\text{imbued—averaging-of-thought—}

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—\(\langle\text{blinded-to-their-relative-ontological-completeness — reference-of-thought—}
\text{devolving—}\) as to prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-sublimating—\(\langle\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\). However, the ontological-veracity of human temporal-to-intemporal ontological-performance—\(\langle\text{including-virtue-as-ontology}\rangle\) as at uninstitutionalised-threshold (so-underlined by human limited-mentation-capacity) speaks to the fact that even the ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming—
overcoming for human social emancipative reinvigoration/disruption’ is bound to manifest its socio-institutional conceptions/constructs/models very prospective aporeticism-overcoming/unovercoming, as so-manifested as of incipient/incidental overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology
arbitrariness/waywardness—(as-to-the-human—projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of—’<amplituding/formative—
epistemicity—totalising—conceptualisation’)), actually takes the form of a numbing-traction—
of-desublimating—’meaningfulness—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-
confatedness/calarisation—as-to-recalarisation—as—re-ontologisation}’) which goes on to
instill (beyond-the-consciousness-awareness—teleology/<in-preconverging—existential—
extrication—as-of—existential—unthought>) a social agency all of its own associated with
inducing prospective desublimating and dereifying of socio-institutional conceptions/constructs/models. Such a historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—
meaningfulness—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-
confatedness/calarisation—as-to-recalarisation—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—<preconverging—‘motif—apriorising/axiomatising/referencing—imbuing—existentialising—
implications of the ‘effectively underlying human beholdening—inching,-apprehending,-and-
taming–drive or aestheticising—‘surrealising/supererogating–drive for
<postconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>
existentialising—framing/imprinting-{as-to-prospective– historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}’ (as to manifestly
cultivated/beholdening-construct-of—‘meaningfulness-and-teleology’,-ultimately-construed-as-habit/practice/belief/culture so-reflect ed 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-
imbu ed-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-
imbu ed-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
prospective human transcendence-and-sublimity/sublimation/superrerogatory-de-mentativity
rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness — reference-of-thought-
developing>’ which then ultimately usher in the ‘reference-of-thought/grandest-axiomatic-
construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then
with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness — reference-of-thought-
developing>’ have to be existentially referenced/registered/decisioned as from the available
desublimating prior reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective
sublimation at which point incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when
the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-
their-relative-ontological-completeness — reference-of-thought- developing>’ 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 —
enunframed-conceptualisation is manifested), so-arising as of the ultimately/eventually
perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness —
reference-of-thought- developing>’. 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-sublimation—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving—positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis universalis schema/disseminative metaphoricity explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality)

our positivism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care—and—episteme’). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality) universalising-idealisation instigation were in many ways rather beholdening to a pre-universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates’ maieutics and Plato’s theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of universalising-idealisation particularly so by its emphasis on overall universalising-idealisation pragmatic knowledge including practical and natural phenomena universalising-idealisation implications. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing—
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
(as-to- historicity-tracing— in-presencing–hyperrealisation/hyperreal-transposition)), the
conception of human socio-institutional conceptions/constructs/models is rather as of ‘a
supererogatory psychologicistic protraction of human relevantly induced notional–asceticism’ (as
to its skirting/peripheral initiation within a <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) to constructively enable the veridical expression of its
‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the
possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-
overcoming for human social emancipative reinvigoration/disruption’) in dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension as
of originariness-parrhesia,—as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective
methods/methodologies/approaches as from prospective sublimation induced
methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral,
monasterial, pastoral, hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology
and inconsistently echoed in modern-day deonto-professional institutional practices); and so
unlike any given ‘naïve <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) perspectiveless-and-soulless blinded adherence to
prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-scholasticism
or of modern-day disjointing/disparateness/disentailing
apriorising-psychologism> of the relative-ontological-completeness


But then with such notional–asceticism associated with notional–deprocrypticism factoring in that the projective-insights ‘out of thin air’ (as of reasoning-through/messianic-reasoning) that go on to contemplate of prospective relative-ontological-completeness’sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness is-educed–and–avails–and–re-avails) for opting for sublimating ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming

as to human incapacity to psychically project the overall existential dimensionality-of-sublimating (\langle{\text{amplituding/formative}\text{–epistemicity}}\text{–totalising–in-relative-ontological-completeness}\rangle)
underlying notional–asceticism. This very notional–asceticism insight (speaking of dimensionality-of-sublimating)
\langle{\text{amplituding/formative}\text{–epistemicity}}\text{–totalising–in-relative-ontological-completeness}\rangle)
about the notional–deprocrypticism reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process explains why the
universalising-idealisation of the Socratic-philosophers is not a ‘disengaged articulation but subverts’ non-universalising sophistry, why budding-positivism is not a ‘disengaged articulation but subverts’ non-positivising medieval-scholasticism and prospectively why postmodern-thought and herein notional–deprocrypticism is not a ‘disengaged articulation but subverts’ present-day disjointing/disparateness/disentailing
of thought; and so further reflected as to the fact that base-institutionalisation,
universalisation, positivism and prospectively notional–deprocrypticism (as of their respective prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology) are respectively subversions of the aporeticism overcoming/unovercoming of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-
positivism/medievalism and positivism–procrypticism. The veracity of human knowledge as ever always a ‘non-disengaging epistemic articulation as to the totalising oneness of existence manifest sublimations’ lies with the very immanent–ontological-contiguity of existence that epistemically speaks to the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as so divulging/disclosing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’; such that human knowledge-reification–gesturing<in-

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


{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} (as to Being-development/ontological-framework-expansion–as-to-
death-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology,

institutional-development–as-to-social-function-development and living-development–as-to-
personality-development). The implication here is that human ‘epistemic-constructs of sublimation-over-desublimation’ are not-and-never optional/discretionary representations about existence (but for when ‘deliberately of mere aestheticisation as mere motif implications’ with
no relative reference to any ontological-contiguity\(^6\) conception of relative-ontological-completeness\(^7\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^8\) with regards to human epistemic aestheticisation—and—aestheticisation-towards-ontology of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality; reflected in the fact that all such epistemic-constructs as knowledge-reification—gesturing-as-in-prospective_y
to psychologismic\(_{apriorising/axiomatising/referencing—}\{\text{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }\}—\text{conflatedness —in—}\{\text{preconverging-disentailment —by}—\text{postconverging-entailment}\}\quad (as referencing any ontological-contiguity\(^6\) conception of relative-ontological-completeness\(^7\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^8\)) speak to an underlying human ontological-commitment —<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> as to the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment —<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>). In this regards, we can appreciate that the successive human registry-worldviews/dimensions speak to successive human aporeticism overcoming/unovercoming of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^9\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—\text{human<amplituding/formative—epistemicity>totalising—purvview-of-construal"}, with the implication that human epistemic limits arising due to human limited-mentation-capacity at the uninstitutionalised-threshold\(^{10}\)
and institutional self-preservation over addressing their respective prospective aporeticism-overcoming/unovercoming. In this regards, as to their \(^7\) presencing—absolutising-identitive-constitutedness \(^1\) and their failure to address their prospective aporeticism-overcoming/unovercoming of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^9\) (with strategically flawed interpretations of prospective human aporeticism overcoming/unovercoming to falsely enable totalisingly-disentailing—discretion/whim-of-thought projection and so over prospective ontological-veracity implied relative-ontological-completeness\(^8\) \(^7\) entailment—as-to-totalising-contiguous/coherent–factuality-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\(^6\) for knowledge-reification–gesturing—Prospective psychologismic~apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment by}—postconverging-entailment’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness\(^8\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\) 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\(^8\) entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their non-universalising notional~pedantising/muddling/formulaic-hollowing-out—in-
ontological-contiguity\textsuperscript{67} conception of relative-ontological-completeness \textsuperscript{87} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{76} for knowledge-reification–gesturing\textsuperscript{<in-prospective\_psychologismic\_apriorising/axiomatising/referencing\_\{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}}—conflatedness \textsuperscript{-in\{preconverging-disentailment by\}–postconverging-entailment> (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-ontological-incompleteness’ /relative-ontological-completeness\textsuperscript{87})

\textsuperscript{67}(sublimating–referencing/registering/decisioning,—as-self-becoming/self–conflicatedness \textsuperscript{/formative–supererogating<-projective/reprojective—aestheticising-re-motif—\textsuperscript{-and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>\}} as to human-and-social–expectations/anticipations—metaphoricity −as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} as of our modern-day \textsuperscript{70} presencing—absolutising-identitive-constitutedness\textsuperscript{14} \textsuperscript{<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>=existentialising—enframing/imprintedness\{as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\} as to social-vestedness/normativity\textsuperscript{<discretely-implied-functionalism>}, with such a flawed anti-relativism interpretation a technical impossibility as it confuses/muddles non-universalising with relativism as to the fact that postmodern-thought like deconstruction and genealogy knowledge-reification–gesturing\textsuperscript{<in-prospective\_psychologismic\_apriorising/axiomatising/referencing\_\{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}}—conflatedness \textsuperscript{-in\{preconverging-disentailment by\}–postconverging-entailment> implied relativism is of\textsuperscript{\textsuperscript{\textsuperscript{67}}}universal import of relative-ontological-completeness\textsuperscript{87} as of dimensionality-of-sublimating \textsuperscript{\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
epistemicity>|causality -as-to-projective-totalitative-implications-of-prospective-
onontological-commitment^/^—<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality^/) that protensively strives to explain everything as of notional-deprocrypticism <amplituding/formative>entailment—as-to-totalising-contiguous/coherent—factuality-of-variability (with such a postmodern-thought conception as human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> superseding the argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ as a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced ‘redounding/wavering/waveforming—of-the-referring-and-the-devolved-referring-
imbued-ontological-performance ^/^<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referring-and-devolved-referring’, 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\textsuperscript{12} of procrypticism or disjointedness—as-of\textsuperscript{13} 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\textsuperscript{14} unbeholding-conflatedness\textsuperscript{15} of nascent–human-decisionality-induced-sublimation\textsuperscript{16} 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\textsuperscript{17} reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning supererogatory unbeholding-conflatedness\textsuperscript{18} projective-insights as of notional–deprocrypticism’ as underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence–disclosed-from-prospective-epistemic-digression in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{19}. But rather postmodern-thought is of a prospective ‘relative-ontological-completeness\textsuperscript{17} re-originary–as-unenframed/unbeholding/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{20} appraisal of human narratives as to dimensionality-of-sublimating\textsuperscript{21} (<amplituding/formative>supererogatory de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)‘ thus implying rather a notional–deprocrypticism institutionalisation ‘unenframed/unbeholding/bechancing–supererogation ‘ parameterisation/reparameterisation\textsuperscript{22} (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’. In other words, the uninstitutionalised-threshold\textsuperscript{02} of the
<cumulating/recomposing–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions show a decadent wariness to ‘break with prospective ontological-
contiguity\textsuperscript{67} conception of relative-ontological-completeness 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 }=
conflatedness in {preconverging-disentailment by? postconverging-entailment}’ as to the
necessity for the prospective human aporeticism requisite ‘relative-ontological-
completeness}\textsuperscript{87}—apriorising/axiomatising/referencing–psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity–sublimation–{as-to-underlying,–
ontological-commitment}\textsuperscript{66}<<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality>\textsuperscript{13}>’, even as paradoxically when it comes to the prior registry-
worldview’s/dimension’s aporeticism surperseded by the given registry-worldview/dimension
secondnatured ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–
sublimation–{as-to-underlying,–ontological-commitment} <implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality>\textsuperscript{70}>’ no such ‘break with prospective ontological-contiguity’
conception of relative-ontological-completeness\textsuperscript{87} 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 }=
the ‘prior
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
presublimation-drivenness’ underpinning—suprasocial-construct conception of
meaningfulness-and-teleology’; with an ‘immediacy supposed
absolute sublimating value and ontological-veracity disposition’ (historically involving
‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-construct—of—
meaningfulness-and-teleology desublimating–existentialising–decisionality’ as
from blantant brutish conquest/subjugation conception of approportioning, dominion protection
conception of approportioning, to the very natural-order-of-things conception of
approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of
approportioning) that then mostly overrides the ‘non-immediacy prospective sublimating value
and ontological-veracity disposition’ (so-construed as to the ‘re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-
thinking —‘projective-insights’/‘epistemic-projection-in-conflatedness’—of—
notional—deprocrypticism-prospective-sublimation)’ intemporal-disposition supererogatory
rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension
-presencing—absolutising-identitive-constitutedness—
<preconverging—‘motif-and-apriorising/axiomatising/referencing—imbuing—
existentialising—enframing/imprintedness—(as-to—
historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)>’ imbed ‘ontological-good-faith/authenticity’-and-equanimitity of social/institutional process towards credible social/institutional outcome as
reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness
-by-reification/contemplative-distension’). It is the capacity for human self-reflexive questioning
of how the ‘supererogation’—profundity—postconverging—de-mentating/structuring/paradigming
of nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-
ontological-completeness — reference-of-thought—devolving>’ in reflection of the overall
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} (beyond ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ implied presencing-distorted–meritocracy/totalising–sovereign-appropriation—of-human-ontological-performance\textsuperscript{1}—<including-virtue-as-ontology> historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\textsuperscript{88}—presublimation-construct–of–‘meaningfulness-and-teleology\textsuperscript{99} desublimating–existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of appropriating, dominion protection conception of appropriating, to the very natural-order-of-things conception of appropriating and to our subtle modern-day institutionally-distorted/disjointed conception of appropriating as so-underlying their epochal instances of ‘ontological-bad-faith/inauthenticity’—and–lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7}—by-reification/contemplative-distension\textsuperscript{27}’) developed (so-construed as to the ‘re-originary–as-unenframed/unbeholding/outlier-conceptualisation–⟨imbued–postconverging/dialectical-thinking—’projective-insights’/’epistemic-projection-in-conflatedness’–of–notional–deprocrypticism–prospective-sublimation⟩\textsuperscript{9} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension \textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{13} <preconverging–‘motif–and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–(as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ imbedd ‘ontological-good-faith/authenticity\textsuperscript{97}—and–equanimit of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{9}—by-
reification/contemplative-distension), that underlies the ontological-veracity of huma
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology and its implications for
prospective institutional-development–as-to-social-function-development and living-
development–as-to-personality-development (as of dimensionality-of-sublimating
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)). This fundamental ontological-deficiency of registry-
worldviews/dimensions ‘prior reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning presublimation-drivenness’ underpinning–suprasocial-
construct conception of meaningfulness-and-teleology is reflected in the fact of their
absconding/abandonment relationship with the possibility of their very own prospective
aporeticism-overcoming/unovercoming as to the implications of ‘non-immediacy prospective
sublimating value and ontological-veracity disposition’ (with regards to its supererogation-
profundity–postconverging–de-mentating/structuring/paradigming requisite dispensing-with-
immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension
for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology), so-construed as an
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework (in mere prospective wait for messianicity) while at
the same time advancing that stances of shallow-supererogation (as to presencing-distorted–
meritocracy/totalising–sovereign-appropriation—of-human-ontological-performance
<including-virtue-as-ontology>) are the absolute possibilities of human ontological-
performance <including-virtue-as-ontology> potential; as to the paradox that human
presublimation as of the underpinning–suprasocial-construct aporeticism stances of shallow-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–
desublimating–deselectivity–of–ontological–bad–faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ]; the <cumulating/recomposing–attendant–ontological–
contiguity >-successive registry-worldviews/dimensions 8 reference–of–thought/grandest–
axiomatic-construct—as-to-referencing/registering/decisioning as of their relative–ontological–
incompleteness 8 destructuring-threshold-⟨uninstitutionalised-threshold 10/presublimating–
desublimating–decisionality⟩-of–ontological-performance 7-⟨including–virtue–as–ontology⟩
adopt their respective ‘relic/artifactual–beholdening–constitutedness 4 presencing–
absolutising–identitive–constitutedness 4 <preconverging–‘motif–and–
apriorising/axiomatising/referencing’–imbuing⟩-existentialising—enframing/imprintedness⟩
{as–to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’
given
ontological–performance 7-⟨including–virtue–as–ontology⟩ (historically involving
‘dominance/vested–interest structure in relative–ontological–incompleteness ʻpresublimation-
from blantant brutish conquest/subjugation conception of approportioning, dominion protection
conception of approportioning, to the very natural–order–of–things conception of
approportioning and to our subtle modern–day institutionally–distorted/disjointed conception of
approportioning as particularly the target as to Lyotard’s critique of such institutionally–
distorted implied metanarratives especially with regards to their
poor/sheepish/dubious/ineffectual social/institutional devolving parameterised
equanimity/balance as putting in question their theoretical, conceptual and operative veracity,
and speaking in all the above epochal instances of prospective ‘ontological–bad–
faith/inauthenticity’ ʻ–and–lack–of–equanimity of social/institutional process towards de-
mentative/structural/paradigmatic priorly–defaulted/usurped social/institutional outcome as
reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification/contemplative-distension\(^{77}\)). Whereas (as of ‘ontological-good-faith/authenticity\(^{79}\)-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\(^{77}\)) it is ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\(\langle\text{imbued-postconverging/dialectical-thinking -projective-insights}/\text{epistemic-projection-in-conflatedness -of-notional-deprocrypticism-prospective-sublimation}\rangle\)’ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension) presencing—absolutising-identitive-constitutedness \(<\text{preconverging~motif-and-apriorising/axiomatising/referencing~imbuing~existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}}\rangle\) inducing prospective sublimation-over-desublimation meaningfulness-and-teleology\(^{89}\) infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’ and so as to the underlying ‘tight-and-entwined relationship between the overall human ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality}}\rangle\) (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality}}\rangle\}) inherent in the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\(\langle\text{imbued-}
virtue-as-ontology> in superseding uninstitutionalised-threshold\textsuperscript{102} arises (as of the 
-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity \sim\textsuperscript{2}educed–
-existentialising/contextualising/textualising-contiguity }-\textsuperscript{2}\textsuperscript{2}conflatedness \sim\textsuperscript{2}in-{preconverging-
disentailment–by}–postconverging-entailment of dimensionality-of-sublimating\textsuperscript{102}
{<amplituding/formative>\textsuperscript{2}supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\textsuperscript{2}} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\textsuperscript{96} implications) and so involving ‘human \textsuperscript{amplituding/formative–}\nepistemicity\textsuperscript{2}totalising–thrownness-in-existence\textsuperscript{3},-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\textsuperscript{2}totalising–conceptualisation\textsuperscript{2} (speaking of varying temporal-to-intemporal human
ontological-performance\textsuperscript{72}-<including-virtue-as-ontology\textsuperscript{2}> fundamental subjection to
prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 
implications in a narrowing-down selection of the intemporal-disposition as being of
ontological-veracity thus reflecting its sublimating inducing supererogation\textsuperscript{96}–
profundity–postconverging–de-mentating/structuring/paradigming, and as this in turn underlies 
the narrowing-down secondnaturing of the \textsuperscript{cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions (while excluding human temporal-
dispositions of ontological-performance\textsuperscript{72}-<including-virtue-as-ontology\textsuperscript{2} as to the
secondnatured level of projective-insights attained). Thus inherently ‘human 
notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordioning–{as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-

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(construed as if of postconverging-or-dialectical-thinking—apriorising-psychologism) of the same meaningfulness-and-teleology articulated as of postlogism manifestation (articulated rather as preconverging-or-dementing—apriorising-psychologism) thus inducing the conjugated-postlogism; and so as to the fact that for instance a postlogism manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism—as-of-conviction,—in-profound-supererogation—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness-precedes-disontologising-logical-outcome-arrived-at (as if of postconverging-or-dialectical-thinking—apriorising-psychologism) is susceptible to the postlogism of notions-and-accusations-of-sorcery (articulated rather as preconverging-or-dementing—apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism—as-of-conviction,—in-profound-supererogation—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ cognisance-and-integration in presublimation reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning 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-
normality/postconvergence-perspective-scalarising-construal-of-existence) perspective of
notional-deprocrypticism, disparateness-of-conceptualisation<unforegrounding-
disentailment,-failing-to-reflect-‘immanent’ontological-contiguity” insight (as to the
notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing<-amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness} of presublimating reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning and prospective nascent-particular/incipient-and-
material/technical-sublimations<blinded-to-their-relative-ontological-completeness—
reference-of-thought-devolving>) projects an incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation that ‘undermines ontological-veracity as of
‘maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-
conceptualisation”; and so as to the fact that the cognisance-and-integration of prospective
nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-
ontological-completeness—reference-of-thought-devolving> as if of relative-ontological-
incompleteness presublimating reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning is circularly beholdening “meaningfulness-and-teleology”
to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (as re-
ontologising prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus
undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring induced re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. The
psychologistic and apriorising implications here is that with regards to say a God-of-plane
proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane
involving any existential-instantiation
aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup
non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–
for–conceptualisation, is de-mentatively/structurally/paradigmatically already validating the
animistic social-setup non-positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation as paradoxically valid for all instances of
aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation (thus inducing the animistic social-setup ‘incrementalism-in-relative-
ontological-incompleteness’—enframed-conceptualisation and its non-positivistic
complexification); as to the fact that it is a positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-
deriving/non-intelligising/non-measuring as from the non-positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation of such an animistic social-setup God-of-plane non-positivistic proposition’
orientation/value-construct/valuation—and—derived-parameterising), implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of their respective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation). Thus, as to their respective 

presencing—absolutising-identitive-constitutedness<amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , all relative-ontological-incompleteness registry-worldviews/dimensions as of their preconverging-or-dementing—apriorising—psychologism pretend to articulate what ca prospectively be possible and impossible (in such a way that ‘conveniently’ imply that theirs is the registry-worldview/dimension that ‘thinks right’ while ignoring projective-insights as of the overall ontological-contiguity—is-of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) with respect to all corresponding prospective relative-ontological-completeness projective-insights implications of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness is exactly what renders their supposed determination of what ca prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness is-educed—and—avails—and—re-avails) as of ontological-bad-faith/inauthenticity to the notion that afterall all the world that exists is-as-of-their-given-registry-worldview/dimension however its preconverging—de-mentating/structuring/paradigming vices-and-impediments (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing—
ontology translates into defining human Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
telexology, institutional-development—as-to-social-function-development and living-
development—as-to-personality-development. This speaks to the fact that ‘this spontaneous
human incipient/seeding sublimation-construct underlined by human-decisionality—<as-to-play-
of-valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-
sublimation/sublime’ is the very basis for human limited-mentation-capacity-deepening (as to
‘human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—
as-to-social-function-development and living-development—as-to-personality-development’),
involving ‘aestheticisation—and—aestheticisation-towards-ontology of human ontological-
performance’—<including-virtue-as-ontology>’ underlying both ‘motif-as-to-aestheticisation—
<imbued-projective-arbitrariness/waywardness>’ and
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation as to aestheticisation-towards-ontology’ (so-construed as
<amplituding/formative—epistemicity>totalising~conflatedness of meaningfulness-and-
teleology involving ‘the epistemic-totalising~resubjecting or totalising-entailing~reconstrual
of motif-as-to-aestheticisation—<imbued-projective-arbitrariness/waywardness> to existence—
as-sublimating-withdrawal, eliciting-of-prospective-supererogation in rede-
mentating/restructuring/reparadigming intelligibility—(as-to-human-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting-process,—in—<amplituding/formative—
epistemicity—totalising—conceptualisation>), and so-underscored by the reference-of-thought—and—reference-of-thought—devolving dynamics of re-motif—and—re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human
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 underlied by overall existential dimensionality-of-sublimating.

inducing prospective sublimation-over-desublimation meaninglessness-and-teleology\(^9\) infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning-suprasocial-construct prior conception of ontologisation and value-construction’. This opened and unaccounted nature of nascent–human-decisionality-induced-sublimation-
\(<\text{of-blinded-relative-ontological-completeness}\) -imbued, \textit{supererogatory}\(^8\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> as underlying effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\), implies that institutionalised human-decisionality-
\(<\text{as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation}>\) is inevitably caught up with ‘(relative-ontological-incompleteness\(^8\) presublimating \(^5\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning) presublimation–human-decisionality-induced-desublimation’ when it strives prospectively to be reflective of ‘effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^6\); and so as to a ‘prospective ontologically-flawed presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for nascent–human-decisionality-induced-sublimation-
\(<\text{of-blinded-relative-ontological-completeness}\) -imbued, \textit{supererogatory}\(^8\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as incrementalism-in-relative-ontological-incompleteness \(^1\) —enframed-conceptualisation; reflected with the nascent–human-decisionality-induced-sublimation-
\(<\text{of-blinded-relative-ontological-completeness}\) -imbued, \textit{supererogatory}\(^8\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> prospective desublimation so-
elicited by presublimation–human-decisionality-induced-desublimation, and manifested as of

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (as to

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition numbing-
traction—of-desublimating—meaningfulness-and-teleology {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}’). Most fundamental
to ‘human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-
sublation/desubilation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality thus is the pretense to being as to
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in inducing
prospective effectively-manifest-sublimation/sublime, and such a pretense is exactly what
underlies overall human ontological-commitment <implied—self-assuredness-of-ontological-
good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-
of-existential-reality> as to the possibility for prospective sublimation-over-desublimation (so-
implied with the self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to social-
stance-contention-or-confliction underlying human ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity —postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>); such that all
presencing-distorted—meritocracy/totalising—sovereign-appropotioning—of-human-
ontological-performance <including-virtue-as-ontology> terms—as-of-axiomatic-construct of
‘<amplituding/formative>disposedness/psychologismic-construct—{as-to-orientation/value-
construct/valuation—and—derived-parameterising} and ontologisation’ as so-reflected by their
identitive-constitutedness \textless preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\textgreater existentialising—enframing/imprintedness\{(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) social-vestedness/normativity\textless discretely-implied-functionalism\}, followed by dominance/vested-interest—drivenness\{as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,–as-inducing-prospective-threshold-of-institutional-and-social-desublimation\}, and finally generalised social apprehension of the possibility for prospective re-ontologisation (however the merits of their underlying case); as to the fact that \textsuperscript{103}universal-transparency\{transparency-of-totalising-entailing—as-to-entailing\textless amplituding/formative–epistemicity\totalising~in-relative-ontological-completeness \} over blurriness 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 presencing—absolutising-identitive-constitutedness\{preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing\textgreater existentialising—enframing/imprintedness\{(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) social-vestedness/normativity\textless discretely-implied-functionalism\} and dominance/vested-interest—drivenness\{as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,–as-inducing-prospective-threshold-of-institutional-and-social-desublimation\}, noting however that such \textsuperscript{103}universal-transparency\{transparency-of-totalising-entailing—as-to-entailing\textless amplituding/formative–epistemicity\totalising~in-relative-ontological-completeness \} elucidated sublimating/emancipating implications as from the ‘absolutely-
reproducibility-of-aestheticisation’, speaking to the requisite projective
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated–
existentalising/contextualising/textualising-contiguity }—re-originariness/re-origination of
‘supererogatory–unbeholdening-confaltedness’ 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
for prospective ‘bechancing-backdrop of ‘nonpresencing—perspective–ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origenation—as-to-
historiality/ontological-eventfulness /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’). Such an exercise of human convergence towards omnipotentiality is critically
analysable as to the de-mentative/structural/paradigmatic human-subpotency seeding/incipient
‘relic/artifactual–beholdening-constitutedness’ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology ’ disconvergence with ‘the full-potency of existence
ontological-normalcy/postconvergence construable as of supererogatory–unbeholdening-
confaltedness’ historicity/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> reflecting effectively-manifest-sublimation/sublime’. At issue thus when it
comes to ‘aestheticisation—and—aestheticisation-towards-ontology of human ontological-
performance’—<including-virtue-as-ontology>’ as to omnipotentiality is ever critically human
insights as of notional-deprocrypticism’ underlying the overall: human-subpotency ‘fatedness
of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’), is
effectively reflected by the fact that all presencing-distorted–meritocracy/totalising–sovereign-
approportioning—of-human-ontological-performance”<including-virtue-as-ontology> terms–
as-of-axiomatic-construct of ‘<amplituding-formative>disposedness/psychologismic-construct
(as-to-orientation/value-construct/valuation–and–derived-parameterising) and ontologisation’
as so-reflected by their underpinning–suprasocial-construct (historically involving
‘dominance/vested-interest structure in relative-ontological-incompleteness”—presublimation-
construct–of—“meaningfulness-and-teleology” desublimating–existentialising–decisionality’ as
from blantant brutish conquest/subjugation conception of approportioning, dominion protection
conception of approportioning, to the very natural-order-of-things conception of
approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of
approportioning) are rather manifestations of ‘relic/artifactual–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}’ and are
incapable (as of their given terms–as-of-axiomatic-construct of
‘<amplituding/formative>disposedness/psychologismic-construct{as-to-orientation/value-
construct/valuation–and–derived-parameterising} and ontologisation’) of ontologically
accounting for the overall ontological-contiguity —of-the-human-institutionalisation-process
and its prospective sublimating/emancipating possibilities as to convergence towards
omnipotentiality. Insightfully, we can thus construe of ‘our subtle modern-day institutionally-
distorted/disjointed conception of approportioning human-decisionality<-as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation>’ (as of its ‘presencing—
absolutising-identitive-constitutedness\(^{14}\) \(<\)preconverging~`motif-and-
apriorising/axiomatising/referencing’~imbuing>\(<\)existentialising—enframing/imprintedness\(>\)
\{as-to- historicity-tracing—\(<\)in-presencing—hyperrealisation/hyperreal-transposition\(>\)
‘relic/artifactual—\(<\)beholdening-constitutedness\(^{14}\) \(<\) historian-tracing—in-presencing—
hyperrealisation/hyperreal-transposition \(<\)formativeness\(<\)as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology \(’\)) \) as the de-mentative/structural/paradigmatic impediment for
prospective \(<\)effectively-manifest-sublimation/sublime as of nascent\(<\)human-decisionality-
induced-sublimation~\(<\)of-blinded-relative-ontological-completeness\(>\) \(<\)imbued,–
supererogatory~\(<\)reference-of-thought/grandest-axiomatic-construct—\(<\)as-to-
referencing/registering/decisioning\(>\); as reflected \(<\)with modern-day \(<\)defaulting \(<\)institutional
structures and processes \(\)as \(\)\<\)prospectively distorting\(<\)undermining the equanimity/balance\(\) of
human theoretical-conceptual-operant institutionalised-conceptualisations\(\) inducing prospective
‘desublimating \(<\)presencing—\(<\)absolutising-identitive-constitutedness\(>\) \(<\)preconverging~`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-prospectively-threshold-of\(<\)institutional-and-social\(<\)desublimation\(>\))\) \) and
thus failing ‘prospective/nascent \(<\)relative-ontological-completeness\(>\) \<\>\<\>reference-of-
thought/grandest-axiomatic-construct—\<\>as-to-referencing/registering/decisioning
\<\>supererogatory—\<\>unbeholdening-conflatedness\<\>projective-insights as of
notional~deprocrypticism’ \) as underlying the overall: human-subpotency \<\>fatedness-of-
to abstract ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality, and so as to the various orders respective-
and-dynamically instilled ‘desublimating 70 presencing—absolutising-identitive-
constitutedness14 <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>’. 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-constitutedness14 in order to articulate a
fundamental framework for ontological-veracity elucidation; and so, as of 55 maximalising-
recomposuring-for-relative-ontological-completeness81—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—56 meaningfulness-and-teleology91 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)40} 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—\textsc{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
\begin{align*}
\text{\textsc{hermeneutically/reprojectively/supererogatingly/zeroingly}} & \text{educing—
\textsc{herein specifically—relevant} human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising—
re-motif—and—re-apriorising/re-axiomatising/re-referencing–conceptualisation} \\
\end{align*}
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 \textsc{supererogatory—unbeholdening-conflatedness}
\begin{align*}
\text{historicality/ontological-eventfulness} & \text{/ontological-aesthetic-tracing}<\text{perspective—ontological-
normalcy/postconvergence-reflected—epistemicity—relativism—determinism}> so-implied as of
notional—deprocrypticism) whether as to mere aestheticisation reframing or aestheticisation–
and—aestheticisation-towards-ontology reframing (as to \textsc{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 \sim\text{educed-}
existentialising/contextualising/textualising-contiguity \mid \text{re-originariness/re-origination}
impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing
‘sovereign-deference with lack of universal-transparency\{\text{transparency-of-totalising-}
entailing,-\text{as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-}
ontological-completeness \rangle’ and leading to direct/indirect dominance/vested-interest—
drivenness-\langle\text{as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-}
descalarising/subontologising-sycophantic-sophistic-interests,\text{as-inducing-prospective-}
threshold-of-institutional-and-social-desublimation}> \text{de-mentative/structural/paradigmatic}
domination/pre-eminence over social-stake-contention-or-confliction. The grander issue in this
regards (as to optimal human reframing capacity with regards to the equanimity/balance of
human theoretical-conceptual-operant institutionalised-conceptualisations) as of the present
thus has to do with ‘generalised-and-representative human appreciation of its reifying and
empowering reflexivity potential giving the perplexing/passivising modern-day scale of
organisationally and institutionally preconvergingly–de-mentated/structured/paradigmed
‘meaningfulness-and-teleology’ as to the fact that modern-day organisational and
institutional structure and purposes (by their social-stakes-contention-or-confliction) in critical
ways render the sovereign human increasingly more of a mere cog within systems that as of
their technical, bureaucratic and socially-defining \langle\text{preconverging~\text{‘motif-and-apriorising/axiomatising/referencing’–imbuing}-}
existentialising—enframing/imprintedness-\langle\text{as-to- historicity-tracing—in-presencing–}
hyperrealisation/hyperreal-transposition} \rangle\text{purposes are already in many ways decisively de-
mentatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/im}
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 \(^7\) presencing—absolutising-identitive-constitutedness\(^{14}\) \(<\text{preconverging--`motif-and-}\) apriorising/axiomatising/referencing--`imbuing>`—emphatic—enframing/imprintedness\(<\) \(\langle\text{as-to-- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\rangle\) conceptualisations), as well as more fundamentally undermining the capacity for human re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\(\langle\text{imbued-}\) postconverging/dialectical-thinking \(-`projective-insights`/`epistemic-projection-in-\) conflatedness \(\langle`of-notional–deprocrypticism-prospective-sublimation\rangle\) engagement with existence as to all-encompassing \(<\text{amplituding/formative–epistemicity}>`totalising–renewing-realisation, re-perception, re-thought-in-epistemic-conflatedness\(^{13}\) in the contemplation of omnipotentiality. Ultimately (as to human-subpotency \(\text{fatedness-of-sublimation-over-}\) desublimation to existence-potency \(\sim\) sublimating–nascence, disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the \(\text{ontological-contiguity —of-the-human-institutionalisation-process} \rangle\), omnipotentiality is ever always directly and truly contemplatable as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\(^{16}\)’ (as can be so-constrained as of \(\langle\text{amplituding/formative–epistemicity}>`totalising/circumscribing/delineating \(\langle\text{postconverging–narrowing-down~sublimation-as-to–existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation} \rangle\langle\text{in-reflecting--`immanent-ontological-contiguity} \rangle\langle\langle\text{as-operative-notional–deprocrypticism}\rangle\) so-reflecting \(\langle\text{amplituding/formative}>`disposedness/psychologismic-construct \langle\text{as-to-orientation/value-}\)
construct/valuation--and--derived-parameterising) and <amplituding/formative> entailment-{as-to-totalising-contiguous/coherent--factuality-of-variability}). Such that in many ways the overarching reframing for convergence towards omnipotentiality is more profoundly and supersedingly about undermining/subverting disparateness-of-conceptualisation.<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity' as to its notional-procrypticism or notional-disjointedness-as-of reference-of-thought) so-associated with ‘prospective ontologically-flawed presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness'-imbued,-


supererogatory— reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning>); and thus in lieu the overarching reframing for convergence towards omnipotentiality, construed as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation” (as can be so-constrained as of

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‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
foregrounding__entailment⟨postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-
reflecting-‘immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism⟩’ so-
reflecting <amplituding/formative>disposedness/psychologismic-construct-{as-to-
orientation/value-construct/valuation–and–derived-parameterising} and
<amplituding/formative>entailment-{as-to-totalising-contiguous/coherent–factuality-of-
variability}) is fundamentally about nurturing a psychological-disposition to
prospective/nascent sublimating supererogatory–unbeholdening-confalatedness (bound to a
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing⟨perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism⟩ formativeness
<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
and-deferentialism>–of–meaningfulness-and-teleology of intemporal-projection) and so
while undermining a psychological-disposition to presublimating relic/artifactual–beholdening-
constitutedness (bound to a historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition formative associatedness<as-to-intersolipsism-of-
preframing/premeaningfulness-imbued-mediativity-and-deferentialism>–of-
meaningfulness-and-teleology of destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}–of-ontological-performance<including-virtue-as-ontology> temporal-dispositions projection). Human limited-mentation-
capacity de-mentatively/structurally/paradigmatically implies this seedingly/incipiently
fundamental paradox of ‘prospective/nascent sublimating supererogatory–unbeholdening-
confalatedness ’ and ‘presublimating relic/artifactual–beholdening-constitutedness ‘: so-
reflected with the ‘aestheticisation–and–aestheticisation-towards-ontology of human
ontological-performance<including-virtue-as-ontology>’ underlying both ‘motif-as-to-
aestheticisation-<imbued-projective-arbitrariness/waywardness>’ and ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation as to aestheticisation-towards-ontology’ (so-construed as
<amplituding/formative—epistemicity>totalising—conflatedness of meaningfulness-and-
teleology) involving ‘the epistemic-totalising—resubjecting or totalising-entailing—reconstrual
of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in 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—<amplitudding/formative—
epistemicity>totalising—conceptualisation)’; wherein ‘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 inducing aestheticisation-towards-ontology’ necessarily implies that
intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual—
beholdening-constitutedness’ historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition’ when it comes to eliciting ‘prospective/nascent sublimating
supererogatory—unbeholdening-conflatedness momentous historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective—ontological-
normalecy/postconvergence-reflected—epistemicity-relativism-determinism’), and so all along
from the very seeding/incipient aestheticisation—an—aestheticisation-towards-ontology and so-
perpetuative as to human Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology,
institutional-development—as-to-social-function-development and living-development—as-to-
personality-development), as to the fact that ‘intelligibility as the effectively-manifest-
sublimation/sublime arising from subjecting-and-resubjecting motif-as-to-aestheticisation-
<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation” speaks of ‘successions of aestheticising
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness ‘in preconverging-
entailment failing to factor in human limited-mentation-capacity’ and thus ‘inducing an
absolutising referencing/registering/decisioning (an absolutising construct–of-human-
decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’)
that incidentally/parenthetically wrongly purport to reflect ‘inherent immanent-existence overall
withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’. It is
this fundamental insight ‘about the inherent absolutising referencing/registering/decisioning
ontological-deficiency necessarily arising from human limited-mentation-capacity’ (requiring
‘projective-insights’/‘epistemic-projection-in-conflatedness’ as to human limited-mentation-
capacity-deepening ) that underlies the notion of human ‘de-mentation
⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics⟩ as factoring in the implications of human limited-mentation-capacity (by
a ‘psychological-disposition for supererogatory–unbeholdening-conflatedness’
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism’> of sublimating
intelligibility’ as to ‘relevantly/appropriately subjecting-and-resubjecting motif-as-to-
aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation’ and so rather than a ‘psychological-
disposition for relic/artifactual–beholdening-constitutedness’ ‘historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition of presublimating intelligibility’ failing
such a ‘relevant/appropriate subjecting-and-resubjecting of motif-as-to-aestheticisation-
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-
unbeholdening–aestheticising-reflex of meaningfulness-and-teleology’ of various societies/cultures and as of such ontologically-flawed representation across various human
historial epochs). In this respect the ontological-veracity of human institutional-
cumulation/institutional-recomposure-as-to-historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective-ontological-
ormalcy/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-conflicatedness
historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-
aestheticising—surrealising/supererogating—drive
apriorising/axiomatising/referencing’—imbuing—existence—framing/imprinting{as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflecting—epistemicity-relativism-
determinism’}> (as of inherent imbuenment of existence as of its ‘transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity and immanence differential
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism integral-difference’
reflecting human teleology or ‘phenomenal/manifest perspective conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism in existence as ontological’); wherein
incipient/seeding ‘human
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential as of relative-
ontological-incompleteness /relative-ontological-completeness
{sublimating—referencing/registering/decisioning.—as-self-becoming/self-
conflatedness /formative—supererogating—<projective—reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence> epistemicity’ underling ontological-performance
<including-virtue-as-ontology> insightfully reflects human sublimation/emancipation as to prospective ‘re-
originary—as-unenframed/unbeholdening/outlier-conceptualisation{(imbuendo-
postconverging/dialectical-thinking—projective-insights’/epistemic-projection-in-
conflatedness ’of-notional—deprocrypticism-prospective-sublimation)’
reconceptualisation of
‘effectively underlying human beholdening—inching,apprehending,—and-taming—drive or
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-reflecting—epistemicity-relativism-
determinism’ with regards to effective convergence/advancement of ‘human-decisionality-
<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality
(and so as to Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-
development–as-to-social-function-development and living-development–as-to-personality-
development). De-mentatively/structurally/paradigmatically, ‘phenomenal/manifest~subpotencies-(in-transitive-conflatedness–reflexivity,-in-the-full-
potency-of-existence’s-sublimating–nascence)—in—<amplituding/formative–
epistemicity>totalising~thrownness-in-existence ,-<of→ surrealistic-as-pseudoreal’
epistemic-abnormalcy> (including human-subpotency) are constrained in their ontological-
performance ‒<including-virtue-as-ontology>/potentiation with respect to the backdrop-of-
inherent-immanent-existence’s–sublimation-structure-<of→unsurrealistic-as-real’–ontological-
normalcy/postconvergence>; and all phenomenal/manifest~subpotencies-(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) are
defined by their basic de-mentative/structural/paradigmatic ‘effectively underlying
beholdening—inching,-apprehending,-and-taming–drive or aestheticising—
surrealising/supererogating–drive for <postconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting{as-to-
prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-
determinism’>’} (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-
reflexive consciousness overlying the ‘substantive abstract-tissue-of-social-emanance
hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured as to
cumulated/recomposured implicated_attendant–ontological-contiguity’ ~educated–
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) in reflection of
overall Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of~ ’meaningfulness-and-teleology’). A deepening of this
critical pure-ontology discernment as from the above elucidation of
‘phenomenal/manifest~subpotencies-(in-transitive-conflatedness ~reflexivity, in-the-full-
potency-of-existence’s–sublimating–nascence) ~in—<amplituding/formative–
epistemicity>totalising–thrownness-in-existence ,<-of-‘ surrealistic-as-pseudoreal’-
epistemic-abnormalcy> (including human-subpotency), ‘surrealisingly/supererogatorily
discloses that existentialising–decisionality is de-mentatively/structurally/paradigmatically of
‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ while sublimating–
nascence is de-mentatively/structurally/paradigmatically of ‘unbeholdening ontologising-depth
as to backdrop-of-inherent-immanent-existence’s–sublimation-structure<-of-‘unsurrealistic-as-
real’–ontological-normalcy/postconvergence>’ (such that perspectively ‘to beholden-as-
sovereignising is to underly/organise/decision existentialising subpotentiation’ and so potently
constrained as from perspective ‘unbeholdening sublimating–nascence ontologising-depth of
the full-potency of existence’); as to the fact that ‘surrealisingly/supererogatorily
existentialising–decisionality is of ‘notional~’ presencing—absolutising-identitive-
constitutedness ~ preconverging–de-mentating/structuring/paradigming—beholdening-as-to-
effectuation’ and so potently constrained as from sublimating–nascence ‘notional–\textsuperscript{\textdagger} nonpresencing–\textsuperscript{\textdagger} nonpresencing–<perspective–ontological-normalcy/postconvergence> as to backdrop-of-inherent-immanent-existence’s–sublimation-structure–\textsuperscript{\textdagger} ontological-normalcy/postconvergence>. This overall conception underlies the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of both ‘existentialising–decisionality and sublimating–nascence’ with regards to induced sublimation/desublimation (beyond naïve presencing—absolutising-identitive-constitutedness\textsuperscript{\textdagger} <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>– existingialising—enframing/imprintedness–\textsuperscript{\textdagger} as-to historicity-tracing—in-presencing– hyperrealisation/hyperreal-transposition)> as from \textsuperscript{\textdagger} nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective just as so-reflected ‘between reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and originariness-parrhesia,–as–spontaneity-of-aestheticisation’ and so as of ‘relative-ontological-incompleteness’/relative-ontological-completeness as to human-and-social–expectations/anticipations—metaphoricity–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{\textdagger} (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 \textsuperscript{\textdagger} meaningfulness-and-teleology\textsuperscript{\textdagger} is ever always about ‘idealised-typification in epistemic-conflatedness\textsuperscript{\textdagger} sublimation or epistemic apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity ~educted–
decisionality (thus undermining the requisite relative-ontological-completeness\textsuperscript{7} reference-of-thought–and–reference-of-thought–

comprehensiveness of prospective sublimating–nascence as of the sublimating–nascence teleological-inflection\textsuperscript{(as-to-more-profound-nondisjointing<=amplituding/formative–

epistemicity>totalising/circumscribing/delineating). That is, the individual and social existentialising–decisionality is more readily defined by default in ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and this is effectively the default individual and social existentialising–decisionality psychological-disposition as to upholding/defending sovereignty, but then given human limited-mentation-capacity the individual and social are then secondarily predisposed to deferential-formalisation-transference existentialising–decisionality psychological-disposition as to the positive-opportunism—of-social-functioning-and-accordance consequences of deferring to \textsuperscript{103}universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing, as-to-entailing<=amplituding/formative–

epistemicity>totalising-in-relative-ontological-completeness of sublimating–nascence) with the lack of such \textsuperscript{103}universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing, as-to-entailing<=amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness of sublimating–nascence) of sublimating–nascence as to when ‘blurriness’ in existentialising–decisionality arises inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness –presublimation-construct–of–

meaningfulness-and-teleology\textsuperscript{99} desublimating–existentialising–decisionality). The implications of this dual existentialising–decisionality psychological-dispositions is critical particularly with regards to the social-and-institutional-frameworks-of—

referencing/registering/decisioning of human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} of ‘blurriness’\textsuperscript{7}
institutional-frameworks-of—referencing/registering/decisioning of positivistic
meaningfulness-and-teleology) reflecting a positivising referencing/registry/decisioning is
more problematically conceptualisable and mostly arises as of crossgenerational
appreciation/grasp (given the non-positivistic presencing—absolutising-identitive-
constitutedness existentialising—decisionality psychological-disposition of defaulting
individual and social ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’); and this ‘human existentialising—decisionality dual
psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in
inducing desublimation or sublimation’ applies in the cumulating/recomposuring—attendant-
ontological-contiguity-succession of registry-worldviews/dimensions with regards to the
possibility for their prospective sublimation/emancipation. Along the same lines of
disambiguating ‘human existentialising—decisionality dual psychological-dispositions
continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or
sublimation’ just as ‘a God-of-plane non-positivistic proposition’ in an animistic social-setup
implies priorly an ‘altogether superseding positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation induced psychologism of ‘reference-of-thought’ (over their non-positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation psychologism of ‘reference-of-thought’) from whence
aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-
instantiations of conceptualising, and so as to the positivistic ‘meaningfulness-and-teleology’
‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation with regards to sublimating—nascence teleological-inflection—{as-to-more-
profound-nondisjointing—amplituding/formative—
epistemicity>totalising/circumscribing/delineating}’, likewise prospectively with regards to
nascent-particular/incipient-and-material/technical-sublimations as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbuement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating–nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as $7 \text{ m/s}^2$ for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating–nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating–nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pre-eminence as to sterile/anecdotal imprimatur and the dynamics of sterile/anecdotal 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 }–
confledness <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 }–
confledness <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 }–
confledness <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 }–confledness <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 ~educated-existentialising/contextualising/textualising-contiguity } — conflatedness —in—{preconverging-disentailment—by—}—postconverging-entailment> for sublimation (as for instance there is little point articulating any given positivistic existentialising—decisionality specific knowledge-reification-gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity } — conflatedness —in—{preconverging-disentailment—by—}—postconverging-entailment> for sublimating—nascent as to positivistic nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving> where the underlying registry-worldview/dimension existentialising-frame of knowledge is of non-positivistic desublimating—existentialising—decisionality and is not addressed/dealt-with as the Galileos, Descartes, etc. understood with respect to non-positivising medieval-scholasticism desublimating—existentialising—decisionality or the universalising-idealisation Socratic-philosophers sublimating—existentialising—decisionality understood with respect to non-universalising ancient-sophists desublimating—existentialising—decisionality and in both instances as of their prospective registry-worldviews/dimensions implied incipient/seeding <amplituding/formative—epistemicity>totalising—thrownness-in-existence—imbued-projective-arbitrariness/waywardness—as—to—the—human—projective/reprojective—aestheticising—re—motif—and—re—apriorising/re—axiomatising/re—referencing—process—of—
\[ \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–conceptualisation} \] as to sublimating–nascence epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather the more profound as to when its meaningfulness-and-teleology elucidates as to its deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought sublimating–existentialising–decisionality ‘the desublimating–existentialising–decisionality of such disjointing 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} ) 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-\langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–in-relative-ontological-completeness} ) since the very first credo of the intellectual is for inherent knowledge above any given theories and concepts and traditions which are rather subordinate to the more profound purpose of the human knowledge-reification–gesturing–in–
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> project as was so understood and propounded by such mid-twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rory, etc. even as their conceptions came under criticism because a genuine relation with knowledge is what can bring about appropriate prospective correction for sublimating knowledge when prospective inspiration avails notwithstanding the traditional approach to knowledge so long as it remains self-critical whereas a false social and institutional pre-eminence driven relation to knowledge shoves existential issues under the table not because there is no human intelligence to tackle true knowledge but because the possibility for more profound contemplation is a-priori placed out-of-sight since ‘the flawed prior_knowledge-reification–gesturing<in-prior_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness -in–preconverging-entailment> as to its gesturing’ is as of ‘existentialising–decisionality that desublimatingly precedes prospective knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>’ rather than veridically ‘knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> as of its very own deriving/manifest/ensuing/eventuating sublimating–existentialising–decisionality’ and as so-reflected when mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency is construed
as doing away with priorly requisite-and-relevant supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation with the off-the-shelf and made-to-measure projection of methods and statistics by itself considered as supposedly profound knowledge, and even then such an approach ends up losing out on vision while wrongly reinforcing knowledge as a self-serving punctual/expeditious institutional enterprise rather than of overall prospective human existential sublimation/emancipation). Overall the social-construct (as to its human notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuative manifestations) itself is reflexive of this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as of its very underlying social-and-institutional-frameworks-of—referencing/registering/decisioning with regards to social-stake-contention-or-confliction wherein the ‘implicated sublimating—existentialising—decisionality’ underlying the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ associated with nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving> (as reflected by the dedication/selflessness/disinterest/magnanimity underlying such existentialising—decisionality of sublimating—nascence as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation††>) tend to be incoherently overlooked/ignored when it comes to ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ reconception of existentialising—decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning (with respect to such underlying nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-
completeness—reference-of-thought–devolving>) poorly constrained to existence—as-
sublimating-withdrawal, eliciting-of-prospective-supererogation/> and ending up defaulting as
of relative-ontological-incompleteness–presublimation-construct–of—meaningfulness-and-
teleology desublimating–existentialising–decisionality (and so as to ‘blurriness’ in
existentialising–decisionality’). In many ways social undertones of meaningfulness-and-
teleology reflected as of <amplituding/formative> wooden-language—{imbued—averaging-of-
thought—as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-
of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications} imply
that the requisite sublimating–nascence of social-and-institutional-frameworks-of—
referencing/registering/decisioning tend to shallow-
ontologisation/subontologisation/subpotentiation especially where such frameworks are not
thoroughly conceptualised, envisioned/imagined and purposed as to aetiologisation/ontological-
escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism and so as to
mediocre rationales of their very own—presencing—absolutising-identitive-constitutedness
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag poorly projecting of prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology (and rather constrained to their present
prospectively desublimating institutional-development—as-to-social-function-development and
living-development—as-to-personality-development); and especially as so-prodded with social
and intellectual 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 } disposions which paradoxically as to their pretense-of-sublimation in
defending such ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ do
not correspondingly contend that such lax/sloppy existentialising–decisionality should be the case with nascent-particular/incipient-and-material/technical-sublimation—reference-of-thought–devolving (speaking rather of self-serving social-vestedness/normativity—discretely-implied-functionalism).

meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance 2-
referencing>/'distantiation of contemplative existentialising–frame as to transversality<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(1\) as arising at destructuring-
threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-
onontological-performance\(1\)–<including-virtue-as-ontology> is the very element particularly
acted upon by social and intellectual notional–pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-
entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness } 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’\(2\) 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 \(5\) meaningfullness-
and-teleology \(9\) 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 \(\text{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). 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 universal-transparency_{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>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 in desublimating–existentialising–decisionality gesturing of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception of ‘meaningfulness-and-teleology’’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation. Critically the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations{-blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving} is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness’ in existentialising–decisionality’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-
demarcating the framework of natural sciences research). Hence in many ways prospective knowledge cannot elude the aporeticism overcoming/unovercoming of such ‘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 within

as to entailing <amplituding/formative–epistemicity> totalising in relative ontological completeness as part and parcel of prospective knowledge-reification–gesturing <in prospective psychologismic–apriorising/axiomatising/referencing {of-attendant–ontological contiguity ~duced–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging disentailment by} postconverging entailment> as to knowledge-notionalisation, and especially as so-manifested increasingly with ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’ that on the baiting of sterile/anecdotal 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 ⟨transparency of totalising-entailing, as to entailing <amplituding/formative–epistemicity> totalising in relative ontological completeness⟩ of knowledge-reification–gesturing <in prospective psychologismic–apriorising/axiomatising/referencing {of-attendant–ontological contiguity ~duced–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging disentailment by} postconverging entailment>’ (and so as to self-serving social-vestedness/normativity <discretely-implied-functionalism>) and this must effectively be contested. Such lousiness and as broadly reflected in poor media editorialising in many ways increasingly turns media accessibility into intellectual pre-eminence as ‘intellection is no longer about depth of contemplation and knowledge-reification–gesturing <in prospective psychologismic–apriorising/axiomatising/referencing {of-attendant–ontological contiguity ~duced–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
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 {transparency-of-totalising-entailing,-as-to-entailing}<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness of critical importance for
effective social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality (and as the ‘mediatic framework of access and
communication of sublimating thought’ is rather turned around into ‘a framework that
supposedly inherently create sublimating thought by mere access and communication’
especially as to naive social feel-good banalities as supposedly sublimation actually of
desublimating <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} as of vague impression-driven/good-
naturedness/wishfulness ‘beholdening as sovereignising–imbued-
subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-
entailing as so-demonstrable with say the momentous development of quantum physics with the
physics totalising-entailing implications of argumentations of sublimating–existentialising–
decisionality at critical moments moving from one physicist to the other as of ‘totalising-
entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein,
Dirac, Schrodinger, etc.) without any 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—in-prospective.psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity) conflatedness—in–preconverging-disentailment–by–postconverging-entailment—as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as herein underlied with notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing implied formativeness—as-to-intersolipsism-of-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-
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 aetiolagination/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in reflection of ‘abstract human intemporal individuative ontological-performane (as to the backdrop of the notionalisation/notional-conception/amplituding of knowledge in reflection of human notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>) while striving for totalising-entailing pertinence of thought’ and so projecting beyond any implications of personalising/particularising import but rather turning towards ‘ontological elucidation import as it then reifyingly-and-empoweringly enables human sublimation as to prospective operationalising construals’ and so-reflected in the idea that the fundamental stakes of prospective knowledge-reification–gesturing<-in-prospectivePsychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> is about prospective social-stake-contention-or-confliction or not prior social-stake-contention-or-confliction (as for instance prospective positivistic “meaningfulness-and-teleology” is not developed to go about articulating/relation-to meaningfulness-and-teleology as to the prior social-stake-contention-or-confliction of non-positivistic meaningfulness-and-teleology), and so by the mere implications of dimensionality-of-sublimating
(\langle\text{amplituding/\text{formative}}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/\text{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \text{ (even as such prospective \textquote{meaningfulness-and-teleology} tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of}}

(\langle\text{amplituding/\text{formative}}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/\text{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \text{ by the prior presencing—absolutising-identitive-constitutedness}

\langle\text{preconverging~\textquote{motif-and-apriorising/axiomatising/referencing—imbuing}–existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\rangle \text{). But then as well the fact remains that the reality of human knowledge-reification–gesturing-\langle\text{prospective}_\text{psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity \sim\text{educed–existentialising/contextualising/textualising-contiguity}\}–conflatedness \text{ in \{preconverging-disentailment–by\}–postconverging-entailment}\rangle \text{ especially (as speaking to prospective human destructuring-threshold–\{uninstitutionalised-threshold/presublimating–desublimating-decisionality\}–of-ontological-performance–\langle\text{including-virtue-as-ontology}\rangle \text{ is inevitably infused with social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating–existentialising–decisionality beyond just \textquote{a purported baseline conception of neutral knowledge-reification–gesturing–in–prospective}_\text{psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity \sim\text{educed–existentialising/contextualising/textualising-contiguity}\}–conflatedness \text{ in \{preconverging-disentailment–by\}–postconverging-entailment}\rangle \text{ with such frameworks projecting their \textquote{presencing—absolutising-identitive-constitutedness}} \langle\text{preconverging~\textquote{motif-and-apriorising/axiomatising/referencing—imbuing}–existentialising—}
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ]–
conflatedness ~in–{preconverging–disentailment-by}–postconverging–entailment→ that cannot
be ignored as to intellectually decadent practices of scepticism and blurring underlied by
cynical reframing of thought at later moments (which had been related to sceptically and in
blurriness ~at previous moments), and so as to shallow-supererogation

desublimating–existentialising–decisionality driven by mere institutional-ascendency. In many
ways thus the conceptualisation herein ‘is not caught-up/constrained to any such fooleries’ (as
to the history of such ploy against postmodern thought) and is consciously articulated as to the
profound-supererogation ~ motive of human sublimation beyond/and-not-subjected-to the

<preconverging–‘motive-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~76 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~75
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}~9 before secondnaturing positive-
opportunism—of-social-functioning-and-accordance~75 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\(^9\)/messianicity of originariness-parrhesia,—as–spontaneity-of-aestheticisation so-associated with human dimensionality-of-desublimating-lack-of\(^\ddagger\)\(^6\) (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)). It is this fact that explains why no underpinning–suprasocial-construct is able to coherently explain human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjunctively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process \(^1\) since it will always be caught-up in its presencing—absolutising-identitive-constitutedness\(^14\) <preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) as to its underlying presencing-distorted—meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance \(^7\)-<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\(^96\) and the positive-opportunism—of-social-functioning-and-accordance\(^75\) arising thereof (as of a minimum) for human secondnaturing institutionalisation; and so as to the fact that the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaus, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. didn’t ask for any prior consent from the rest of the human species to undertake whatever sublimation they envisioned about humanity making nonsensical the idea
drivenness–equalisation of the said prospective sublimating knowledge-reification–gesturing <in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } – conflatedness <in-{preconverging-disentailment by3–postconverging-entailment}>; as to imply that (say with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology it is supposedly possible to understand the veracity of any specific positivistic meaningfulness-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 <in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } – conflatedness <in-{preconverging-disentailment by3–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\textsuperscript{1}, with the notion of ‘supposed genius’ serving as to human
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\} (beyond-the-consciousness-awareness-teleology\textsuperscript{79}\	extless in-preconverging-existential-extrication-as-of-existential-unthought\textgreater) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence of the social-construct meaningfulness-and-teleology\textsuperscript{99} that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating \{\langle amplituding/formative\rangle supererogatory\textsuperscript{25} dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{13}⟩‘ as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating \{\langle amplituding/formative\rangle supererogatory\textsuperscript{25} dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{13}⟩‘ and is of no inherent prospective issue in that respect. Such that in fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-teleology\textsuperscript{79}<in-preconverging-existential-extrication-as-of-existential-unthought\textgreater) about substituting a different and desublimating–existentialising–decisionality (whether of pedantic \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness\textsuperscript{39}—enframed-conceptualisation or \langle amplituding/formative\rangle wooden-language\{imbued—averaging-of-
thought\}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of–’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textgreater\} 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\textsuperscript{19}\)

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failing the prospective possibility for ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/sublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality (with such a criticism of social-vestedness/normativity-<discretely-implied-functionalism> here not articulated as from naïve 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 construed as from ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> as to the notional contrast between social-vestedness/normativity<discretely-implied-functionalism> and re-orginariness/re-origination availing with regards to ‘relative-ontological-incompleteness”/relative-ontological-completeness”

(sublimating–referencing/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” 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” (sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence⟩ as to human-and-social-expectations/anticipations—
metaphoricity—as-re-de-mentating/restructuring/reparadigming—psychologism 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-confoundedness 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-confoundedness/}
/formative—

<including-virtue-as-ontology> de-mentatively/structurally/paradigmatically speak to their requisite 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

and so overriding their nombrilistic presencing—absolutising-identitive-constitutedness conceptual naiveties of ontological-performance

This ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ is exactly what underlies the flawed circular manifestation of ‘human presencing—absolutising-identitive-constitutedness’

{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in relative-ontological-incompleteness – presublimation-construct–of–meaningfulness-and-teleology desublimating–existentialising–decisionality’ and warranting prospective crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-knowledge as to the latter more profound and genuine knowledge conception implication for prospective dimensionality-of-sublimating

over the mechanical-knowledge conception implication of knowledge as a mere vague thing ready-at-hand ‘separate from human construction-of-the-Self’ thus wrongly implying dimensionality-of-desublimating-lack-of ‘\{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}’ as to de-
mentative/structural/paradigmatic flawed ‘desublimating–referenced/registered/decisioned self-
presence/self-constitutedness |\<in-perspective–epistemic-abnormalcy/preconvergence >\).

Critically, in many ways the ‘projection that the social is necessarily/solely a framework of knowledge as to knowledge-driven existentialising–decisionality’ is ontologically flawed given human notional–firstnaturedness—temporal-to-intemporal-dispositions<\so-construed-as-from-
perspective–ontological-normalcy/postconvergence> to arrive at desublimating–existentialising–decisionality/sublimating–existentialising–decisionality overlooking organic-knowledge implications (whether by ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation’ implied ‘pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing\<in-
prospective.psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity \}=)

conflatedness \<in\<\{preconverging-disentailment by \<=postconverging-entailment\} >\’ or
‘intemporal 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 \}> as
conflatedness \<in\<\{preconverging-disentailment by \<=postconverging-entailment\} > as
determining sublimating–existentialising–decisionality’). Thus as to critical pure-ontology
(underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility - {imbued-and-
contiguity ~duced–existentialising/contextualising/textualising-contiguity }

contflatedness ~in-{preconverging-dsentailment by}–postconverging-entailment>’’, and specifically such an overcoming/superseding is rather crossgenerational when it comes to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

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 ~duced–existentialising/contextualising/textualising-contiguity }–
contflatedness ~in-{preconverging-dsentailment 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 \(^7\) presencing—absolutising-identitive-constitutedness \(^1\)\(^4\) \(<\text{preconverging}−\text{‘motif-and-apriorising/axiomatising/referencing’–imbuing}>\text{existentialising–enframing/imprintedness}−
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{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} can thus de-
mentatively/structurally/paradigmatically be construed as of 'notionalisation/notional-
conception/amplituding of knowledge', wherein existence as to its very panintelligibility
—
effusing/ecstatic–inlining is the very aloofness/detachment upon which human
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism can supererogatorily
act/react in sublimation or desublimation from whence knowledge as to organic-knowledge can
arise so-construed as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
suprerogation

Thus 'notionalisation/notional-conception/amplitude-of-knowledge' underlies inherent existence-exacted-sublimating~as-to-postconverging–de-
mentating/structuring/paradigming or existence-exacted-desublimating~as-to-preconverging–
de-mentating/structuring/paradigming so-exactable respectively as from human ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming or ontological-bad-faith/inauthenticity ~preconverging–
de-mentating/structuring/paradigming so-undergirded, of human self-reflexive-insagiste-eventuating
(as-to-teleological-
definition)

It is thereafter (in the wake of ontological-good-
faith/authenticity/postconverging-de-mentating/structuring/paradigming) that the vertical
existence-exacted-
prospect of critical pure-ontology then arises. Critically, human existence-exacted-
desublimating-as-to-preconverging-de-mentating/structuring/paradigming by—existence-

human-ineligibility—preceding-existence’s-eventuating-sublimating-validation/desublimating-
instigate/incipient-willing/arbitrariness/waywardness/faithdrivenness/suprerogating-for-

motif-and-
invalidation

of
human
embodied-consciousness
exacted-sublimating–as-to-postconverging–de-mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness’/relative-ontological-completeness’)

mentating/restructuring/reparadigming–psychologism <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting:<as-to-
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that poorly appreciates the profound-supererogation in the ‘invention/creation’ of true science and thus comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of formulaicity devoid of profound-supererogation’ in a soulless ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective

knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment>); with this shallow-supererogation explaining naivist interpretations of the Newtons, Galileos, Pasteurs, etc. in their very formation and development of what we now call science. In many ways this pedantic science-ideology construal of knowledge as of presencing—absolutising-identitive-constitutedness conception in desublimating–referenced/registered/decisioned self-presence/self-constitutedness—in-perspective–epistemic-abnormalcy/preconvergence > (without or poorly appreciating the profound-supererogation involved in true science and ontology as to ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness/formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-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-
ascendancy 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_psycho}logismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \textasciitilde{}educed–existentialising/contextualising/textualising-contiguity \}\right]\text{-conflatedness in–{preconverging-disentailment by} \text{-postconverging-entailment}>’’. It is herein contended that in many ways as to human ontological-good-faith/authenticity~{postconverging–de-mentating/structuring/paradigming}, it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’~<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>, as to the fact that ontology is absolutely bound to its course come-what-may ‘with such contrivances rather notionally integrated as herein into the elucidation of ontological-veracity as part-and-parcel of ontological-elucidation’ that allows no room for any pedantic ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ and not even when it elicits <amplituding/formative> wooden-language-\{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology as of shortsighted social and institutional power play.

Such ‘fraudulent conception of knowledge’ thrive not only as to punctual thematic issues like climate change science and disenfranchisement/swindling/corruption/dispossession implications but even worst carry ideological dehumanising implications as to covertly/implicitly putting in question the humanity of other peoples/nations/cultures/races. It is herein contended that any pretense of a conception of humanity along those lines is nothing but mirrored-fascism as to the mere-token that all the human others are capable of ‘sublimating-referencing/registering/decisioning self-becoming/self-conflatedness/formative-supererogating-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,in-perspective—ontological-normalcy/postconvergence’ (as to inherent cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary conception of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab, African, Russian, etc. of vague ‘presencing—absolutising-identitive-constitutedness/social-stake-contention-or-confliction beholding-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising (speaking of shallow ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,imbued—sublimating-by-desublimating—amplituding as to the backdrop-of-inherent-immanent-existence’s—sublimation-structure—of—ontological-normalcy/postconvergence’). In many ways this latterly identified manifestation of ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’, wherein political purpose supposedly supersedes human intellective potency is the very crème-de-la-crème de-mentative/structural/paradigmatic and defining basis for social-and-institutional-frameworks—of—referencing/registering/decisioning of desublimating—existentialising—decisionality as to
conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment> as determining sublimating–existentialising–decisionality’, but for when it comes to the sublimating–nascence of nascent-particular/incipient-and-material/technical-sublimations~
<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a point of just
mere technical ontological-pertinence as to the fact that it operantly captures in a nutshell the prospectively requisite human aporeticism overcoming/unovercoming in upcoming years and decades, as to the capacity for the human to redefine humanity in the light of the societal and technological transformations of the past few decades and the resultant/developing geopolitical context. It is herein contended that the incapacity for such a collective reconstrual of humanity (as to ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence implied as to the very inherent knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } — con
flatedness ~in~{preconverging-disentailment_by} postconverging-entailment> as determining sublimating–existentialising–decisionality’) following the social and industrial transformation occurring by the end of the 20th 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-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } — con
flatedness ~in~{preconverging-disentailment_by} postconverging-entailment>’ which could only end up in the human-made calamities of the 20th century so-critically attributable to dominion/statal–logic~{preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-
specific–collateralising-beholding~<whether–trepidacious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/ vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity<discretely-implied-functionalism>}. In many ways, this highlights the subjection of the genuine social intellectual–function/posture by dominion/statal–
logic⟩{preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—
de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>⟩ (reflected as to the underpinning–
suprasocial-construct enclosing/hemming-in religiosity inculcated as defining the very
notional/epistemic framework of human Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology, institutional-development–as-to-social-function-development and living-
development–as-to-personality-development and so consciously/unconsciously as supposedly
superseding pure-ontology); and so across all the various registry-worldviews/dimensions
whether so manifested in say the recurrent religio-political induced instability in Ancient Egypt
despite its advanced technical and organisational development, Ancient Athenian political
decadence associated with the Socratic-philosophers aspiration for enlightening-renewal of the
political process or the medieval establishment politico-religious excesses underlying the
reformation and renaissance and its prolongation into the enlightenment genuine social
intellectual–function/posture strive for science, 10 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-ascendancy. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual–function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic) tend to be paradoxically re-construed (on the basis of dominion/statal–logic) as at best subject to the dominion/statal–logic and at worst
of relative irrelevance to prospective social sublimation/emancipation (especially as to when it
ambitions a criticism of profound social emancipation), and so as to muddlement induced
subversion of such genuine social intellectual–function/posture marked by the overt and covert
cultivating of pedantic \textsuperscript{5} incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-
conceptualisation and a conception of the genuine social intellectual–function/posture as remote
and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception
of the genuine social intellectual–function/posture is supposedly justified across human history
on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all
societies even in many a premodern society when the traditional order of the day is put in
question with cultural diffusion as to when for instance witchdoctors carry covert
misinformation campaign against the perceived threat of modern medicine) while paradoxically
ignoring the hazardouness of such desublimating–existentialising–decisionality apparently
implying ontological-veracity can be achieved without any relative-ontological-completeness\textsuperscript{57}
_basis for such supposedly ontological insight so-critically provided by the veridical genuine
social intellectual–function/posture. Critically, such dominion/statal–logic\textsuperscript{8} 
\{preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholdenings-\textless \text{whether–trepidatious-or-warped-or-preclusive-or-occlusive}\textgreater –and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-\textless \text{discretely-implied-functionalism}\textgreater \} carry a ‘bogus reflex of
attributing-and-blaming their socially cultivated <amplituding/formative> wooden-language\textsuperscript{83}
(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 \textsuperscript{5} incrementalism-in-
relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation’ rather to the veridical

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genuine social intellectual–function/posture, and so in a Machiavellian perpetuation of
expectations/anticipations—de-mentating/structuring/paradigmising–psychologism—as-to-its-
specific–collateralising–beholdening—whether–trepidatious–or–warped–or–preclusive–or–
as–to–social–vestedness/normativity–discretely–implied–functionalism–which is in a ‘shallow
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
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–
completeness) desublimatingly pandering to the powers of the day) remains the only human
conduit to sublimating ontological–veracity that cannot be substituted but rather supererogated
as to undermining such pedantic ‘incrementalism–in–relative–ontological–incompleteness’—
enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a de-mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite profound-supererogation over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification–gesturing<in-prospectivePsychologism–apriorising/axiomatising/referencing–{(of-attendant–ontological-contiguity–educted–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.psychologism–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—dementating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising–beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its–consociated-domination/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 dementative/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’
or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>

falsely-implied social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’ (so-historically involving superseding
‘dominance/vested-interest structure in relative-ontological-incompleteness’–presublimation-
construct–of–’meaningfulness-and-teleology’ desublimating–existentialising–decisionality’ as
from blantant ‘brutish conquest/subjugation conception of approportioning as social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality’, ‘dominion protection conception of approportioning as social-and-institutional-
frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality’, to ‘the very natural-order-of-things conception of approportioning as social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality’ and to ‘our subtle modern-day institutionally-distorted/disjointed conception of
approportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’ as particularly the target as to Lyotard’s critique of
such institutionally-distorted implied metanarratives especially with regards to their
poor/sheepish/dubious/ineffectual social/institutional devolving parameterised
equanimity/balance as putting in question their theoretical, conceptual and operative veracity,
and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity’–and–
lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic
priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-
with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-
distension”). In this respect dominion/statal–logic{(preconverging/shallow-supererogating–
‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–
psychologism’–as-to-its-specific–collateralising-beholdingening–<whether–trepidatious-or-warped–
As a conceptualising framework de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation’ omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In many ways, we can appreciate that the modern-day genuine social intellectual–function/posture as to its relatively genuine sublimating–existentialising–decisionality critically ‘operates mostly in the wake of the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality of dominion/statal–logic‘; as to the fact that the critical aftereffects of political, economic, social and mediatic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises whether decadal economic crises, media and information crises, political accountability, etc. are effectively related by the genuine social intellectual–function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality of dominion/statal–logic‘).
beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its–consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity--<discretely-implied-functionalism>), and so as to the sublimating impotence of such genuine social intellectual–function/posture. Critically in this respect the very artifice available to modern-day democracy dominion/statal–logic ⟨preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising–beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its–consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity--<discretely-implied-functionalism>⟩ involves the ‘punctual and surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–function/posture comes to think otherwise and disapprovingly of the given decisions, as better still so long as this rather plays the role of a psychological-outleting that project a falls sense of public accountability of poor or no effective resolutive course, this mechanism of ‘punctual and surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’ can perpetuate itself as to a Machiavellianism underlying the dominion/statal–logic ⟨preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising–beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its–consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity--<discretely-implied-functionalism>⟩ relation with the human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the underpinning–suprasocial-construct ⟨preconverging–‘motif-and–apriorising/axiomatising/referencing’–imbuing⟩ existentialising—enframing/imprintedness–
of the human sovereign–function/posture thrives on social and intellectual pedantic 'incrementalism-in-relative-ontological-incompleteness'—enframed-conceptualisation with the cultivation of disingenuous analysis as to strategies of misanalysis (so-reflected by the 'propounding and enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing out the underlying inconsistency' highlighting effectively that the political disenfranchisement/swindling/corruption/dispossession purpose of such argumentations precede their 'very inherent knowledge-reification–gesturing-in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness _in_{preconverging-disentailment_by}_postconverging-entailment> as determining sublimating–existentialising–decisionality’ purpose as to Machiavellian instigated false public debates) to which human sovereign–function/postures gullibly get caught up in or which ultimately discourages public interest and participation or lead to protest votes; with such misanalysis typically characterised by false process/processive bothsidesism <preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-{as-to_ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} reflex (bandied about as supposedly the very summum of democratic impartiality) relation to any sublimating "meaningfulness-and-teleology". Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity (and as to the fact that knowledge-reification–gesturing-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 as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation. Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to seconndatured 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—desublimating-lack-of—

\(<\text{amplituding/formative} >\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluated-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\), and so prospectively requiring human re-organinarianess/re-origination as of ‘relative-ontological-incompleteness//relative-ontological-completeness\) (sublimating—referencing/registering/decisioning, as self-becoming/self-conflatedness /formative—supererogating<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>\) as to human-and-social—expectations/anticipations—metaphoricity as rede-mentating/restructuring/reparadigming—psychologism. In this regards the genuine social intellectual—function/posture is simply about projecting the
and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/ vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>⟩ knows no limits for undermining genuine knowledge-reification–gesturing–<in-prospective_psycho...ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity } — 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 unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing–<in-

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hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-
desublimation’ (as herein articulated as of the implications of human limited-mentation-
capacity-deepening\textsuperscript{53} postconvergingly–de-mentating/structuring/paradigming–out the
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} with regards to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development). This
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism difference between
‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–
meaningfulness-and-teleology/> upon inherent existence’s sublimating–nascence inducing of
ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-<as-to-
absolute-referencing–of–‘meaningfulness-and-teleology’/> upon social-
vestedness/normativity-<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’ can be compared in allegorical terms to say having a
highway with poor signalling and construction bound to induce a given level of accidents (as to
possibility of sublimation/desublimation), with the former rather construing of the inherent
nature of the highway of foundational problematic aporeticism overcoming/unovercoming and
the latter rather ignoring the inherent foundational problematic aporeticism
overcoming/unovercoming nature of the highway and adopting extricatory stratagems for
dealing with the highway in its given state ‘with the implicit expectation of accidents’; and in
this respect deconstruction and genealogy analyses (and notional–deprocrypticism
suprastructuralism analysis as expressed herein with regards to the ontological-contiguity’ —
of-the-human-institutionalisation-process\textsuperscript{68}) 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–prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — conflatedness ~in–{preconverging-disentailment by}~postconverging-entailment for tackling the more foundational problematic aporeticism overcoming/unovercoming issues underlying say the present decadal economic crises, media and information crises, political accountability, etc., whereas ‘human sublimating/desublimating—modalisation—of—meaningfulness-and-teleology’ > upon social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ supposedly of sublimating–existentialising-decisionality as implied not only with regards to overall social-and-institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly ignore/consider this more foundational problematic aporeticism overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. (as to their presencing—absolutising-identitive-constitutedness\textsuperscript{14} shallow-supererogation\textsuperscript{96} of manifest in-effect absolution<as-to- apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed– existentialising/contextualising/textualising-contiguity } —constitutedness ~in–preconverging- entailment inclinations) as a given and rather come-up-with/reflect ‘stratagems of extricatory solutions considered of sublimating–existentialising-decisionality’ and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicited conceptualisation of social-vestedness/normativity<discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as of the ‘requisite profound-supererogation\textsuperscript{96} entailing<amplituding/formative—
aporeticism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence\{implicited-
‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness } imbued presencing—absolutising-identitive-constitutedness social-vestedness/normativity
<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual–beholdingen-constitutedness de-
mentatively/structurally/paradigmatically bound to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract ‘mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> of science as science-ideology’, scientific methods, statistics and mathematics (as to totalisingly-disentailing—discretion/whim-
of-thought pretense-of-sublimation in failing to face up to foundational problematic aporeticism overcoming/unovercoming as required for fundamental ontology as to ‘the very inherent knowledge-reification–gesturing—in-
prospective psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
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
<postconverging~motif-and-apriorising/axiomatising/referencing–imbuing–existentia
<preconverging~motif-and-apriorising/axiomatising/referencing–imbuing–existenti
<preconverging~motif-and-
apriorising/axiomatising/referencing’–imbuing’–existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). Thus the
veridical nonpresenting-perspective–ontological-normalcy/postconvergence epistemic
conception rather speaks to ‘supererogatory–aestheticising—re-origination/reshuffling/anarchisation/transformativeness in
hermeneutically/reprojectively/supererogatingly/zeroingly-educing historiality/ontological-eventfulness
/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’’ overriding of
‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–
decisionality psychological-disposition (as to relative-ontological-incompleteness—
presublimation-construct—meaningfulness-and-teleology desublimating–existentialising–
decisionality) in want for prospective ‘unbeholdening sublimating–nascence ontologising-depth
of the full-potency of existence’ existentialising–decisionality psychological-disposition (as to
‘supererogatory–aestheticising—re-origination/reshuffling/anarchisation/transformativeness in
hermeneutically/reprojectively/supererogatingly/zeroingly-educing historiality/ontological-
eventfulness /ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’’ is so-underlied by human
‘re-framing/reimprinting of postconverging–motif-and-
apriorising/axiomatising/referencing’–imbuing’–existentialising—framing/imprinting
(as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>’ as so-reflecting nonpresenting-perspective–ontological-
normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—
modalisation<as-to-absolute-referencing—of—‘meaningfulness-and-teleology’> upon inherent
existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ with regards to
human ‘reframing/reimprinting of <postconverging~‘motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—framing/imprinting<as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-
determinism’>’ in reconstrual as to its ‘effectively underlying beholdening—inchings,-
apprehending,—and-taming—drive or aestheticising—‘surrealising/supererogating—drive for
<postconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing—
existentialising—framing/imprinting<as-to-prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>’; (so-underlying
the ‘<amplituding/formative—epistemicity>totalising~thrownness-in-existence re-
aestheticising/re-motif<in-postconverging—narrowing-down~‘sublimation-of-taste—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity(epistemic-
reflexivity/epistemicity-relativism-determinism—of—historiality/ontological-
eventfulness /ontological-aestheticising-tracing’,—as-to-existence—as-sublimating-
withdrawal,—eliciting—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—prospective—supererogation >) of human aestheticising—
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 <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’}> } 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—enframing/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’<social-vestedness/normativity>
relative-ontological-incompleteness——enframed-conceptualisation
<amplituding/formative> wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology
) rather speaks to a positive-opportunism—of-social-functioning-and-accordance
conception of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
(herein construed as unsustainable for the possibility for prospective
deprocrypticism/preemting—disjointedness-as-of—reference-of-thought
registry-worldview/dimension). Ultimately, such a ‘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’ cannot-
see/is-blinded-to-seeing the human-subpotency ‘fatedness-of-sublimation-over-desublimation
to existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression
in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process ‘(as to an ontological-bad-faith/inauthenticity—
~preconverging—de-mentating/structuring/paradigming that is unaddressable as of a pretense of knowledge-reification—gesturing—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging—dissentainment by}—postconverging—entailment—exercise of
mutual logical-basis/logic,—as-derived-from—transversality—<for-sublimating—existential-
eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ >). Given the fact that any
presencing—absolutising—identitive-constitutedness—imbued <amplituding/formative> disposedness/psychologismic-
construct-(as-to-orientation/value-construct/valuation–and-derived-parameterising) and
<amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-
variability) is of a ‘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
absoption-<as-to–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity }—
constitutedness –in–preconverging-entailment> as to the given registry-worldview/dimension
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness–(as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)’ (which is prospectively in relative-ontological-
desublimating–existentialising–decisionality, and so as from blantant brutish
conquest/subjugation conception associated with ‘measuring-up
success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation of
manifest in-effect absoption-<as-to–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity }—
constitutedness –in–preconverging-entailment>’, dominion protection conception associated
with ‘measuring-up success/accomplishment/aspiration in its paramountcy shallow-
supererogation of manifest in-effect absoption-<as-to–apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-
contiguity }—constitutedness –in–preconverging-entailment>’, to the very natural-order-of-
things conception associated with ‘measuring-up success/accomplishment/aspiration in its
patricianism/aristocratism shallow-supererogation of manifest in-effect absoption-<as-to–
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educted–

positivism/medievalism crassness-of-thoughts, and our positivism–procrypticism crassness-of-thoughts in  

metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism (underlied by
dimensionality-of-sublimating—(<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepidemistic/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
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’ (prospectively projecting dimensionality-of-
desublimating-lack-of {<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-rationalising/transepistemic/anamnestic-
residuality/spirit-drivenness—equalisation}) to arise in the very first place; speaking to the
incongruity of then implying the relegating of the genuine social intellectual—function/posture
as to the social-stake-contention-or-confliction manifested in the <cumulating/recomposuring—
attendant-ontological-contiguity—>—successive registry-worldviews/dimensions of ‘punctual
<amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag” 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—>—
ontologisation/omnipotentiality’) associated with the genuine social intellectual–function/posture, as exposing the latter ‘meaningfulness-and-teleology’ to pedantic incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation as well as generalised <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } both underlied by dominion/statal—logic—{preconverging/shallow-suprerogating—human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism—as-to—its-specific—collateralising-beholdening—<whether—trepidatious—or-warped—or-preclusive—or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social-vestedness/normativity—<discretely-implied-functionalism>}, the fact is somehow/someway the genuine social intellectual–function/posture have been able to drive huma prospective sublimation-over-desublimation as to the fact that the human sovereign–function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by pedantic manipulation as well as the fundamental human ontological-commitment’<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality> of all human ‘meaningfulness-and-teleology’ as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/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—dementating/structuring/paradigming—as-being-as-of-existential-reality>) with both enabling the genuine social intellectual–function/posture to thrive eventually; as sublimating–nascence
associated with ‘nascent-particular/incipient-and-material/technical-sublimations—blinded-to-
their-relative-ontological-completeness—reference-of-thought—diverging’

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–nascence (over relative-
ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology)
as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’ in preserving ‘human sublimating/desublimating—
modalisation—absolutely—referencing—meaningfulness—teleology’ upon inherent
existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ (as to the
projective/reprojective regenerativity of human meaningfulness—teleology in relative-
ontological-completeness) operantly associated with prospective human aestheticising—
’surrealising/supererogating—drive for <postconverging—motif-and-
apriorising/axiomatising/referencing—imbuing—existentialising—framing/imprinting—
(prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence—reflected—epistemicity—relativism-
determinism’>}

imbued interlay/organicalism/aestheticising-handle—{imbued-
supererogatory—projective-arbitrariness/waywardness-
of—transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for
‘aestheticising—re-margining/re-edging/re-acuity—as—
postconverging_circumspective/totalitative—restructuring’}—educing—
sublimation/desublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-
imbuing “supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential
projected sublimating/desublimating ontological-performance\textsuperscript{\textsuperscript{\textdagger}}\textsuperscript{\textdagger}`-\textless{}including-virtue-as-ontology\textgreater{} of \textsuperscript{\textdagger}meaningfulness-and-teleology\textsuperscript{\textdagger}', as to their separate-and-intermingling manifestation in \textless{}postconverging~`motif-and-apriorising/axiomatising/referencing`–imbuing\textgreater{}-existentialising—framing/imprinting\{as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
\textless{}perspective–ontological-normalcy/postconvergence-reflected~`epistemicity-relativism-determinism\textsuperscript{\textdagger}}\textsuperscript{\textdagger}\textsuperscript{\textdagger} as so-reflected in human Being-development/ontological-framework-

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

and-teleology , institutional-development–as-to-social-function-development and living-

development–as-to-personality-development) is desublimatingly~registered/decisioned in the self-presence/self-constitutedness\textsuperscript{\textdagger}–\textless{}in-perspective–epistemic-abnormalcy/preconvergence\textsuperscript{\textdagger}\textgreater{} of the relative-ontological-
incompleteness\textsuperscript{\textdagger}–presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{\textdagger}
desublimating–existentialising–decisionality as to social-and-institutional-frameworks-of—

referencing/registering/decisioning existentialising–decisionality prone to presencing—

absolutising-identitve-constitutedness\textsuperscript{\textdagger} (as to the underlying mere-formulaicity\textless{}as-to-mere-

formulaic—methodologising/mutualising/organising/institutionalising\textgreater{} of secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
undermining prospective human-and-social–expectations/anticipations—metaphoricity –as-

rede-mentating/restructuring/reparadigming–psychologism). This fundamental disparateness
between \textless{}preconverging~`motif-and-apriorising/axiomatising/referencing`–imbuing\textgreater{}-

existentialising—enframing/imprintedness\{as-to-historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition\textgreater{} ontologically-flawed construal of totalising-entailing’

and \textless{}postconverging~~`motif-and-apriorising/axiomatising/referencing`–imbuing\textgreater{}-

existentialising—framing/imprinting\{as-to-prospective–historiality/ontological-

\textsuperscript{\textdagger}
direct addressing of prospective social-stake-contention-or-confliction aporeticism overcoming/unovercoming. Critically, such pedantism today in the face of the increasing subontologising/subpotentiation (associated with the modern-day underpinning–suprasocial-construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology and as to technocratic and capitalistic motives and as relayed mediatically) across the decades comes up punctually during election cycles with vague disenfranchising/desublimation notions of no critical relevance to prospective social re-ontologisation as-associated with the strategic, inconsistent and skewed-peddling of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely construed as of the most-vital-and-preeminent-political-stakes to then falsely project such narratives as to a skewed and ontologically-flawed process/processive bothsidesism landscape of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated with massive opportunity-and-income-inequality and public governance of shallow-supererogation\textsuperscript{36} as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-\textless discretely-implied-functionalism\textgreater), with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{56}-infrastructure as to preconverging/shallow-supererogating-human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation-\textless as-to-absolute-referencing–of–meaningfulness-and-teleology\textgreater > on the basis of \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} 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’ [6] 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 [6] 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-\textsuperscript{103}universal-
possibilities-and-opportunities>). While at the same time the associated pedantism is cynically
bent on qualifying ‘genuine social intellectual–function/posture criticism of such
preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’ manipulation as rather pa-
tonising/condescending upon the human sovereign–function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual–function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual–function/posture with regards to the sublimating/emancipative drives associated with say

universalising-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways the human sovereign–function/posture is aversed to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdening-inducing,-<preconverging~’motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
⟨as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ associated with prospective profound-supererogation’ but for the threshold of punctual/immediate positive-opportunism—of-social-functioning-and-accordance’’ (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social–expectations/anticipations—metaphoricity’—as-rede-
mentating/restructuring/reparadigming–psychologism <postconverging~’motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting⟩⟨as-to-
prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’⟩⟩} of ordered human firstnatureness–deferentialism-imbuing and
secondnatures—deferentialism—deriving as of underlying human ontological-commitment—

<implied—self-assuredness—of—ontological—good-faith/identity ~postconverging—de-
crementating/structuring/paradigming —as-being—as—of—existential—reality> as to existence—as-
sublimating-withdrawal,—eliciting—of—prospective—supererogation and not ‘of discrete isolated
individuals sublimating/emancipative intellection’ as so-falsely implied pedantically as so-
effectively exposing the human sovereign—function/posture to surreptitious/underhanded
disenfranchisement/swindling/corruption dispossession), and it is counternatural to falsely
imply that it is such an averted reflex that will naturally deal with the instigation of prospective
human sublimation/emancipation without the accompanying genuine social intellectual—
function/posture (whose existentialising—frame is the social harbinger of ‘unbeholding
sublimating—nascent ontologising—depth of the full—potency of existence’ as of its perpetuation of
nonpresencing—<perspective—ontological—normalcy/postconvergence> projection)
articulated prospective ‘relative—ontological—incompleteness’/relative—ontological-
completeness —(sublimating—referencing/registering/decisioning,—as—self—becoming/self—
conflatedness /formative—supererogating—<projective/reprojective—aestheticising—re—motif—
and—re—apriorising/re—axiomatising/re—referencing,—in—perspective—ontological—
normalcy/postconvergence>) as to human—and—social—expectations/anticipations—
metaphoricity—as—rede—mentating/restructuring/reparadigming—psychologism (speaking to
the more profound reality that the truer problem of a democratic crisis lies in the fact that it is
poorly interceded by the genuine social intellectual—function/posture as it enables ‘human
sublimating/desublimating—modalisation—<as—to—absolute—referencing—of—meaningfulness—
and—teleology > upon inherent existence’s sublimating—nascent 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-<amplitudding/formative–epistemicity>totalising–in-relative-ontological-completeness } that is enabling de-mentatively/structurally/paradigmatically (whether by wrong/flawed analysis or cynical ontological-bad-faith/inauthenticity misanalysis) to ‘occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-discretely-implied-functionalism inducing of subontologisation/subpotentiation’, especially-so as to an economically driven media landscape that can hardly discriminate between intellection and notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplitudding/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\{\text{blurring/undermining-of-prospective-totalising-entailing,}as-to-entailing\langle\text{amplituding/formative–epistemicity–totalising–in-relative-ontological-completeness}\rangle \text{of meaningfulness-and-teleology}\} \text{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—} \text{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation} \text{ as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising–decisionality by reflex tend to absolutise human discursivity as to presencing—absolutising-identitive-constitutedness social-vestedness/normativity< discretely-implied-functionalism>); thus requiring appropriate nonpresencing<perspective–ontological-normalcy/postconvergence> epistemic-projection (as to requisite human limited-mentation-capacity-deepening towards absolute-mentation-capacity, in projective reflection of ontologisation/omnipotentiality as to ontological-normalcy/postconvergence, as sought-after by the genuine social intellectual–function/posture involving its specifically cultivated arts/skills and time investment and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>) and its consequent notional—self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/>\text{‘distantiation of contemplative existentialising–frame as to transversality<for—sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ in superseding any underpinning—suprasocial-construct defaulting relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating–existentialising—}.

\{amplituding/formative\} supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality
The point here is that the notion of notional–self-distantiation
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 }. It is herein contended that besides the technical/knowledge capacity for
elucidating the inherent blurriness in the social domain, in many ways
notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness } distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing> is the principal reason undermining the true scientific
status of the social domain as to exposition to a (beyond-the-consciousness-awareness-
teleology -<in-preconverging-existential-extrication-as-of-existent-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 } associated with presencing—absolutising-identitive-constitutedness social-
vestedness/normativity-<discretely-implied-functionalism> in failing the re-originary-as-
unenframed/unbeholding/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking -'projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional-deprocrypticism-prospective-sublimation} for prospective social
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
ormality/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and transforming
many a subject-matter into ‘beholdening as sovereignising–imbued-
subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition.
Critically and contrary to a naïve conception of the genuine social intellectual–function/posture
contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\)). Critically in this regards, knowledge itself as to organic-knowledge is inherently and truly as of a attendant–ontological-contiguity\(^7\)–educed–existentialising/contextualising/textualising-contiguity\(^7\)

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 ~educated-existentiaiiising/contextualising/textualising-
contiguity hermeneutic/reprojecting/supererogating/zeroing dynamics of notional−self-
distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing—’/distantiation of contemplative existentialising–frame as to transversality—<for-
sublimating—existentiaiiising—denouement>—of-affirmative-and-unaffirmative—
disambiguated—motif-and-apriorising/axiomatising/referencing’ (whether blurrily
undermining appropriate competence-level of discursivity or appropriate deferential-
formalisation-transference level of discursivity) so-associated, and so-critically as to wrongly
projected equivalence of ‘beholdening as sovereignising—imbued-
subontologisation/subpotentiation’ desublimating—existentiaiiising—decisionality with
‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’
sublimating—existentiaiiising—decisionality as to social-stake-contention-or-confliction
associated with social-and-institutional-frameworks-of—referencing/registering/decisioning
existentiaiiising—decisionality (as reflected in inducing 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.). notional—self-
distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-
redundancy of contemplative existentialising–frame as to transversality of affirmative-and-unaffirmative—
sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative—
disambiguated—motif-and-apriorising/axiomatising/referencing—is effectively at the very
core of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
induced self-becoming/self-conflatedness—formative—supererogating—
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence— as conflating towards the
possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and
so as to ‘human intellection exercise direct-or-elicited very own self-distantiation’ (involving
appropriate ‘metaphoricity’ as of hermeneutic/reprojecting/supererogating/zeroing
amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-
thought,—in—supererogatory—epistemic-conflicatedness’ and appropriate deferential—
formanlisation-transference sense of distantiation over distractive-alignment—to—reference-of-
thought—<of-apriorising/axiomatising/referencing>—. With regards to human Being—
development/ontological-framework-expansion—as—to—depth—of—ontologising—development—as—
infrastucture-of—meaningfulness—and—teleology, ‘distractive-alignment-to—reference-of-
thought—<of-apriorising/axiomatising/referencing>— translates in the overlooking of the
effectively requisite social-stake-contention-or-confliction prospective human aporeticism
overcoming/unovercoming’ (as to a threshold where subontologisation/subpotentiation
supposedly takes over from re-ontologisation/omnipotentiality, and it is quite interesting to
 realise that there is hardly any distractive-alignment-to—reference-of—thought—<of-
apriorising/axiomatising/referencing>— in posturing for limiting human re-
ontologisation/omnipotentiality with regards to nascent-particular/incipient-and—
material/technical-sublimations—blinded-to-their-relative—ontological-completeness—
reference-of-thought—devolving— existentialising–decisionality that can so-arise as
constrained to human temporal-and-immediate advantageously perceived positive-opportunism—of-social-functioning-and-accordance\textsuperscript{24}, whereas on the other hand notional–pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-{amplituming/formative–epistemeticity>totalising–in-relative-ontological-completeness } } distractive-alignment-to\textsuperscript{3} reference-of-thought-{of-apriorising/axiomatising/referencing}\textsuperscript{30} is rather elevated when it comes to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to social-stake-contention-or-confliction). Critically in this regards, notional–self-distantiation-{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}’/distantiation of contemplative existentialising–frame as to transversality<{for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’} is merely the translation of the perspective ontological-normalcy/postconvergence of inherent existence as to an impasse/break between relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} (with regards to their varying projection of \textsuperscript{<amplituming/formative>disposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation–and–derived-parameterising} and \textsuperscript{amplituming/formative>entailment-{as-to-totalising-contiguous/coherent–factuality-of-variability}} as to \textsuperscript{foregrounding—entailment} (postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation  ’-in-reflecting–‘immanent-ontological-contiguity ; as-operative-notional–deprocrypticism}). This can starkly be appreciated in the instance of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\textsuperscript{76} meaningfulness-and-teleology\textsuperscript{9} wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a fundamental rede-
mentating/restructuring/reparadigming notional-self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/distantiation of contemplative existentialising-frame as to transversality<for-sublimating–existential-eventuating/denouement>-of- affirmative-and-unaffirmative–disambiguated–motif-and- apriorising/axiomatising/referencing’ as to the fact that the positivistic/rational-empiricist meaningfulness-and-teleology\textsuperscript{90} is of utter ‘<amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value- construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)’ break/impasse (with the animistic meta-conceptualisation scheme of meaningfulness-and-teleology\textsuperscript{90} as to its prospective uninstitutionalised-threshold\textsuperscript{92} 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 \textsuperscript{79}presencing—absolutising-identitive-constitutedness \textsuperscript{81}<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness \textsuperscript{79}{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-confoundedness/\textit{formative-supererogating}<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> thus with the latter construed as the more essential definition of humanity as from \textit{nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’}. Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a prospective threshold of notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} and associated epistemic-decadence (but then the detachment and lesser ‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness–reference-of-thought-devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness\textit{-<in-perspective–epistemic-abnormalcy/preconvergence}> of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to presencing—absolutising-identitive-constitutedness\textit{<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness-{as-to- historicity-tracing—im-presencing–hyperrealisation/hyperreal-transposition}} as this is exactly what makes-
available/keeps-open prospective human sublimating–nascence (as a requisite sublimation-over-desublimation function/posture that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism—of-social-functioning-and-accordance of presencing—absolutising-identitive-constitutedness social-vestedness/normativity <discretely-implied-functionalism>) and so especially in opening-up prospective registry-worldviews/dimensions as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and the positive-opportunism—of-social-functioning-and-accordance then arising with the corresponding institutional-development—as-to-social-function-development and living-development—as-to-personality-development. In this regards, the notion of dimensionality-of-sublimating–⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ associated with the genuine social intellectual–function/posture notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’distantiation of contemplative existentialising–frame as to transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated ‘motif-and-apriorising/axiomatising/referencing’ implies that the very same instigative firstnaturedness intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their presencing—absolutising-identitive-constitutedness 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- \[^{30}\] reference-of-thought-<of-apriorising/axiomatising/referencing>\[^{30}\] 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-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity> totalising—in-relative-ontological-
completeness } dimensionality-of-desublimating-lack-of
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}) as failing to reflect holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-proces.
Critically, the genuine social intellectual–function/posture is thus much more than just about
identitive specificities of presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} as to just contrastive and balancing-out/equinanimity
conception of sublimation-over-desublimation as to the very same <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}
psychological-complexes (as so-associated with fairness/equanimity advocacy) but projects of
an altogether renewed momentousness of <postconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting{-as-to-
(imbued-postconverging/dialectical-thinking–‘projective-insights’/‘epistemic-projection-in-conflatedness’–of-notional–deprocrypticism-prospective-sublimation)‘, such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflectedin-epistemicity-relativism-determinism⟩) the genuine social intellectual–function/posture is of most profound-supererogation about relaying a ‘maximalising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the <cumulating/recomposing–attendant-ontological-contiguity>succestion of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating
⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (and we can appreciate that the <cumulating/recomposing–attendant-ontological-contiguity>succestion of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ‘are not in a contrastive equivalence relation’ between the ‘prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness’ of social-stake-contention-or-confliction’ and the ‘prospective registry-worldview’s/dimension’s nonpresencing–perspective–ontological-normalcy/postconvergence> social-stake-contention-or-confliction’ given that the latter utterly redefines the existentialising-frame for human sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it ‘is reflective of historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism' as to the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal as of human
limited-mentation-capacity-deepening’ while the former rather ‘is reflective of’ historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition as to a
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that is poorly contemplative of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘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-reflected-'epistemicity-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-reflected-'epistemicity-relativism-determinism'> implications of
human social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising—decisionality are rather prone to presencing—absolutising-identitive-
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-
normalcy/postconvergence>) and so ‘more than just a positive-opportunism—of-social-
thought-of-apriorising/axiomatising/referencing>; as rather notional-self-distantiati-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is a ‘submission-to and
making-up-to existence’s ontological-normalcy/postconvergence’ as to when relative-
ontological-completeness is-educed–and–avails–and–re-avails (and not a contrastive
equivalence ‘submission-to and making-up-to human-subpotency epistem-
abnormalcy/preconvergence’ in relative-ontological-incompleteness as wrongly implied
with
distractive-alignment-to- reference-of-thought-of-apriorising/axiomatising/referencing),
thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-
potency sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In this
respect, we can appreciate that appropriate notional-self-distantiati-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is effectively what is bound to bring about
momentous ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–
ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’ as to a
human genuine social intellectual–function/posture (underlied by ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>) wherein without such
a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ the
transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity-
together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the
proponents of the former as of human institutional social-stake-contention-or-confliction
adopted

a
distractive-alignment-to- reference-of-thought-of-apriorising/axiomatising/referencing as to a contrastive
equivalence ‘submission-to and making-up-to human-subpotency epistem-abnormalcy/preconvergence’ in rela-
tive-ontological-incompleteness, but then the very healthy intellectual environment meant that
even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional–self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> that would be receptive to such an eventual "nonpresencing—perspective–ontological-normalcy/postconvergence" anarchic-growth/anarchisation for re-ontologisation’) while in contrast such transformation implied (with respect to the relative blurriness of ‘social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology’ eliciting ontologically-flawed distinctive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing> as of a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness’) has tended to be relatively problematic inducing desublimating notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—blurring/undermining-of-prospective-totalising-entailing—amplituding/formative–epistemicity—totalising—in-relative-ontological-completeness⟩ as can be appreciated with the cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions reference-of-thought aporeticism overcoming/unovercoming. Supererogation as such (as so-undergirded by notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/distantiation of contemplative existentialising–frame as to transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’) is actually the very essential epistemicity attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to phenomenal/manifest—subpotencies{in-transitive-conflatedness—reflexivity—in-the-full-
potency-of-existence’s–sublimating–nascence supervening manifestations in notional-conflatedness (as to <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective– nonpresencing–for-explicating-ontological-contiguity ), so-reflected in the fact that while physics principles explain physical phenomena, their reflection in chemical processes speaks to the overall chemistry supervening determination (explaining why chemistry is effectively practiced in its phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of supervening/supererogating apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–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 ~educated–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 ~educated–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging–disentailment–by}–postconverging-entailment and not as to
constitutive biology and neurology even as biology and neurology relevant insights are then reconstrued in epiphenomenal terms as to human and social sciences supervening), and such secondary epiphenomenalities as of various levels of phenomenal/manifest–subpotencies–(in-transitive-conflatedness –reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence) critically explains existence’s ‘phenomenality–by–epiphenomenalities supervening-as-supererogating imbued superseding–oneness-of-ontology’ (as so-epistemically underlying supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of: apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation as to postconverging–de-mentating/structuring/paradigming effective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). For that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to ‘human consciousness point-of-departure for their knowledge-reification–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }–conflatedness ~in {preconverging-disentailment–by}–postconverging-entailment> and appraisal’), and so as the more ‘empirically exact’ supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness conception of overall science reflection of the full-potency of existence (with the implication here that it is human genuine social intellectual–function/posture as to human consciousness supervening-as-supererogating determination that hold the sublimating-over-desublimating key for prospective re-ontologisation/omnipotentiality as of human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism); as to the fact that the enlightening ushered as of intemporal firstnaturedness across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates,
axiomatising/re-referencing> imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-confalatedness/formative–supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> speaks to
the more fundamental element of human-subpotency that is ‘human effecting’ (notionally
construed as from perspective ontological-normalcy/postconvergence epistemic-projection), as
herein notionally reflected ‘as to apriorising/axiomatising/referencing-{of-attendant–
tonological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
constitutedness—in–preconverging-entailment (effecting-parsimony-as-of-shoddiness-and-
incompleteness-to–meaningfulness-and-teleology’) and apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-
contiguity }—conflatedness—in–{preconverging-disentailment by}–postconverging-
entailment(effecting-wholeness-as-of-profundness-and-completeness-to–‘meaningfulness-
and-teleology’). The undergirding notional~self-distantiation-<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing> derivation involved in supererogation can be
appreciated from a transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
insight, wherein for instance individuals notional~self-distantiation-<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing> (beyond-the-consciousness-awareness-teleology—
—in–preconverging-existential-extrication-as-of-existential-unthought> ) say in a non-
positivistic like an animistic social-setup notionally implies a <supererogatory–human-
subpotency>—effecting ‘psychosomatic reactivity as to the animistic
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~duced–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (which will define such
an animistic social-setup conception of ‘psychological placeboic-palliation practice associated
existentialising/contextualising/textualising-contiguity }—relation-to-the-world purposes as being of appropriate social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, our positivism–procripticism \( \gamma \) presencing—absolutising-identitive-constitutedness \( \xi \) institutional setups occlusive \( \zeta \) reference-of-thought-\( \delta \) devolving apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed—

(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), with this constraining as of existence-potency9~sublimating—nascence,—disclosed-from-prospective-epistemic-digression implying that it is the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology99 that adapts/adjusts to existence (and not the other way round as falsely projected with 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service’) explaining fundamentally the conceptualisation herein of de-mentation
growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic-
linining-as- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension that is incipient-to–and–cultivating-in-supererogation
the ‘substantive abstract-tissue-of–social-emanance
hermeneutically/reproductively/supererogatingly/zeroingly cumulated/recomposured as to
 cumulated/recomposured implicated_attendant—ontological-contiguity—educted–
existentialising/contextualising/textualising-contiguity’ reflecting the ‘momentous
historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-
ormalcey/postconvergence-reflected–‘epistemicity-relativism-determinism’ 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’. The overall
insight here is that ‘the more profound apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity —educted–existentialising/contextualising/textualising-contiguity }—
relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of
human notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>’ as to <supererogatory–human-subpotency>–effecting across the
<cumulating/recomposing–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions (as from nonpresencing–<perspective–ontological-
normalcy/postconvergence> epistemic-projection perspective) is what veridically underlies
human psychology as ‘postconverging-or-dialectical-thinking—psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ (as superseding by such an underlying
‘psychological ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing>
in—preconverging-entailment in preconverging-or-dementing—apriorising-psychologism and apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity}—
conflatedness—in—{preconverging—disentailment—by}—postconverging-entailment in
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> of human notional-self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity and then
underlies the possibility for human sublimation-over-desublimation as to aporeticism
overcoming/unovercoming), hence speaking to the truer unbeholding,-as-to-re-originary
backdrop of ‘human epistemic-totalising /circumscribing/delineating agency’ underlied by
human notional→self-distantiation→<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> instigative <supererogatory→human-subpotency>→effecting. This critically speaks
to the incipiently-and-notionally ‘self-reflexive→instigative-eventuating→(as-to-teleological-
instigative/incipient→willing/arbitrariness/waywardness/faith-drivenness/supererogating-for-
human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation) of human embodied-consciousness motif-and-
apriorising/axiomatising/referencing→{of-attendant→ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }→elicited-incipience-of-
existentialising–decisionality’ undergirding the ‘full incipient supererogating breadth of human
intelligibility transmutation’ (as ‘<supererogatory→human-subpotency>→effecting imbued epistemic-totalising
preformulating/preframing/premeaningfulness of notional→originariness-
parrhesia,→as→spontaneity-of-aestheticisation’ before the incipience of metaphoricity ’ and then
meaningfulness-and-teleology as to existentialising→frame); with existentialising→frame
speaking to the ‘notionally sublimating/desublimating flux of ontologising/disontologising
given human limited-mentation-capacity’ that is ‘human social-functioning-and-accordance→
as-of→social-stake-contention-or-confliction’ as the perpetually supererogating medium for the
‘full incipient supererogating breadth of human intelligibility transmutation’. Notionally,
human social-functioning-and-accordance→as-of→social-stake-contention-or-confliction is thus
critically ‘(formativeness→{as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}>of-
meaningfulness-and-teleology → empowering<to-Self> and (formativeness)<as-to-
tersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’} and ‘existentialising–frame of <preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-

sublimating — <amplituding/formative–epistemicity> growth-or-conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation}} (inducing
desublimating notional-pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—in-relative-ontological-
completeness ⟩ as well as generalised ⟨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 ⟩) caught up in
‘desublimating—referenced/registered/decisioned self-presence/self-constitutedness—⟨in-
perspective—epistemic-abnormalcy/preconvergence ’ (so-manifested in a mental-reflex of
laxing, inattentiveness and unaccountability that wrongly construes of ‘the resultant mere-
formulaicity—⟨as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising⟩ of prior profound-
supererogation’/originariness-parrhesia,—as—spontaneity-of-aestheticisation’ reflected in
‘present mere-formulaic—methodologising/mutualising/organising/institutionalising implied
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’
as impliciting a dispensation ‘from eliciting prospective profound-
supererogation’/originariness-parrhesia,—as—spontaneity-of-aestheticisation’ so-implied as to
‘hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential ontological-
performance’—⟨including-virtue-as-ontology⟩/potentiation’ for prospective human aporeticism
overcoming/unovercoming in reconstrual of human ⟨amplituding/formative—
epistemicity⟩totalising—thrownness-in-existence— as to re—aestheticising/re-motif—⟨in-
postconverging—narrowing-down—‘sublimation-of-taste—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of—historiality/ontological—
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—
postconverging–narrowing-down–‘sublimation-of-taste–
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 >). Such a conception of
‘supererogatory–human-subpotency’–effecting is critically relevant in appraising that ‘technical/profound articulations are not made gratuitously’ (in contrast to a modern-day unnecessary ‘social-and-media reflex of facility/convenience’ shunning technicity/profundity which goes on it is herein argued to be at the ‘infrastructural/root source of the cultivation of public and institutional discursive mediocrity’ as to ‘enculturating a practice of public

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interestedness/profundity mediocrity and public awareness/accounting/decisioning mediocrity’ whereas the technicity/profundity of modern-day training and professions rather points to the fact of a public potentially capable to handle more creatively profound/technical public analysis and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite social notional–self-distantiative contemplative technicity/profundity that inherent existence sublimating–nascence warrants to make available appropriately sublimating <supererogatory–human-subpotency>–effecting (whether as to direct knowledge acquisition or appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness). This poor appreciation of technicity/profundity in the public arises as of a poor projection of existence’s sublimating–nascence to wrongly imply that the individual ‘is perfect as they are’ with supposed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service’, and critically wrongly implying that knowledge as to organic-knowledge can be acquired without the requisite ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as- historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension’ of the individual as to their ‘appropriate notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’, while at the same time ‘a pseudo-contrition as to awareness of such relatively shallow technicity/profundity cultivated in such social-and-media spaces’ doesn’t deter such spaces (consciously or unconsciously) from surreptitiously acting as of profound technicity/profundity at critical moments of public discourses with the consequence that ‘there is an opaque
connection/continuity between public, media and institutional discursivity with social and institutional outcomes as if these are discrete and unrelated activities’ (whereas the supposed relevance of discursivity has to do with how it allows for comprehensible public ‘epistemic-growth/disquiet/discomfort—induced-sublimation, as-from-existence’s—effusing/ecstatic—
inlining-as—historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity-as—
historicity-tracing—{science-ideology/fashionability/distraction}) as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness  by-
reification/contemplative-distension’ in effectively appreciating social and institutional outcomes processes rather than individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction). The concrete and natural human psychological disposition with respect to knowledge as to organic-knowledge is in appreciating that for critical thinking even for the novice it is imperative to truly engage with the substance of the matter comprehensively-and-insightfully notwithstanding the level of exactifying comprehension (again whether as to direct knowledge acquisition or appropriate percolation-
channelling-<in-deferential-formalisation-transference> enabling the sovereign–
function/posture ontologising-aptness). The abstraction-of-thought/principled-thought articulated with subject-matters content is not done gratuitously as it is often popularly advanced especially with ‘ontologically-flawed frameworks of blurriness’ and ratings/sales immediate interests’ susceptible to normalised/stereotyped/selfhelping/feel-good construal of knowledge. Subject-matter abstraction-of-thought/principled-thought content are not so-produced gratuitously in the sense that this effectively speaks to: the requisite sophistication/complexity for ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–effecting imbued epistemic-totalising  preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—
as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity} and then
meaningfulness-and-teleology as to existentialising-frame) ‘that then permits hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (noting here that what is key here is ‘the existence constrained 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\textsuperscript{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-} historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{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=\textsuperscript{in-prospective_psycho\textsuperscript{logismic–apriorising/axiomatising/referencing-} \{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \} con\textsuperscript{flatedness –in–}\textsuperscript{pre\textsuperscript{converging-disentailment–by–post\textsuperscript{converging-entailment}> sublimating–existentialising–decisionality implications). It is herein contended howver 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–sublimation–as-from-existence’s—effusing/ecstatic–inlining–historiality—\{science/authenticity/nonextrication\}-beyond-mere-formulaicity–historicity-tracing–\{science-ideology/fashionability/distraction\}) 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~educed–existentialising/contextualising/textualising-contiguity–in-elucidation–or–reification). Such an attitude of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort–\{induced-sublimation–as-from-existence’s—effusing/ecstatic–inlining–historiality—\{science/authenticity/nonextrication\}\}–beyond-mere-formulaicity–historicity-tracing–\{science-ideology/fashionability/distraction\}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension~necessary for the education of children and young people can be particularly detrimental to critical thinking (while cultivating ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to ‘meaningfulness-and-teleology’ due to the overly denatured and insufficiently challenging–and–independence-
eliciting existentialising-frame of “meaningfulness-and-teleology” (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective epistemic-totalising—resubjecting or totalising-entailing-reconstrual of attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification of knowledge content and generation of varying interests); and so in reflection of the fact that a lot of childhood and human developmental learning is rather ‘passive integration of schema of thinking/contemplation and engagement’ as more decisive than really ‘knowing and recalling knowledge content’ (notwithstanding the inherently basic interrelatedness) with ‘passive integration of schema of thinking/contemplation and engagement’ critical for elaborating/framing meaning starting with the very incipient and appropriate jargon/language-conceptualisation for producing meaning (that is bound to align with constraining existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation and so rather than ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to “meaningfulness-and-teleology” with a poor sense of the prospective attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification of knowledge content as to epistemic-totalising—resubjecting or totalising-entailing-reconstrual). Where the cultivated ‘passive integration of schema of thinking/contemplation and engagement’ is rather as of ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to “meaningfulness-and-teleology”’ over eliciting an active thought/contemplative engagement that is sufficiently challenging to the true human intellectual growth potential (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—in-elucidation-or-
reification of knowledge content as to epistemic-totalising ~resubjecting or totalising-entailing~reconstrual) enabling appropriate social ‘epistemic-growth/disquiet/discomfort {induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as- historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as- historicity-tracing-
{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness~by-reification/contemplative-distension~
then the supposed outcome of a seeming public disinterest and disengagement with technicity/profundity is rather an issue induced as to our procrypticism/disjointedness-of-
reference-of-thought social <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in its presencing—absolutising-
identitive-constitutedness <preconverging~‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness{as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition} (starkly reflected as to the temporal-
advantageousness and manifest in-effect absolution<as-to—
apriorising/axiomatising/referencing~{of-attendant–ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—constitutedness <preconverging-
entailment> of ratings and/or sales/merchandising now permeating the rationale of basically all institutions in their numbing-traction—of-desublimating—meaningfulness-and-teleology ~{as-
perspective-lost-of-supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-as-to-
the-imbed-postconverging/dialectical-thinking—of-notional—deprocrypticism~{in-
dimensionality-of-sublimating — <amplituding/formative–epistemicity>growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation} ’) beyond-the-
consciousness-awareness-teleology ~<in-preconverging–existential-extrication-as-of-
existential-unthought> as so-oblivious to the ‘profound supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to dimensionality-of-
sublimating \( \langle \text{amplituding/formative}\rangle \) supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\rangle\) so-implied as of prospective ‘deprocripticism–or–preempting—
disjointedness-as-of-‘reference-of-thought\’ nonpresencing-\( \langle \text{perspective–ontological-
normalcy/postconvergence}\rangle \) sublimating–existentialising–decisionality
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity \}—relation-to-the-world). Ultimately,
technicity/profundity is inescapable for achieving sublimating–nascence whether as more
readily appreciated with nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>
existentialising–decisionality (as no normalised/stereotyped/selfhelping/feel-good knowledge is
hardly of any help to the technician/practitioner/scientist in the face of constraining existential
implications) or with the relative blurriness of social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality, and critically in many ways
the cultivation of shallow technicity/profundity (as to poor ‘epistemic-
growth/disquiet/discomfort-\{induced-sublimation,-as-from-existence’s—effusing/ecstatic–
inlining-as- historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-
historicity-tracing-\{science-ideology/fashionability/distraction\}\}) as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness’ by-
reification/contemplative-distension\’ requiring appropriate notional–self-distantiation-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>) in public spaces is not
detached from ‘public interestedness/profundity mediocrity’ and ‘public
awareness/accounting/decisioning mediocrity’. But then technicity/profundity as to the public
discourse is all about cultivating the possibility for ‘a public formulative appraisal and
habitation for an enlightened sovereign engagement with public decision-making policies and

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technicalities’; and in this regards it is herein contended that unlike it can naively be construed about human capacity for understanding, a lot of ‘human understanding is actually passive exposition to understanding of appropriately articulated/formulated knowledge-reification–gesturing—{of-attendant—ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity }—confatedness in {preconverging-disentailment by} postconverging-entailment> so-underlying <supеророгатоr–human-subpotency>—ffecting 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 <supеророгатоr–human-subpotency>—ffecting) is the sovereignty/independence giving possibility for human ‘epistemic-growth/disquiet/discomfort⟨induced-sublation,—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—{induced-sublimation—as-from-existence’s—
 effusing/ecstatic–inlining—as—historiality—{science/authenticity/nonextrication}-beyond-mere-
formulaicity-as—historicity-tracing—{science-ideology/fashionability/distraction}⟩ as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—
by-reification/contemplative-distension’ as such a flawed conception is very much prone to
disenfranchising public, media and institutionalised notional—pedantising/muddling/formulaic—
hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-
totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative—
ontological-completeness} bound to ultimately induce individuals reflective estrangement and
disinterest with regards to public outcomes of social-stake-contention-or-confliction (and as
such disenfranchising framework render the truly relevant public issues secondary/indirect to
their punctual/immediate purpose of ratings/popularity than genuine thought). But rather the
sovereign—function/posture ontologising-aptness in many ways is in a protracted continuum
with the genuine social intellectual—function/posture, so-implied as to ‘a 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-
’supercorogatory—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’{’ underlines 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 ‘reprocessive 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-}
\textit{as-to-entailing-}<\textit{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\textit{<discretely-implied-functionalism>} rendering the ‘overall social intellection-aptitude body’ relatively irrelevant towards upholding the sovereign–function/posture). Thus, the sovereign–function/posture is effectively disempowered as to its relevance to public outcomes of social-stake-contention-or-confliction when the ‘overall social intellection-aptitude body’ assessment capacity is fundamentally undermined as to monopolising/quasi-monopolising/networking existentialising–frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on sideling salient and relevant narratives as to technicity/profundity (such that in effect through the
decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity=<discretely-implied-functionalism> has paradoxically effectively-and-
preemptively succeeded in ‘qualifying in the public psyche’ the ‘specific overall social
intellection-aptitude body that is the public university as to its underlying social-construct
ontological-commitment=<implied—self-assuredness-of-ontological-good-
faith/authenticity~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> so-reflected as of social notional—self-distantiation=<imbued—re-motif-and-
re-apriorising/re-axiomatising/re-referencing> with regards to socio-econo-political social-
stake-contention-or-confliction aporeticism overcoming/unovercoming’ in falsehoods terms of
‘contrastive equivalence’ implied distractive-alignment-to-reference-of-thought=<of-
apriorising/axiomatising/referencing> and so-undermining its ‘neutral sovereign–
function/posture upholding’, and with a failed public consciousness about the sovereign
importance of the public university practically subjecting them to increasing private funding
deeply eroding-and/or-corrupting their capacity for ‘neutral sovereign–function/posture
upholding’ and most critically-so not necessarily in quashing ideas but inducing social
apprehension and contestive inactivity). In many ways, the ‘overall social intellection-aptitude
body’ (as to its capacity for ‘neutral sovereign–function/posture upholding’ whether as so-
reflected by the public university or the press body or the ‘overall backdrop of the professional
class intellectualism’) in recent decades with regards to socio-econo-political
subontologisation/ideology-over-ontology has often failed to appreciate the implications of the
fact that given human <amplituding/formative—epistemicity>totalising—thrownness-in-
existence, ‘human “meaningfulness-and-teleology” is effectively of epistemic-totalising
consequence reflecting epistemic-totalising growth/conflatedness/postconverging as to
attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-
contiguity—in-elucidation-or-reification knowledge/interpretative veracity implications of
veracity/efficiency of social intellection is rather in terms of ‘the consequent sovereign–function/posture contemplative capacity/deferential-capacity in epistemic-totalising\(^3\) growth/confatedness /postconverging as to attendant–ontological-contiguity’ ~educed–existentialising/contextualising/textualising-contiguity/\(^4\)-in-elucidation-or-reification knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening\(^5\)’ allowing for appropriate coherence between concrete–social-reality-\(<\text{as-to-manifest-sublimation/desublimation}\> and overall public perception of concrete–social-reality-\(<\text{as-to-manifest-sublimation/desublimation}\> with respect to public outcomes of social-stake-contention-or-confliction’ and so rather than the naive counterintuition of mere ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-in-constitutedness\(^6\)/preconvergence in an atmosphere of incoherence between concrete–social-reality-\(<\text{as-to-manifest-sublimation/desublimation}\> and overall public perception of concrete–social-reality-\(<\text{as-to-manifest-sublimation/desublimation}\>’ (and so as to the fact that ‘existence as to ontological-veracity consequence of the social reality’ so-underlined by manifest social-stake-contention-or-confliction issues should as to human epistemic-growth/confatedness\(^7\)/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 \text{~educed–existentialising/contextualising/textualising-contiguity }\)}—\(^8\) constitutedness\(^9\)-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,-\text{as-to-entailing-}<\text{amplitudding/formative–epistemicity}>totalising~in-relative-ontological-...
completeness } induced distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>" and wherein issues of minor or irrelevant social-stake-contention-or-confliction are used to disorientate and estrange the sovereign–function/posture while trivialising-and-enframing issues of central public interests). The consequence being that a ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness"/preconvergence in an atmosphere of incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>’ is critically inadequate for ‘neutral sovereign–function/posture upholding’ as so particularly elicited with distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>" issues. The fundamental point here is that existence— as-the-absolute-a-priori-of-conceptualisation—<as-to-sublimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective—ontological-normalcy/postconvergence-implied—’prospective-aporeticism-overcoming/unovercoming’> makes nonsense of any such vague notion as ‘neutrality by the balancing of human-subpotencies’ so-reflective of ‘vested interests driven conception of balance as to discrete interests’ (rather than common/mutualising interest conception of balance rather requiring the cultivation of a veridical social exercise of notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to implied social formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—meaningfulness-and-teleology reflective of ‘nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection implications), with such ‘vested interests driven conception of balance as to discrete interests’ rather an exercise consciously or unconsciously of manifest ontological-bad-faith/inauthenticity in preconverging—existential-extrication-as-of-existential-unthought. Thus ontological-veracity (as
to the pertinence of ‘overall social intellection-aptitude body’ as to its capacity for ‘neutral sovereign–function/posture upholding’) rather arises as of a ‘human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbedded 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>exis
tentialising—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-conf

Disontologisation as such is a reflection of the fact that the very seedingness/incipience of human sublimating ontologising-depth reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process lies with human dimensionality-of-sublimating—amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), with disontologisation seedingly/incipiently associated prospectively with human limited-mentation—
capacity as of mere-formulaic–methodologising/mutualising/organising/institutionalising underlying dimensionality-of-desublimating-lack-of
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}. Disontologisation thus arises at human destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-
performance ≈⟨<amplituding/formative>supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking-<including-virtue-as-ontology> reflected as to numbing-traction–of-
desublimating–meaningfulness-and-teleology⟨as-perspective-lost-of-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
sublimating — <amplituding/formative–epistemicity>growth-or-
conflatedness /scalarisation-as-to-recalarisation-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-
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-
television’ (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 distractive-alignment-to-
"reference-of-thought<-of-apriorising/axiomatising/referencing>” as to huma prospective re-
ontologisation/omnipotentiality drive; and so-reflected with regards to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development.

Disontologisation as to social-stake-contention-or-confliction as reflected above is so-critically
at the very core of ‘human social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality’ intellectual theorising as to a
human social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality characterised by blurriness allowing for the relative
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 } preconvergingly–de-mentated/structured/paradigmed undermining of
prospective genuine social intellectual–function/posture as to its projected re-
ontologisation/omnipotentiality drive; as so-critically reflected with a
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 in many ways openly-assert having nothing to do with present human and
social aporeticism overcoming/unovercoming or superficially gloss over such human and social
aporeticism overcoming/unovercoming in a confusion between
advocacy/ministration/sermonising and intellection going on to trivialise and undermine the
profound enlightening implications of true intellection (as to a fundamental dearth of

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

‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ enabling the conceptualisation of momentous historiality/ontological-eventfulness onto-ontological-aesthetic-tracing/perspective–ontological-normacency/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 sublating–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
without ‘relativism’ there is no progress since progress is relative to lack-of-progress with regards to human limited-mentation-capacity-deepening\(^5\). Critically in this regards, human
civilisation is only possible as to the genuine social intellectual–function/posture rather eliciting
and fulfilling human ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\>
postconverging–de-mentating/structuring/paradigming \(<\text{as-being-as-of-existential-reality}\>
and so in a cogent percolation-channelling-\(<\text{in-deferential-formalisation-transference}\>\>
existentialising–frame allowing for human and humanity’s ‘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}\}\rangle\) as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^5\)-by-reification/contemplative-distension\(^5\) (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-\(<\text{in-deferential-formalisation-transference}\>\>
existentialising–frame of intellectualism involving genuine social intellectual–function/posture
projection of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity as first-level technicity/profundity elucidation (as to existence-potency\(^5\)-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 distinctive-alignment-to\(^5\) reference-of-thought-
mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology”). Critically, it is herein contended that in many ways despite the blurriness of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality, there are just as well subject to appropriate constraining deblurring analysis with respect to their aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving—sublimating—existentialising—decisionality; and critically—so as of a relation to momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism. Such a translating-insight (rather derived from the more potent ‘human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity—relativism—determinism imbu...
mentative/structural/paradigmatic claim of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as of prospective reference-of-thought
sublimating—nascence’ required for a ‘corresponding budding positivistic social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—
decisionality’ as manifested socially by the Copernicuses, Galileos, Descartes, etc. inducing a
social environment further reinforcing the possibility for the furthering of positivistic natural
science and eventually bringing about positivistic social emancipation/enlightenment and social
science (noting here that such ‘a de-mentative/structural/paradigmatic claim for human
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of prospective
reference-of-thought sublimating—nascence’ captures the ontological-veracity of the idea of
de-mentation—{supererogatory—ontological—de-mentation—or-dialectical—de-mentation—
stranding-or-attributive-dialectics} articulated and elucidated herein, as to the profound-and-
scientific reflection of the underlying ontological-contiguity—of-the-human-
institutionalisation-process involving human limited-mentation-capacity-deepening in the
succession 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'> that speak of
‘postconverging-or-dialectical-thinking —psychology or psychology-of-mentation-dynamics or
natural—psychological-dynamics’ implied notional—self-distantiation—<imbued—re-motif-and-
re-apriorising/re-axiomatising/re-referencing> and so rather than ‘the <amplituding/formative—
epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
of an intradimensional desublimating conception of its ”reference-of-thought”, so-manifested
beyond-the-consciousness-awareness-teleology —<in—preconverging—existential-extrication-as—
of-existental-unthought’, as to its given manifest in-effect absolution—<as-to—
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ¬educed–existentialising/contextualising/textualising-contiguity }—constitutedness in {preconverging-entailment} registry-worldview/dimension <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-
(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) such as of ideological capitalistic or communistic conceptualisation within our positivism–procrypticism occlusiveness manifest in-effect absolution-<as-to–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ¬educed–existentialising/contextualising/textualising-contiguity }—constitutedness in–preconverging-entailment> registry-worldview/dimension ‘poorly appreciative of prospective profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as rather imbued with the more fundamental human psychology’ implied as of ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). This ‘dynamically reinforcing sublimating–nascence relationship’ as reflective of the ever relevant constraining dynamics of presencing–absolutising-identitive-constitutedness in epistemic-abnormalcy/preconvergence and nonpresencing–perspective–ontological-normalcy/postconvergence>, points to the requisite knowledge-notionalisation (as herein reflected with the fact that profound knowledge must ‘understand the dynamics of both human temporal and intemporal ontological-performance –<including-virtue-as-ontology’>) for such a translating-insight; herein construed as to prospective re-originariness/re-origination ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’ (in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ¬educed–existentialising/contextualising/textualising-contiguity }—confatedness in {preconverging-disentailment by} postconverging-entailment) epistemic-projection perspective reflection upon a preconverging-or-dementing–apriorising-psychologism (in
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
existentalising/contextualising/textualising-contiguity }—constitutedness{~in-preconverging-
entailment}, as recurrently manifested across the <cumulating/recomposuring–attendant-
ontological-contiguity >-succession of registry-worldviews/dimensions. Critically, human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence \(^5\) educing
intelligibility, as of ‘full incipient supererogating breadth of human intelligibility transmutation’
(as ‘<supererogatory–human-subpotency>–effecting imbued epistemic-totalising’
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,—as–
spontaneity-of-aestheticisation’ before the incipience of metaphoricity\(^7\) and then
meaningfulness-and-teleology\(^9\) as to existentialising–frame), and so as to underlying human
notional–self-distanciation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>-‘distanciation of contemplative existentialising–frame as to transversality<for-
sublating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’\], is effectively the
existentialising backdrop of human sublimating–existentialising–decisionality and
desublimating–existentialising–decisionality (and so as to <amplituding/formative-
epistemicity>totalising–thrownness-in-existence\(^1\) ‘constraining existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation\(^16\) imbuing human ontological-
commitment\(^1\)<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality>’ and ‘\(^10\)universal-transparency\(^1\)\} {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’}). It is within this ambi
tic, that ‘prospective possibilities of sublimating—existentialising—decisionality’ can be contemplat
ed as from the very depth of human ‘<supererogatory—human-subpotency>—effecting imbued epistemic-
totalising preformulating/preframing/premeaningfulness of notional—originariness-parrhesia,—
as—spontaneity-of-aestheticisation’ for requisite ‘epistemic-growth/disquiet/discomfort
⟨induced-sublation,—as-from-existence’s—effusing/ecstatic—inlining-as— historiality—
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as— historicity-tracing—
{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’,
and so as to individual and social subconscious and conscious educing intelligibility: in
translating the ‘imbued counterintuitive ‘nonpresencing—perspective—ontological-
normaley/postconvergence> epistemic-projection’ as from incipient ‘sublimating—nascence
devolved axiomatic-constructs’ into ‘straightened-out/rede-mentated/restructured/reparadigmed
reference-of-thought sublimating—nascence so-instantiated as to overall ‘reference-of-
thought—devolving sublimating—nascence (and so-reflected in prospective human social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—
decisionality)’. The depth of ‘<supererogatory—human-subpotency>—effecting imbued epistemic-totalising
preformulating/preframing/premeaningfulness of notional—originariness-parrhesia,—as—spontaneity-of-aestheticisation’ is exactly what is incipiently-and-notionally of
undergirding ‘self-reflexive—instigative-eventuating—(as-to-teleological-instigative/incipient—
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing—\{of-attendant—
onological-contiguity —educed—existentialising/contextualising/textualising-contiguity \{—
unnerving/undermining/contradiction/unconstraining for disontologising’) when it comes down
to such manifest self-reflexive conceptualisation of both (in <amplituding/formative–
epistemicity>totalising–thrownness-in-existence⁵¹) ‘constraining existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁵⁶ imbibing human ontological-
commitment⁴<implied—self-assuredness-of-ontological-good-
faith/authenticity~postconverging–de-mentating/structuring/paradigming–as-being-as-of-
existential-reality’ and ‘universal-transparency⁴{(transparency-of-totalising-entailing,-as-
to-entailing<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction conception of the given registry-worldview/dimension
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—
enframing/imprintedness{(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)’. This differing modalising (as to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of– meaningfulness-and-teleology , institutional-development–as-to-social-
function-development and living-development–as-to-personality-development), speaks to the
insight that: the logical-basis/logic,-as-derived-from—transversality<for-sublimating–
existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-’motif-
and-apriorising/axiomatising/referencing’> of ‘secondnatured ⁵meaningfulness-and-
teleology⁶⁷ as to prior percolation-channelling<in-deferential-formalisation-transference>’ is
irrelevant for prospective firstnatured knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in–[preconverging-disentailment-by]–postconverging-entailment> renewed
logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential–
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)) de-mentatively/structurally/paradigmatically arises/re-arises at prospective destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}–of-ontological-performance–including-virtue-as-ontology as to:


totalising-entailing explicative of everything within its epistemic bounds as to reification and dereification in the sense for instance that a physics/chemistry/biology principle is not disentailing as it explains both predicative effectiveness and/or ineffectiveness as to the fact that the same law of gravity can explain totalising-entailingly why a mechanical setup functions well or doesn’t function well as to the underlying knowledge-notionalisation)

- epistemic-projection perspective lost of instigative/incipient profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:

  apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–for–conceptualisation (in dimensionality-of-sublimating

such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness – presublimation-construct–of–meaningfulness-and-teleology value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising
<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival and just as well such scientists like Einstein realised implicitly/intuitively that their scientific breakthroughs with regards to say nuclear science effectively called for a renewed conceptualisation of humanity beyond a mentality of immediate immaterial/social dimension expediency that could arise with respect to nuclear weapons, with this fundamental translating insight about ‘nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> sublimating–existentialising–decisionality’ critically warranted not just with such starked cases but with respect to the comprehensive and more subtle overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as it can be appreciated for instance that the business driven and mere defaulting utilisation of say media technologies has hardly elicited ‘a comprehensive social self-reflexive questioning-and-contemplation’ of their appropriate sublimating–existentialising–decisionality conception but for ad-hoc insights and approaches poorly appreciative of their requisite aporeticism overcoming/unovercoming and particularly-so with creatively effective public communication and democratic enhancement as to sovereign knowledge/enlightenment, insight/acumen and participation/interest thus inducing in many
ways inducing the present hyperreality–as-to-its-simulacrum implications pointed out by Baudrillard)


a fundamental ‘deficiency of excessive/undue magnanimity’ of the genuine social intellectual–function/posture throughout-and-all-along the ontological-contiguity —of-the–human-institutionalisation-process that seem to merely imply that ‘its social sublimating pertinence is only as to the mere positive-opportunism—of-social-functioning-and-accordance
that enables prospective human transcendence-and-sublimity/sublimation/supererogatory–
demtativity’ while wrongly overlooking/ignoring relatively its so-enabling threshold-of-
self-reflexive>-willed–thought as to undergirding ‘self-reflexive–instigative-eventuating-{as-to-
teleological-instigative/incipient–

willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility.-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity ~educted–existentialising/contextualising/textualising-contiguity }—
elicited-incipience-of-existentialising–decisionality’ as to ‘epistemic-
growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–
linling-as- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
historicity-tracing- {science-ideology/fashionability/distraction}) as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness°-by-
reification/contemplative-distension,” as central to the attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity ° of such
meaningfulness-and-teleology° implied prospective knowledge-reification–gesturing<in-
prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity }—
confatedness 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° un insightful about originariness-parrhesia,–as–spontaneity-of-
aestheticisation ‘is bound as of threshold-of–<self-reflexive>-willed–will to be developed into
desublimating beholding-becoming—distortive-originariness/distortive-origination–as-to-
re-ontologisation overriding of such ‘measuring-up success/accomplishment/aspiration in
shallow-supererogation’ of manifest in-effect absolution—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
for its prospectively idealised transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity as to sublimating—existentialising—decisionality)’ but rather a social-setup is
consciously-and-subconsciously self-reflexive of itself as about ‘minimum-and-balancing
expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-
contention-or-confliction’ as to its limited-mentation-capacity conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism implications (when it comes down to such
manifest self-reflexive conceptualisation of both (in <amplituding/formative–
epistemicity>totalising—thrownness-in-existence > ) ‘constraining existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation imbibing human ontological-commitment’—<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigmistinguishing—as-being-as-of
existential-reality’; and ‘universal-transparency ⟨transparency-of-totalising-entailing,—as-to-entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness ⟩ as available-to/elicitable-to the social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction conception of the given registry-worldview/dimension
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—a existentialising—
enframing/imprintedness—as-to—historicity-tracing—in-presencing—
maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation as to aporeticism overcoming/unovercoming conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism that carries the potential for pushing and making-available/eliciting such a prospect for re-ontologisation (and as so effectively manifested historically as to the relatively low emotional-involvement with non-socially implied sublimation/emancipation and the relatively high emotional-involvement with socially implied sublimation/emancipation, and in the latter instance particularly when the threshold-of-\textless \textit{self-reflexive}\textgreater -willed–will of defaulting dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\textless \textit{discretely-implied-functionalism}\textgreater and notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–\{blurring/undermining-of-prospective-totalising-entailing,–

\textless \textit{amplituding/formative–epistemicity}\textgreater totalising—in-relative-ontological-completeness \} overplays the card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ of the social-setup and in so-doing eliciting the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling–\{in-deferential-formalisation-transference\} existentialising–frame of intellectualism including the illuminating genuine social intellectual–function/posture, the appraisal of ‘overall social intellection-aptitude body’ and generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence’), and as so-underlying overall not only Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\{meaningfulness-and-teleology\}, as elaborately articulated above but equally translatable as to ‘living-development–as-to-personality-development beholdening/unbeholdening existentialising–frame’ and ‘institutional-development–as-to-social-function-development beholdening/unbeholdening existentialising–

Ultimately, our human presencing—absolutising-identitive-constitutedness—preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} (as to the high emotional-involvement associated with social ontological-performance—<including-virtue-as-ontology> and low emotional-involvement associated with non-social ontological-performance—<including-virtue-as-ontology> elicited prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity) seem to take the easy-way-out/contrivance to imply that ‘we are just as perfect as we are (implying the impertinence/non-veracity for prospective human ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as- historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’’)’ and that the notion of prospective sublimation is just about technical and natural science sublimation (and as so-advanced implicitly or explicitly in a self-serving lethargy of institutional notional–pedantising/muddling/formulaic-hollowing-out—
in-subontologisation/subpotentiation) and so as to a human social environment where dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> 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 <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } of any such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> that thrive as to temporal advantageousness on eliciting the lowliness of human contemplation in inducing consciously or unconsciously prospective human desublimation/disempowerment. In many ways, what is central to both such a dominance/vested-interest-subontologising-skewed-influence-as-to-
social-vestedness/normativity <discretely-implied-functionalism> and notional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—⟨amplituding/formative—epistemicity⟩ totalising—in-relative-ontological-completeness ) undermining of genuine knowledge-reification—gesturing—in-prospectivepsychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—confoundedness—in—{preconverging—disentailment—by}—postconverging—entailment> is their poor appreciation and deriding of any such notion of the postconverging—de-mentating/structuring/paradigming possibility that makes-available worldview conceptualisation as herein implied as to ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ (so construed as of prospective ‘relative-ontological-incompleteness /relative-ontological-completeness’ (sublimating—referencing/registering/decisioning,—as-self-becoming/self—confoundedness /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 historicity/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-identititive-constitutedness/preconverging-motif-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 of self-assuredness of ontological good-faith/authenticity 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/unbeholding/outlier-conceptualisation, imbued—postconverging/dialectical-thinking of projective-insights/epistemic-projection-in-conflatedness of-notional-deprocrypticism-prospective-sublimation) as to human-subpotency of 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 non-presencing of ontological-normalcy/postconvergence anarchic-growth/anarchisation for re-ontologisation since critically any registry-worldview/dimension imbued prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold is rather of ‘self-referencing-syncetising 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\textsuperscript{27}–apriorising-psychologism while qualifying its prospective uninstitutionalised-threshold\textsuperscript{19} (as of preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism) as nondescript/ignorable–void\textsuperscript{18} and so in a \textsuperscript{17}presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>\textsuperscript{21}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 mortal’ thresholds about existence, and it is up to the human to undertake its ‘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{79} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification/contemplative-distension\’, for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} 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’\textsuperscript{100} imbuing \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{53}/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>, and so rather than falsehood terms of ‘contrastive equivalence’ implied distractive-alignment-to–‘reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{90}. This explains why (beyond the naïve functionalisms passed as knowledge-reification–gesturing–<in-
prospective.psychologism.apriorising.axiomatising.referencing.of.attendant.ontological.contiguity.educed.existentialising.contextualising.textualising.contiguity

conflatedness.in.preconverging.disentailment.by.postconverging.entailment.but.rather.in.amplituding.formative.epistemicity.totalising.self.referencing.syncretising.circularity.interiorising.akraziatic.drag)the.reality.of.prospective.nonpresencing.<perspective.ontological.normalcy.postconvergence>anarchic.growth/anarchisation.for.re-ontologisation.is.rather.one.of.human.notional.self.distantiation.<imbued.re-motif-and.re-apriorising.re.axiomatising.re.referencing>induced.psychoanalytic.unshackling/memetic.reordering/institutional.recomposuring.self.becoming/self.conflatedness.formative.supererogating.<projective.reprojective.aestheticising.re.motif.and.re-apriorising.re.axiomatising.re.referencing.in.perspective.ontological.normalcy.postconvergence>.Fundamentally,a.registry.worldview’s/dimension’s.vices.and.impediments in.want.for.prospective.nonpresencing.<perspective.ontological.normalcy.postconvergence>anarchic.growth/anarchisation.for.re-ontologisation.are.dementatively/structurally/paradigmatically.tied.to.its.uninstitutionalised.threshold.distractive.alignment.to.reference.of.thought.<of.apriorising.axiomatising.referencing>imbued.lack.of.dispensing.with.immediacy.for.relative.ontological.completeness.by.reification/contemplative.distension as.to.the.fact.that.the.state.of.recurrent.utter.uninstitutionalisation.(failing.base.institutionalisation),.ununiversalisation.(failing.universalisation),.non.positivism.medievalism.(failing.positivism/rational.empiricism)and.procrypticism.or.disjointedness.as.of.reference.of.thought.(failing.deprocrypticism.or.preempting.disjointedness.as.of.reference.of.thought)are.the.truer.underlying.human.causality.as.to.projective.totalitative.implications.of.prospective.nonpresencing.for.explicating.ontological.contiguity but.for.the.narcissistic.amplituding.formative.epistemicity.totalising.self.referencing
syncretising/circularity/interiorising/akrasiatic-drag speaking to the more fundamental human psychology as ‘postconverging-or-dialectical-thinking’—psychology or psychology-mentation-dynamics or natural—psychological-dynamics’ (as superseding by such an underlying psychological ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing’)<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism’> of notional—self-distantiation—<imbued—re-motif—and—re-apriorising/re-axiomatising/re-referencing>’ all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold<sup>02</sup> notional—disjointedness of motif-and-apriorising/axiomatising/referencing—psychologism imbued preconverging/dementing<sup>28</sup>—qualia-schema’ naively of their given <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> in their<sup>79</sup> presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing>existentialising—enframing/imprintedness—(as-to—historicity—tracing—in—presencing—hyperrealisation/hyperreal-transposition)). 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> anarchic-growth/anarchisation for re-ontologisation’ as to the fact that the social-construct and its institutions are bulldozeable when grossly failing ‘their overall underlying social-construct ontological-commitment <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>’ when ‘merely hanging to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly—disentailing—discretion/whim—of—thought rather with regards
to a conception of intersubjectivity—of meaningfulness-and-teleology as beholdening to presencing—absolutising-identitive-constitutedness as to the fact that ‘the flawed prior knowledge-reification—gesturing—
prior psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educted—existentialising/contextualising/textualising-contiguity }—

constitutedness —in preconverging entailment— is construed as not in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation as underlied with ontional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness—<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of-
meaningfulness-and-teleology (in nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection’). Such institutionalised notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness } desublimation manifestation devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ nowadays is associated with a normalised/stereotyped/selfhelping/feel-good conception of knowledge that by distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing> ‘falsely cultivate the notion that it is engage in-the-very-first-place at the same contemplative pedestal’ with profound knowledge as of the-Good/understanding/notional—knowledge-reification—gesturing—

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 (as to when it seemingly ‘affirm to be engaged in analysing’ but grossly blundering about the very requisite basics before even pretending to be truly engaged with such thought as articulated by postmodern thinkers and as so-prodded by monopolising/quasi-monopolising/networking existentialising-frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity), in a decadent intellectual culture that construe of ‘dumbed-down apathetic publics-of-conquest’ as the true environment for ‘intellectual geniosity as to blandly cultivated popularity’ (rather than in epistemic re-originariness/re-origination of projective/reprojective cross-subjection of knowledge-reification–gesturing<in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as herein underlied by 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-


prospective_psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity } in reflecting \{historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’\}’ as implied both scientifically and by many a postmodern thinker doesn’t need to ‘take a page into any ideological unknown’ to effectively contemplate of the practical implications for prospective
re-ontologisation; and as herein contended with regards to ‘nonpresencing-perspective-ontological-normalcy/postconvergence’ anarchic-growth/anarchisation for re-ontologisation’ that the fundamental idea for such prospective social re-ontologisation lies with ‘appropriate constraining deblurring analysis in profound-supererogation of social-and-institutional-frameworks-of-referencing/registering/decisioning existentialising—decisionality aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving sublimating—existentialising—decisionality’ (given the very ontological-normalcy/postconvergence nature of existence reflected as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’). We can appreciate in this regards the role of constraining existence in the ‘nonpresencing-perspective-ontological-normalcy/postconvergence’ anarchic-growth/anarchisation for re-ontologisation’ driving the natural sciences as to the ‘transversal and cross-subjecting sublimating-selectivity-and-desublimating-deselectivity as to manifest sublimation of scientific ideas’ effectively building up the various fields in perpetuative re-ontologisation (and so-construed as to a ‘science supererogating exactifying/precisioning—of-sublimation—as-to-entailing-theoretical—conceptual-and-operant-implications—conception’ that is not undermined by a false conception of science reflected by ‘a science ideology desublimation in preconverging—motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’).

However, because of the high emotional-involvement in the social, the default posturing one way or the other is ever always to adopt a <self-reflexive>-willed—will ideological stance (integrating amplituding/formative wooden-language{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}
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
notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-{amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness } of ‘presencing—absolutising-identitive-constitutedness | social-
vestedness/normativity—<discretely-implied-functionalism> can be veridically
undermined/superseded by a ‘corresponding antipodal/diametrical compensatory
subontologisation’ (as manifested between the conflicting capitalistic and communistic
ideologies), rather than a true aspiration for a most profound prospective ontologisation/re-
ontologisation in-of-itself so-implied as of supererogatory-progressivity as to human
aporeticism overcoming/unovercoming in enabling prospective sublimating–nascence for human
social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality (even as the practicalities of the political
environment inevitably will elicit thresholds of disontologising as to non-
ontologising/subontologising conceptualisations); but then just as the natural scientist’s basic
research is to ‘open-up’/‘throw-up’/‘reveal’ sublimating avenues for ‘more and more profound
ontologising possibilities for engineering/technical practices’ likewise the genuine social
intellectual–function/posture has to be able to ‘open-up’/‘throw-up’/‘reveal’ ‘more and more
profound ontologising possibilities/avenues of contemplative sublimating for more and more
methodologising/mutualising/organising/institutionalising> as to mere-formulaic capitalistic/communistic ideological methodologising/mutualising/organising/institutionalising that seem to be utterly immune from the ontological-veracity of huma prospective ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ as to profound dispensing-with-immediacy-for-relative-ontological-completeness —by-reification/contemplative-distension’ (to the point where human progress is hardly contemplated re-originarily outside the direct and/or indirect gravitation of such all-enframing ideologies as to mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising>) and in many ways such ideologically induced conscious-and-unconscious ‘habituatedness/mental-colonisation as to presencing—absolutising-identitive-constitutedness social-vestedness/normativity’ stifles the true re-originary—as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking ’—projective-insights’/‘epistemic-projection-in-
conflatedness ’—of-notional—deprocrypticism-prospective-sublimation} potential for huma prospective human aporeticism overcoming/unovercoming. Such a postmodern philosophical anti-ideological stance of ‘nonpresencing<-<perspective—ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ (just as is the case with the natural sciences as to ‘prospective scientific sublimating reconstruals of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal as of human limited-mentation-capacity-deepening’ not to be confused with science ideology which is rather about ‘consciously or unconsciously usurping the sublimating credence of science in its science ideology notional~pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ exercise) is all about human candidity/candour-capacity for effectively tackling prospective human aporeticism overcoming/unovercoming as to profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness eliciting of ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’, and doesn’t carry false promises of shallow supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to mere-formulaic methodologising/mutualising/organising/institutionalising (as associated with ideological stances reflected say as to capitalistic or communistic ideologies); and so critically because the more salient point for aporeticism overcoming/unovercoming though it may seem counterintuitive is not ideological solutions of "presencing—absolutising-identitive-constitutedness" but rather (notwithstanding the high emotional-involvement) appropriate human development as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from "nonpresencing-<perspective–ontological-normalcy/postconvergence> as a prerequisite speaking hermeneutically/reprojectively/supererogatingly/zeroingly of a prospective "nonpresencing-<perspective–ontological-normalcy/postconvergence> change in human apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity

relation-to-the-world than just

‘meaningfulness-and-teleology’ within prior mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> (as of human-subpotency non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-
demtates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>) in an
already prospectively poorly apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-
world’, and in this regards we can appreciate that budding-positivists critical philosophical
insight was more than just their effectively instigative/incipient budding science but a critical
appreciation that the medieval-scholasticism non-positivism

apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world wouldn’t
countenance-and-cultivate the true prospect of scientific knowledge requiring a positivism

apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world

(notwithstanding the then high emotional-involvement), with such budding positivism not being
at all a ‘corresponding antipodal/diametrical compensatory subontologisation’ to medieval-
scholasticism but rather an altogether ‘a true aspiration for a most profound prospective
ontologisation/re-ontologisation in-of-itself’. This again confirms that the ontological-veracity
of genuine human knowledge is rather about notional~self-distantiation~<imbued—re-motif-
and-re-apriorising/re-axiomatising/re-referencing>/~distantiation of contemplative
existentialising-frame as to transversality—<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated~‘motif-and–
apriorising/axiomatising/referencing’ imbuing

historiality/ontological-
eventfulness<ontological-aesthetic-tracing—<perspective–ontological—

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 non-presencing-perspective-ontological-normalcy/postconvergence nature of existence’ instantiated hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective human limited-mentation-capacity-deepening (in resolving the prior ‘dullness’ of the human mind); rendering nonsensical, nombrilistic and self-important pretenses/claims that are rather of manifest in-effect absolution-as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in–preconverging-entailment> as to their given presencing—absolutising-identitive-constitutedness as so-fraudulently implied by our positivism–procrypticism anti-relativism stance (and eliciting herein the counterclaim that a rational-and-coherent defense of such a posture warrants a further claim recommending that humanity should rather go back to the state of ‘recurrent-utter-uninstitutionalisation as to its given manifest in-effect absolution-as-to-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in–preconverging-entailment> presencing—absolutising-identitive-constitutedness’ as a more coherent anti-relativism stance as so-expliciting the idea that human progress doesn’t/shouldn’t occur, even as paradoxically many such anti-relativism proponents seem to project progressive views without truly grasping the contradictory implications of progressivism and anti-relativism explaining their inclination to ‘disjointing totalisingly-disentailing—discretion/whim-of-thought’ whereas ‘true knowledge has to carry its sublimation within itself as to its
notional-nondisjointing totalising-entailing’ for it to be socially potent and effective). We can appreciate in this regards that the ‘sublimating–existential-decisionality potency of a scientist thought is not in-and-about themselves’ as so-manifested in a ‘normalised/stereotyped/selfhelping/feel-good conception of knowledge’ but rather ‘their inherent coherent knowledge formulation technicity/profundity and elucidating elaboration’ which then has to avoid explicited or implicited contradictions with regards to the knowledge technicity/profundity ‘enhancement of the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling—<in-deferential-formalisation-transference> existentialising–frame of intellectualism’; as so-involving the illuminating genuine social intellectual–function/posture, the appraisal of the ‘overall social intellection-aptitude body’ as well as generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence’. In other words, ‘existence imposes its sublimating rules to the human mortal subpotency’ as the very ‘fundamental meaning of science’ (notwithstanding vague human-subpotency self-important ‘methodologising/mutualising/organising/institutionalising’ anti-intellectual fooling-about and complotment); in a continual prospective relativistic process of human limited-mentation-capacity-deepening. 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 sterile/anecdotal 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 sterile/anecdotal 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—deprocrypticism—⟨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 preconvergently–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-mindedness as to emotional distress; and so, as the deferential social and institutional interpretation of such in-effect bigotedness stances surreptitiously/underhandedly undermine the requisite social and institutional prospective human aporeticism overcoming/unovercoming as to profound supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness eliciting of human ‘epistemic-growth/disquiet/discomfort—⟨induced-sublimation,—as—from-existence’s—

effusing/ecstatic—inlining—as—historiality—⟨science/authenticity/nonextrication⟩—beyond-mere-

formulaicity—as—historicity-tracing—⟨science-ideology/fashionability/distraction⟩ as to construction-of-the-Self in dispensing-with-immediacy—for-relative-ontological-completeness—by-reification/contemplative-distension⟩’. Basically, we can garner that ‘the very epistemic
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification/contemplative-distension\textsuperscript{88}, and as so-undergirded by 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 \textsuperscript{67}~duced–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-mentation-capacity) ‘epistemic-totalisingly\textsuperscript{33} educing as from human profound-supererogation\textsuperscript{96}; so-reflected as to the very incipient ‘<supererogatory–human-subpotency>—effecting (as to ontological-good-faith/authenticity \textsuperscript{60} or ontological-bad-faith/inauthenticity\textsuperscript{64}) imbued epistemic-totalising\textsuperscript{33} preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation’ as of undergirding human ‘self-reflexive-instigative-eventuating\{as-to-teleological-instigative/incipient–}

willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing\{of-attendant–ontological-contiguity \textsuperscript{67}~duced–existentialising/contextualising/textualising-contiguity \}—elicited-incipience-of-existentialising–decisionality’. The implication here is that a human mental-reflex of ‘mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of ruling and rule-making as to apriorising/axiomatising/referencing’ is ever always of wanting ontological-veracity in need for ‘corrective human profound-supererogation\textsuperscript{96} imbuing human limited-mentation-capacity-deepening\textsuperscript{53}. In other words human ‘potential of profound-supererogation\textsuperscript{96}’ (as the corrective
uninstitutionalised-threshold \textsuperscript{02} ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking\textsuperscript{17}–apriorising-psychologism epistemic-projection of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ speaks to their inclination for ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ that will formatively drift into prospective disontologisation over prospective ontologisation/re-ontologisation; with the ultimate notional–deprocrypticism aporeticism overcoming/unovercoming cognisance and implication that ‘huma prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ is inevitably given as to a mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> relation to intelligibility, thus requiring a deprocrypticism ‘rehabilitated conceptualisation of human purposeful profound-supererogation\textsuperscript{10}’ 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\textsuperscript{7}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{11}). 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 \textsuperscript{79}‘presencing—absolutising-identitive-constitutedness\textsuperscript{13}’).
social-vestedness/normativity — discretely-implied-functionalism even as this ‘may seem intuitively’ truer with domains of relatively less blurriness or low emotional-involvement as to ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ like say the natural sciences and mathematics but this is not exactly the case from a bird’s-eye view reflecting holographically—conjugatively-and-transfusively the ontological-contiguity — of-the-human-institutionalisation-process as such a possibility is undermined by the very interactiveness of nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving existentialising—decisionality and social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality) and manifest a disontologising disposition at prospective uninstitutionalised-threshold, and so even as ‘counterintuitively we may think as from our positivism/rational-empiricism registry-worldview/dimension that we are naturally predisposed to relate to the postconverging—de-mentating/structuring/paradigming implications of prospective true knowledge in terms of their veridical entailing—amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness—without a disontologising disposition. Rather the ‘fundamental ontologising/disontologising confliction’ (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) arises effectively as of ‘a prospective nonpresencing—perspective—ontological-normalcy/postconvergence change in knowledge-reification—gesturing—in—prospective psychologismic—apriorising/axiomatising/referencing—of—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity — conflatedness in preconverging—disentainment by—postconverging—entailment) in maximalising—recomposing—for-relative-ontological-completeness — unenframed-conceptualisation’ (as we can appreciate that the state of recurrent-utter-
uninstitutionalisation construed of its non-rules—apriorising/axiomatising/referencing–psychologism knowledge disposition in terms of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness but for the prospective base-institutionalisation change in knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness <in–{preconverging-disentailment-by}–postconverging-entailment> for
prospective ontologisation/re-ontologisation in 5 maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation as to rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism which highlighted the uninstitutionalised-
threshold of recurrent-utter-uninstitutionalisation at which point it is of a disontologising
disposition of incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation, and this ‘prospective nonpresencing–<perspective–ontological-
normalcy/postconvergence> changing in knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness <in–{preconverging-disentailment-by}–postconverging-entailment> for
prospective ontologisation/re-ontologisation in 5 maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation’ as to the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is the veridically undergirding rule for
sublimating–nascence and so retrospectively-to-prospectively and equally reflect the fact that
our positivism–procrypticism is of a disontologising disposition (of incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation) with respect to prospective
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
decotivity/epistemic-reflexivity/epistemicity-relativism-determinism’ but where prospective
of nonpresencing—perspective—ontological-normalcy/postconvergence intimates a fundamental
variance in knowledge-reification—gesturing—in
prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment—by—postconverging-entailment} as to
relative-ontological-incompleteness (incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation) by relative-ontological-completeness (‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation), then such a supposed ‘a common knowledge-reification—gesturing—in
prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
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
decotivity/epistemic-reflexivity/epistemicity-relativism-determinism’ collapses (as the
relative-ontological-completeness implied maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation reflects a re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation—{imbued-postconverging/dialectical-
thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness ’—of—
notional—deprocrypticism-prospective-sublimation}). This ‘fundamental
ontologising/disontologising confliction’ (as to ‘prospective—nonpresencing—perspective—
ontological-normalcy/postconvergence’ changing in knowledge-reification—gesturing—in
prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-[preconverging-disentailment by]-postconverging-entailment> even as other 20th century thinkers expressed varyingly similar notions without expliciting 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
or as herein construed in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process
with respect to present-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising\(^{5}\) incrementalism-in-relative-ontological-incompleteness\(^{88}\) —enframed-conceptualisation’ (personalising knowledge conception as of institutionalised notional–pedantising/muddling/formulaic-hollowing-out—
existentialising–frame) untenability/internal-contradiction/internal-incoherence/institutional-constraining upon dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>,
prior knowledge-reification–gesturing-<in-
prior psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity } —
constitutedness —in–preconverging-entailment> as of apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity ~educated–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\textsuperscript{77} and a human hermeneutic psychology
conception; so-reflected in the fact that the same disontologising mental-reflex associated with
psychopathy/postlogism\textsuperscript{77}-slantedness (and as it elicits dynamic conjugated-postlogism\textsuperscript{77}) in its

prior mere-formulaic relation with reference-of-thought–categorical-

imperatives/axioms/registry-teleology\textsuperscript{99},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99}
(with regards to living-development–as-to-personality-development within any given registry-
worldview/dimension implied ‘social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-
re-ontologising’) is oddly enough similarly manifested beyond-the-consciousness-awareness-

 teleology —<in-preconverging-existential-extrication-as-of-existential-unthought> as to the

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 } at all uninstitutionalised-threshold\textsuperscript{102} in their prior mere-formulaic relation with

reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99}
ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’ prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’, is the corresponding
manifestation of the ‘conceptualising scale of a human 60-100 years lifespan today as to living-
development–as-to-personality-development which is rather bound to be lured/attracted to the
preconverging-existential-extrication-as-of-existential-unthought pointedness/punctiliousness
of its shallow conceptualising scale’ that de-mentatively/structurally/paradigmatically is
overburdened as to such a nonpresencing-<perspective–ontological-normalcy/postconvergence>
crossgenerational epistemic-stretching; thus dismissing the ontological-veracity of its ‘desublimating–referenced/registered/decisioned self-presence/self-constitutedness
</in-perspective–epistemic-abnormalcy/preconvergence >’ and in lieu affirming the implications of such a prospective deprocrypticism imaginary rather as to huma
prospective notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring self-becoming/self-conflicatedness /formative–
supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>. It is
exactly this disparity–of-momentousness/magnanimity/scale/magnitude in human intelligibility
appraisal as to the scale of ‘multicenturies-long human crossgenerational Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–‘meaningfulness-and-teleology’ prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’ and ‘conceptualising scale of a human
60-100 years lifespan today as to living-development–as-to-personality-development ’ that
induces human preconverging-existential-extrication-as-of-existential-unthought predisposition
manifested in distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing>\(^9\). Critically, such psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing conception as to maximalising-recomposing-for-
relative-ontological-completeness—unenframed-conceptualisation is exactly what
compensates for this disparity-of-momentousness/magnanimity/scale/magnitude and
totalisingly-entails for prospective social aetiologisation/ontological-escalation
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in contrast to the
dementative/structural/paradigmatic association of human preconverging-existential-extrication-
as-of-existent-unthought predisposition manifested as to distractive-alignment-to
reference-of-thought—of-apriorising/axiomatising/referencing with incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation imbued dominance/vested-interest-
subontologising-skewed-influence-as-to-social-vestedness/normativity—notionally-implied-
functionalism. In this regards, the idea that the pertinence of
Socratic-philosophers (universalising-idealisation ontologising/re-ontologising) lies in an
equivalence/correspondence relation with Ancient-sophists (non-universalising disontologising)
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-recomposing-constructivism-towards-
singularisation—of-the-nondisjointedness/entailment-of-prospective-nonpresencing) lies
inherent implications of prospective human construction-of-the-Self with regards to the sublimating–nascence of prospective \( ^{8} \)reference-of-thought as to \( ^{8} \)reference-of-thought-
\{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\(^{27}\)
(rather than an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort-\{induced-sublimation,-as-from-
existence’s—effusing/ecstatic–inlining-as- historiality-{science/authenticity/nonextrication} -
beyond-mere-formulaicity-as- historicity-tracing-{science-ideology/fashionability/distraction}\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\(^{27}\)).
In this regards, the genuine social intellectual–function/posture should be able to ‘sneer’ at its social-setup, as to the fact that its ‘incarnation of prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ imaginaries’ cannot be beholdening to its presencing—absolutising-identitive-constitutedness \(^{14}\) social-vestedness/normativity\(^{9}\) <discretely-implied-functionalism> social-setup but rather ‘beholdening to existence-potency\(^{17}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort-\{induced-sublimation,-as-from-
existence’s—effusing/ecstatic–inlining-as- historiality-{science/authenticity/nonextrication} -
beyond-mere-formulaicity-as- historicity-tracing-{science-ideology/fashionability/distraction}\} as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension’

(just as the true technician and scientist is not beholdening to ‘peoples’ human-subpotency
temporal-dispositions but rather to existence-potency—sublimating—nascence,—disclosed-from-
prospective-epistemic-digression technical or scientific implications for veridically enhancing
the human sovereign—function/posture with regards to their technical or scientific undertaking).

Such a conception of the genuine social intellectual—function/posture (as it so-reflects ‘the
human notional—philosophy’<as-to-the-veridical-conception-of-philosophy-as-englobing-all-
human-prospective-organic-knowledge-generation-in-relative-ontological-completeness —
beyond-a-convenient-division-of-labour-conception-of-knowledge> existentialising—frame of
existential unenframed conception of human philosophy’ beyond any given institutionalised
sublimating/desublimating culture of philosophy) renders ridiculous modern manifestations of
‘media-driven, social networking, popularity-seeking as well as sterile/anecdotal institutional
imprimauring 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-mer-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-
knowledge is only possible by eliciting a fundamental potential that is already de-
mentatively/structurally/paradigmatically availing to ‘the fellow human in a direct-capacity or
deerential-capacity of human growth/development/maturation’ as to their ontological-good-
faith/authenticity or ontological-bad-faith/inauthenticity to pursue it or not). The blunt fact is
that society is never its own inherent intellectual-and-moral absolute reference and thus is in
want for its intellectual-and-moral development explaining why progress happen and the role of
the genuine social intellectual–function/posture being about encouraging such progress, with
the consequence that an ‘ingratiating supposedly intellectual relationship’ with human
institutions as to ‘social-functioning-and-accordance—as-of—social-stake-contention-or-
confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’
is ever always (beyond-the-consciousness-awareness-teleology -in-preconverging-existential-
extrication-as-of-existential-unthought) bound to lead to the institutionalised
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—imbuend—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing —narratives—of—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 conceptualisation which itself fails the test of standing at a ‘distance as of notional–self-distanciation–in-presencing–historicity-tracing–in-presencing–existentiaising—enframing/imprintedness—as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ 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


conjugation/perspectivation/depthing—for-‘aestheticising–re-margining/re-edging/re-acuity—
as-postconverging_circumscripitive/totalitative–restructuring’}—educing—
sublimation/desublimation’ so-construed as psychical-nascency. Critically as to the ‘full
incipient supererogating breadth of human intelligibility transmutation’ (as
‘<supererogatory-human-subpotency>–effecting imbued epistemic-totalising
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–
spontaneity-of-aestheticisation’ before the incipience of metaphoricity’7 and then
‘meaningfulness-and-teleology’(9) as to existentialising–frame); 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’ 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
re-ontologising’ and so consciously or unconsciously whether effectively ontologising or
disontologising as to the mere-formulaic-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> implications of its
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing–existentia
framing/imprintedness-⟨as-to- historicity-tracing—i
—hyperrealisation/hyperreal-transposition⟩. Psychical-nascency speaks to the foremost human
conservative disposition (undergirding human ‘self-reflexive–instigative-eventuating–
(teleological-instigative/incipient–

willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility–
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) as from
human embodied-consciousness motif-and-apriorising/axiomatising/referencing- ⟨of-attendant–
ontological-contiguity –duced–existentia
contextualising/textualising-contiguity ⟩—elicited-incipience-of-existentia
-decisionality’) bound to the formative-risk of prospective
disontologising (as to human Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology,
institutional-development–as-to-social-function-development and living-development–as-to-
personality-development); and so-critically underlying its preconverging–de-
mentating/structuring/paradigmising ‘human psychology of passivity to the underlying
metaphoricity of human limited-mentation-capacity-deepening with regards to prospective
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbu
‘notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspe
ntological-normalcy/postconvergence>’–existentia
form-factor’ (but for when prospective effective
sublimating–nascence manifests as to ‘a rootless sourcing/generating of social sublimating–
nascence manifestations and their prospective sublimating possibilities’), speaking to ‘a
relatively poor abstractive relation with the instigation/incipience of effective sublimating–
nascence manifestations and their prospective protracted sublimating possibilities and thus a
relatively poor abstractive relation with prospective instigation/incipience of social
sublimating–nascence’ (as to its ‘presencing—absolutising-identitive-constitutedness
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag‘ ‘prospectively poorly-reflexive as un-
originary encounter/confrontation with existence—as-the-absolute-a-priori-of-
conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’ <as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> thus manifesting lack of human limited-
mentation-capacity-deepening‘’). The ontological-veracity of this ‘human psychical-nascency
foremost human conservative disposition’ can be garnered when it comes to the
crossgenerational span it has taken the human species (as to its genealogical/archaeological
growth/development) to go through the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions ‘relative-ontological-completeness’
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ before arriving at our
present rational-empiricism/positivising ‘relative-ontological-completeness’
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’, with the possibility of
the successive human registry-worldviews/dimensions induced transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity from ‘the scarce re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’ ‘-of-
notional–deprocrypticism-prospective-sublimation’ prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology\(\textsuperscript{10}\) imaginary (of any given social-setup implied self-sufficiency as to its <\textsuperscript{preconverging–‘motif-and-\textsuperscript{apriorising/axiomatising/referencing’–imbuing’}–existentialising—enframing/imprintedness–
\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\})’)

insufficient for the possibility of such successive transcendence-and-
sublimity/sublimation/superrorogatory–de-mentativity; as most critically given the natural
human individuative and social disposition to psychical-nascency only the veracity of a strong
dynamics of human cultural-diffusion/intercultural-influence allowed for the critical threshold of
re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–\{imbued-
postconverging/dialectical-thinking ‘-projective-insights’/‘epistemic-projection-in-
conflatedness ‘-of-notional–deprocrypticism-prospective-sublimation’\} prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology\(\textsuperscript{10}\) imaginary enabling social-setups induced
transcendence-and-sublimity/sublimation/superrorogatory–de-mentativity. The fundamental
point here is to reflect upon human psychical-nascency inherent implications with regards to
human subontologising passivity and the de-mentative/structural/paradigmatic dynamics and/or
compensatory–dynamics for human critical threshold of re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation–\{imbued-postconverging/dialectical-
thinking ‘-projective-insights’/‘epistemic-projection-in-conflatedness ‘-of-
notional–deprocrypticism-prospective-sublimation’\} as to the possibility for prospective
ontologising/re-ontologising. In many ways and in the bigger picture of the ontological-
contiguity\(\textsuperscript{17}\)—of-the-human-institutionalisation-process\(\textsuperscript{18}\) (implied \textsuperscript{17}–de-mentation\)
naïve for the modern-day scientist not to contemplate about how our present-day social-and-institutional-frameworks-of—referring/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—referring/registering/decisioning sublimating–existentialising–decisionality; as we can appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope demonstration is more naturally-and-potently unsettling/unarguable/disarming by its sublimating rational-empiricism/positivising implications than say an abstractly contemplated contention in that period on the basis that a ‘rational-empiricism/positivising knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflicatedness —in-{preconverging-disentailment–by}–postconverging-entailment> as to 83 reference-of-thought– and 83 reference-of-thought– devolving>’ is the appropriate ‘social-and-institutional-frameworks-of—referring/registering/decisioning sublimating–existentialising–decisionality’. Psychical-nascency thus speaks to the fact that ‘human social-and-institutional-frameworks-of—referring/registering/decisioning existentialising–decisionality de-mentatively/structurally/paradigmatically have a potent prospective disontologising psychosomatic grip’ (as of <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) upon human ontologising/re-ontologising capacity in re-originary–as-
regards to the fact that all successive prior registry-worldviews/dimensions do not
‘harbour/contemplate of the imaginary’ of their successive prospective registry-
worldviews/dimensions (as so-reflected as to the successive change of ‘relative-ontological-
completeness’ knowledge-reification–gesturing<<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
conflatedness <in-{preconverging-disentailment_by?} postconverging-entailment> as of
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’); such that our very
own positivism–procrypticism imbued disjointing doesn’t/hardly effectively
renge/revoke/rescind on the idea that its present ‘occlusive as disjointing prior_knowledge-
reification–gesturing<<in-prior_psychologismic–apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-
contiguity }—constitutedness <in-preconverging-entailment> as of
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ is prospectively bound
to be superseded/transcended. Again, the fundamental point here is to reflect prospectively
upon human angling-of-imaginary underlying the very ‘nonpresencing<<perspective–
ontological-normalcy/postconvergence> nature of inherent existence requiring prospective
human limited-mentation-capacity-deepening (in inducing the de-
mentative/structural/paradigmatic dynamics and/or compensatory–dynamics for human critical
threshold of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation>{imbued-
postconverging/dialectical-thinking -*projective-insights*/‘epistemic-projection-in-
as to the possibility for prospective ontologising/re-ontologising given the ontological-veracity of a human de-mentative/structural/paradigmatic ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame of disontologising/ontologising-and-re-ontologising’ over which prospective human sublimation/emancipation arises as to prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness /formative—supererogating<<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>. In this regards, central to human angling-of-imaginary is the existentialising exercise of re-evaluating all supposedly precedingly decided human intelligibility (as to undergirding human ‘self-reflexive—instigative-eventuating—{as-to—teleological-instigative/incipient—

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—

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normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>; and so as the
most profound of human knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }——
conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment> exercise
underlying the human institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} imbedded
<cumulating/recomposuring–attendant-ontological-contiguity >—successive registry-
worldviews/dimensions ‘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’ (as from recurrent-
utter-ininstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism,
base-institutionalisation–ununiversalisation ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’,
universalisation–non-
positivism/medievalism ‘universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’,
positivism–procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ and prospective deprocrypticism
preempting—disjointedness-as-of—reference-of-thought,–as-to—
epistemicity> growth-or-conflatedness’/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ as underlied by the rational-realism of notional—deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising-contiguity as nondisjointing ‘postconverging—dementating/structuring/paradigming as human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation—as-the-nondisjointedness/entailment-of-prospective- nonpresencing—). Basically, angling-of-imaginary speaks to the fact that since prospective human limited-mentation-capacity-deepening speaks to the most profound human contemplative insight then it is historically explicative of most profound human knowledge and science as to its nonpresencing—perspective—ontological-normalcy/postconvergence epistemic-projection and speaks to the ontological-veracity of ‘history at the service of prospective knowledge implied as of sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity—relativism—determinism’>’ (as it can be appreciated in this regards that the relative unblurriness as with the natural sciences shows that a relic/artifactual interpretation of any prospective knowledge is bound to effectively undermine the prospective human aporeticism overcoming/unovercoming required for prospective knowledge-reification—gesturing—in—prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity—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
prospective knowledge supposedly at the service of history implied as of desublimating
"historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ (with the case of
‘medieval-scholasticism’s   notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{(blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness ) as to the prospective disontologising’ of prior ‘Socratic-philosophers
universalising-idealisation ontologising/re-ontologising’ thus undermining prospective
‘budding-positivism/rational-empiricism ontologising/re-ontologising’ or the case of our
modern-day ‘science-ideology notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{(blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness ) as to the prospective disontologising’ of prior ‘budding-positivism/rational-
empiricism ontologising/re-ontologising’ thus undermining ‘prospective ontologising/re-
ontologising of human critical thought as articulated by many a postmodern thinker’; and in
both instances of disontologising, without/lacking the sense of human limited-mentation-
capacity-deepening and undergirded by dimensionality-of-sublimating
(<amplituding/formative—supererogatory—de-mentativeness/epistemic—growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) actually behind the creation/formation of prior Socratic-philosophers
universalising-idealisation ontologising/re-ontologising’ and prior budding-positivists
‘positivising/rational-empiricism ontologising/re-ontologising’). Insightfully this underlines
‘angling-of-imaginary reflexive as re-originary—as-unenframed/unbeholdening/outlier-
conceptualisation—(imbued-postconverging/dialectical-thinking —’projective-
insights’/epistemic-projection-in-conflatedness —’of-notional—deprocrypticism-prospective-
sublimation) encounter/confrontation (as of limited-mentation-capacity-deepening )’ and
encounter/confrontation with existence’), merely reflects a psychical-nascency
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} that hardly articulates existential prospective human
aporeticism overcoming/unovercoming but in many ways consciously or unconsciously
manifesting prospectively ‘cynical and strategic anti-intellectualism stances hanging upon mere
sterile/anecdotal 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’
<discretely-implied-functionalism>
<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’, rather
than ‘projecting/reprojecting of sublimating/emancipating nonpresencing<-perspective–
onological-normalcy/postconvergence>
<postconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting<(as-to-
prospective– historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-
determinism'/>). The totalising-entailing epistemic and ontological implications of veridical
the-Good/understanding/notional–knowledge-reification–gesturing-<in-
prospective-psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }--
conflatedness ~in-{preconverging-disentailment-by}–postconverging-
entailment~<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative--
implications-of-prospective– nonpresencing,-for-explicating-ontological-contiguity as 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 ~educated–existentialising/contextualising/textualising-contiguity }—
conflicatedness ~in–{preconverging-disentailment_by}–postconverging-entailment> as of
differing apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism–determinism, 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 } desontologising desublimation relation to human ‘social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of
desontologising/ontologising-and-re-ontologising’ as uninstitutionalised-threshold (as so
manifested by Ancient-sophists ‘non-universalising desontologising’ in the face of the Socratic-
philosophers ‘universalising-idealisation ontologising/re-ontologising’ or medieval-
scholasticism ‘non-positivising desontologising’ 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 desontologising’ 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
encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation—
and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation
(as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’ (as to ‘angling-of-imaginary reflexive as re-originary—as-unenframed/unbeholdening/outlier-conceptualisation)(imbued
postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-
conflatedness—‘of-notional—deprocrypticism-prospective-sublimation⟩ relative-ontological-completeness’ or as ‘psychical-nascency poorly-reflexive as un-originary relative-ontological-incompleteness’); that is prior to and underlies the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘⟨supererogatory—human-subpotency⟩—effecting
imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional—originariness-parhesis—as—spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then ‘meaningfulness-and-teleology as to existentialising—frame). What so-entails here is that human intelligibility and intelligible-discursivity is most fundamentally
beholdening onto existence: so-characterised epistemically as to ‘constraining existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ imbibing human ontological-commitment
⟨implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality⟩ and ‘universal-transparency ⟨transparency-of-totalising-entailing,—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—
in-relative-ontological-completeness⟩ as available-to/elicitable-to the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of any given registry-worldview/dimension
⟨preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing⟩—existentialising—
enframing/imprintedness—⟨as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩’; with the idea of mutual-intelligibility/dialogical—

meaningfulness-and-teleology, institutional-development—as-to-social-function-
development and living-development—as-to-personality-development); with the extensive
development of many a formalised and elaborate domains-of-study like natural sciences unique
experiential inordinary existentialising–frames (inordinary because the human has to invest an
unusual/inordinary amount of mental resource in an unusual/inordinary existentialising–frame
of contemplation associated with their thought–experiments, material equipment conception for
their experiments, institutional frameworks of experimentation, etc. but so while utilising more
succinctly the very same overall ‘human hermeneutic/reprojecting/supererogating/zeroing
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity’
as experiential contrivance/arrangement of ordinary/usual life though in a different
capacity/potentialisation such that in reality scientific experiments or observations are just
circumstantial/contextualised elaborateness of natural human
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as so-construed as actually
‘implicated-or-explicited–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—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 sterile/anecdotal institutional imprimaturing do not necessarily constrain the possibility for divergent social interests for prospective existential ontologising/re-ontologising conception for sublimating knowledge-reification–gesturing<inprospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness <in–preeconverging-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–pedantising/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-sterile/anecdotal 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\(^\dagger\)<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation\(\rangle\). 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\(^\ddagger\)universalising-
idealisation in sublimating self-assuredness-of-ontological-good-faith/authenticity\(\rangle\)–postconverging–de-mentating/structuring/paradigming\(\rangle\)–as-being-as-of-
existential-reality subverting the Ancient-sophists ‘non-universalising sophistry ontological-
bad-faith/inauthenticity\(\langle\)–preconverging–de-mentating/structuring/paradigming\(\rangle\)’, likewise
budding-positivism movements with their correspondences and initiatives in sublimating self-
assuredness-of-ontological-good-faith/authenticity\(\rangle\)–postconverging–de-
mentating/structuring/paradigming\(\rangle\)–as-being-as-of-existential-reality ultimately led to the
subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-faith/inauthenticity\(\langle\)–preconverging–de-mentating/structuring/paradigming\(\rangle\)’, 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\(\rangle\)–postconverging–de-mentating/structuring/paradigming\(\rangle\)–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\(\langle\)–preconverging–de-mentating/structuring/paradigming\(\rangle\)’. 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 $^{46}$historiality/ontological-eventfulness$^{38}$/ontological-aesthetic-tracing-<perspective–ontological-normacy/postconvergence-reflected-'epistemicity-relativism-determinism'>$^{46}$ of astronomy to be construed and so unlike a naïve desublimating $^{46}$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$^{67}$), in many ways the implicited notions of Foucauldian genealogy/archaeology and Derridean différence deconstruction as well as explicited herein as of the ontological-contiguity$^{67}$—of-the-human-institutionalisation-process$^{68}$ (implied de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-
as to \(^7\) presencing—absolutising-identitive-constitutedness \(^4\) social-vestedness/normativity\(^<\text{discretely-implied-functionalism}>\) bound to fall into ‘beholding’ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition lacking in the capacity for \(^6\) nonpresencing-<perspective–ontological-normality/postconvergence> epistemic-projection of ontological-contiguity\(^9\)’ (as to a fundamental lack of knowledge-notionalisation that explains everything as to both manifest knowledge and ignorance explanations). Basically, given that such ‘a projection of ahistorical-emancipation knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ is even more unsettling (as to ‘the psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness —in {preconverging-disentailment by}–postconverging-entailment implications on human \(^3\) reference-of-thought as grandest-axiomatic-contruct of \(^5\) meaningfulness-and-teleology\(^9\) 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\(^7\)’ (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 }— conflatedness —in {preconverging-disentailment by}–postconverging-entailment implications on human reference-of-thought as grandest-axiomatic-contruct of \(^5\) meaningfulness-and-teleology\(^9\) existentialising–decisionality’ and so let alone the anti-positivistic stances of their
medieval-scholasticism distractors imbedd prior

psychologism apriorising axiomatising referencing {of attendant ontological contiguity ~educed existentialising contextualising textualising contiguity } constitutedness in preconverging entailment; and so speaking to the veracity reality of the ‘intellectual ineptness’ of the ‘self presence self constitutedness’ in perspective epistemic abnormalcy preconvergence in prospective relative ontological incompleteness exposed to such contemplation as it highlights the given institutionalisation prospective uninstitutionalised threshold (inducing an intellectual paradox of disontologising wherein a state of relative ontological incompleteness as to its flawed in effect absolution appropriating presumptive ontological veracity is supposedly superseding arrogating analysing the veracity of prospective relative ontological completeness projection). The critical point here is about enunciating that veridical ontological performance including virtue as ontology of human meaningfulness and teleology is rather manifested in attendant ontological contiguity educed existentialising contextualising textualising contiguity induced epistemic growth disquiet discomfort induced sublimation as from existence’s effusing ecstatic inlining as historicity science ideology fashionability distraction beyond mere formulaicity as historicity tracing science authenticity nonextrication as to construction of the Self in dispensing with immediacy for relative ontological completeness by reification contemplative distension (and so more than just mere formulaicity as to mere formulaic methodologising mutualising organising institutionalising of reproducibility mathesis motif thrownness disposition as reproducibility of aestheticisation that fails to account for the attendant ontological contiguity educed
existentialising/contextualising/textualising-contiguity station of relative-ontological-incompleteness as it affects contemplation and hence falsely implies that there is ‘a neutral state of in-effect absolusion-as-to-apriorising/axiomatising/referencing-}{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—


conflatedness in {preconverging-disentailment by} postconverging-entailment difficulty with such a question as what is the meaning (as of projected mere-formulaic—methodologising/mutualising/organising/institutionalisings reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) of the ‘successive apriorising/axiomatising/referencing-}{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world knowledge conceptivity/epistemic-reflexivity/epistemicaity-relativism-determinism institutionalisations’ of base-institutionalisation, universalisation, positivism/rational—
the ‘communicable contemplative veracity of such transcendence-and-sublimity/sublimation/supererogatory–de-mentativity thought’ can only be ‘glimpsed of, countenance/appreciated in the margins and communicated rather as of prospective metaphoricity’ with pretenses of ‘self-presence/self-constitutedness’-<in-perspective–epistemic-abnormalcy/preconvergence> prospectively in relative-ontological-incompleteness

as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{77} by reification/contemplative-distension\textsuperscript{77}, as overcoming psychical-nascency; as so-conveyed from the implication of underlying human ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ that ontologising is veridically about ‘expansion of human ontologising possibilities so-construed as aporeticism overcoming/unovercoming’ speaking critically of an exercise of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This ‘ahistorical-emancipation as to archaeological/deconstructive–conceptualisation of prior/present/prospective human ontologising insight as of nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ epistemic-projection of ontological-contiguity\textsuperscript{77} conceptualisation as to prior/present/prospective epistemic-projection’ contrasts with flawed ‘theoretical conceptualisations of the social as to presencing—absolutising-identitive-constitutedness\textsuperscript{47} epistemic-projection devoid of ontological-contiguity\textsuperscript{67} 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’\textsuperscript{77}. Critically, it can be appreciated that the fundamental dimensionality-of-sublimating\textsuperscript{77} (⟨amplituding/formative⟩ supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (undergirding the ‘psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological–
conflatedness in {preconverging-disentailment-by} postconverging-entailment implications of 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 \text{ in attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity} \text{ 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\}} \text{ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness ~by-reification/contemplative-distension\rangle’ rather speaks to the ontological-veracity of \text{maximalising-recomposuring-for-relative-ontological-completeness} \text{—unenframed-conceptualisation over \text{incrementalism-in-relative-ontological-incompleteness} \text{—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} \text{—}\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \text{ 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'} \text{—}\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-}

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identitive-constitutedness as to its institutional-development–as-to-social-function-development and living-development–as-to-personality-development ‘even as to lifespan existentialising veracity of conceptualisation’ it can be appreciated/gleaned that our base limited-mentation-capacity effectively appreciates the adequacy of cultivation/learning/practice/investment over time in many a concern or domain-of-interest or subject-matter imbued technicity/profundity as to requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension for appropriately sublimating ontological-performance -<including-virtue-as-ontology>/morality/ethics/etc.)

The bigger point here is that the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> associated with all the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-and-teleology’ is particularly challenging to human limited-mentation-capacity psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity }—confaltedness —in {preconverging-disentailment by}—postconverging-entailment implications contemplation as to the fact that any given registry-worldview/dimension (as to human limited-mentation-capacity) is limited in its notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> reflected as its prospective uninstitutionalised-threshold ¼, as at this point in practical terms it manifests a disontologising desublimation relation to its human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’; and thus reflecting its human preconverging-existential-extrication-as-of-existential-unthought failing of postconverging-nonextricatory-existential-preempting-of-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment by}–postconverging-entailment (as to prospective deliverance/liberation/emancipation from ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as an all-englobing hold of

<preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–


conflatedness -in-{preconverging-disentailment by}–postconverging-entailment (eliciting institutionalised notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } desublimation with its associated dominance/vested-interest-subontologising-
sublimity/sublimation/supererogatory—de-mentativity’ and not the epochal in-effect absolution
<as-to–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity } —constitutedness —in–preconverging–
entailment> conception of psychical-nascency implied ‘human lifespan extricatory
punctuality/immediacy of depth-of-thought’ as practically reflected in the ‘existentialising–
frame of supposed friendship/family/social/professional values that fail/if-failing the possibility
for the very same fundamental dimensionality-of-sublimating—

(<<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’); and as so-reflected with successive registry-worldview/dimension
conception of ‘all the life and rational of life that is/exists’ as to their given —presencing—
absolutising-identitive-constitutedness imbued
‘<<amplituding/formative>disposedness/psychologismic-construct{as-to-orientation/value-
construct/valuation—and–derived-parameterising} and <<amplituding/formative>entailment{as-
to-totalising-contiguous/coherent–factuality-of-variability}’ of ‘punctual
<<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up
success/accomplishment/aspiration in shallow-supererogation of manifest in-effect
absolution—<as-to–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
constitutedness —in–preconverging–entailment> as to the given registry-worldview/dimension
<preconverging—’motif-and-apriorising/axiomatising/referencing—imbuing>—existentialising—
enframing/imprintedness—(as-to– historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition’ (which is prospectively in relative-ontological-
incompleteness —presublimation-construct-of—meaningfulness-and-teleology)

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

aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) speaks to the fact that the human/human—
instantiated human aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology—as so-underlined with human self-reflexive—instigative-eventuating—as-to-teleological-instigative/incipient—willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,—preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation⟩ for its veracity/inveracity of ontological-performance—including-virtue-as-ontology>. This point is ontologically critical in the sense that, as so-manifested as to when prospective relative-ontological-completeness avails, the-human/humankind cannot covertly or overtly claim to avoid its prospective human aporeticism overcoming/unovercoming and then pretend not to be prospectively in ‘ontological-bad-faith/inauthenticity—preconverging–de-mentating/structuring/paradigming’ imbued 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—

Effectively, organic-knowledge as to veridical ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ is rather of a more and more human profound-supererogation exigency of the ‘exercise of the epistemic—projective-equalisation of human station of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing<perspective–ontological-normalcy/postconvergence> epistemic—projective-equalisation’ implications (as from living-development–as-to-personality-development to
contiguity\(^2\)~educed–existentialising/contextualising/textualising-contiguity\(^4\) with human limited-mentation-capacity-deepening\(^3\) is as of prospective \{nonpresencing-\}ontological-normalcy/postconvergence> manifest \{imbued-postconverging/dialectical-thinking \}‘projective-insights’/epistemic-projection-in-confounded \}‘of\notional–deprocrypticism-prospective-sublimation\} \}transversality<for-sublimating–
sublimity/sublimation/supererogatory–de-mentativity in voiding/annulling the successive prior
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment’ (as so-
manifested by Ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-
philosophers ‘nonuniversalising-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 41 human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> ’);
and so because the reality of a registry-worldview/dimension (with regards to its given
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology more human profound-
supererogation exigency of the ‘exercise of the epistemic—projective-equalisation of human
station of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic—projective-
equalisation’ and the fact that a registry-worldview/dimension is rather a seconndnatured
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
operantly of an underlying positive-opportunism—of-social-functioning-and-accordance
relation with the institutionalisation-threshold of meaningfulness-and-teleology mostly as to

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mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> in prospective
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing—as-to-
enframing/imprintedness–historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition>) means that in many ways prospective human
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is de-
mentatively/structurally/paradigmatically beyond-the-contemplation of any given registry-
worldview/dimension (as of its human psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—constitutedness in–preconverging entailment implications as to ‘human
lifespan extricatory punctuality/immediacy of depth-of-thought’ of the self-presence/self-
constitutedness \:<in-perspective–epistemic-abnormalcy/preconvergence > of presencing—
absolutising-identitive-constitutedness of relatively unsophisticated/narrow-
minded/parochial/of-short-attention-span/susceptible-to-disontologising-gimmickiness-and-
numbing. Such that it is veridically the exposure (to ‘constraining existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation’) imbuing human ontological-
commitment \:<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigmising—as-being-as-of-
existential-reality~‘ and ‘\:universal-transparency \:\{(transparency-of-totalising-entailing,-as-
to-entailing–amplituding/formative–epistemicity\}totalising~in-relative-ontological-
completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction conception of any given registry-worldview/dimension
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing—as-to-
enframing/imprintedness–historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition’) of the human ‘social-functioning-and-accordance—
conflatedness—in—preconverging—disentailment by—postconverging—entailment of the
sublimating—existentialising—decisionality of implicated nascent-particular/incipient-and-
material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—
reference-of-thought—devolving> or explicited social-and-institutional-frameworks—of—
referencing/registering/decisioning of human ‘meaningfulness-and-teleology’ (as to Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure—of—meaningfulness-and-teleology, institutional-development—as-to-social-
function-development and living-development—as-to-personality-development). With the
absence of such an implicated/explicited conceptualisation of ‘nonpresencing—<perspective—
oneological-normalcy/postconvergence> manifest re-originary—as-unenframed/unbeholding/outlier-conceptualisation—{imbued-postconverging/dialectical-
thinking—‘projective-insights’/epistemic-projection-in-conflatedness—‘of—
notional—deprocrypticism-prospective-sublimation} transversality—<for-sublimating—
existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—’motif—
and-apriorising/axiomatising/referencing’ (as so-immersed notionally in a continuous
attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity{of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
self-becoming/self-conflatedness/formative—supererogating—‘projective/reprojective—
aestheticising-re-motif—re—apriorising/re-axiomatising/re-referencing, in-perspective—
onological-normalcy/postconvergence>) the very hallmark of
notional—pedantising/muddling/formulaic-hollowing-out—in—
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—‘amplituding/formative—epistemicity’—totalising—in-relative-ontological-
completeness} reflected in ‘the ontological-bad-faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming’} imbued
veridically reflected as of psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflationality -in-{preconverging-disentailment-by}–postconverging-entailment (beyond-the-consciousness-awareness-teleology</sup><sub>99</sub>-<in-preconverging-existential-extrication-as-of-existential-unthought> ) when it comes to human institutional-development–as-to-social-function-development and living-development–as-to-personality-development enabled by the prior Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as so-manifested in the ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment’ (as to dimensionality-of-sublimating -{(amplituding/formative)supererogatory—mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) underlying all human intelligibility that speaks to the more supererogatory–wholesomeness/profound-supererogation of human intelligibility. For instance, such ‘residuality in re-originariness/re-origination as to human existentialising supererogation for prospective apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment’ is conflated in the meaning of say the word seat circumstantially as to four-legged seat, three-legged seat, backless seat, legless seat etc. or even just the recurrent use of a surface as a seat or as purposed as a seat (even if it is technically less convenient for such a sitting purpose but for enhancing the aesthetics of its environment say for instance aesthetically displayed concrete blocks acting
both as public seats and for public safety compared to another structure not purposed as a seat say for instance a carpeted stairway), and so-implicits that all ‘supposedly constituted’ human words and terms are rather so-conflatable residually as to the driving supererogatory-wholesomeness/profound-supererogation of human intelligibility reflected as to psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness in [preconverging-disentailment by? postconverging-entailment in epistemic-totalising ~resubjecting or totalising-entailing~reconstrual. This supererogation elucidation of human–textuality<-as-to-existentialising/contextualising/textualising> herein is specific as it construes of epistemic-totality rather as of epistemic-totalising ~resubjecting or totalising-entailing~reconstrual as so-reflecting ‘a connoting supererogation-drivenness construal of the epistemic-totality of human–textuality<-as-to-existentialising/contextualising/textualising> in epistemic-totalising~resubjecting or totalising-entailing~reconstrual’ (and so over-and-overriding as ontologically-impertinent ‘a punctual absolutising denoting/citation epistemic-totality construal of human–textuality<-as-to-existentialising/contextualising/textualising>’) with ‘a connoting supererogation-drivenness construal of the epistemic-totality of human–textuality<-as-to-existentialising/contextualising/textualising> in epistemic-totalising~resubjecting or totalising-entailing~reconstrual’ implying notionally that supererogatory-wholesomeness/profound-supererogation of human intelligibility supersedes ‘a punctual absolutising denoting/citation epistemic-totality construal of human–textuality<-as-to-existentialising/contextualising/textualising>’ (as so-reflecting historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>) and as such ‘a connoting supererogation-drivenness construal of the epistemic-totality of human–textuality<-as-to-existentialising/contextualising/textualising> in epistemic-totalising~resubjecting or
totalising ‘~resubjecting or totalising-entailing~reconstrual’) very much explains why prospective knowledge generation is not associated with an absolutising conception of denoting/citation as to the fact that it can hardly be said Einstein was among the best Newtonian physics scholar when analysed in terms of mere academic ‘presublimating relic/artifactual–beholdening-constitutedness historicity-tracing— in-presencing–hyperrealisation/hyperreal-transposition’ Newtonian physics (but rather it is his appropriate notional~citationality emplacement as to nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection that so-decisively enabled his pioneering of prospective physics). Such a relation with prospective knowledge generation today particularly in domains-of-study susceptible to blurriness induces a markedly desublimating conception of notional~citationality as to when the ‘artifice of academic and institutional politics’ leads to a conception of knowledge as of ‘an institutional and academic nombrilism of self-presence/self-constitutedness in-perspective–epistemic-abnormalcy/preconvergence’ to which prospective human aporeticism overcoming/unovercoming is relatively irrelevant’ such that the construal of knowledge as to denoting/citation implications carries its very own ‘academic and institutional politics of knowledge’ undermining organic-knowledge notional~citationality (with notional~citationality so-implied in self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif-and–re-apriorising/re- axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as to reference-of-thought postconverging–dementating/structuring/paradigming). This further explains overall the fundamental ontological and purposeful deficiency of a presencing—absolutising-identitive-constitutedness notion of denoting/citation as to the fact that ‘full notional~citationality’ will rather speak of the scalarising nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic construal of the ‘substantive abstract-tissue—
aestheticised-postconverging/dialectical-thinking –qualia-schema> as to difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing'' successive prompting of a
dividing-line/distinguo between ‘notional–philosophy<as-to-the-veridical-conception-of-
philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
ontological-completeness <beyond-a-convenient-division-of-labour-conception-of-
knowledge> and notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation{(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ) as to \(^{a}\) nonpresencing<perspective–ontological-normalcy/postconvergence>
epistemic-projection (as so-manifested by Ancient-sophists ‘non-universalising
disontologising’ in the face of the Socratic-philosophers \(^{b}\) 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 \(^{c}\) human-subject-emancipating-relativism-driven-
recomposuring-constructivism-towards-singularisation<as-to-the-
nonlonlyness/entailment-of-prospective- nonpresencing> \(^{d}\)). 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-profund-
supererogation’-of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-
schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<
lies in the fact that the prospective Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology<

so-arising from the knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~duced–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-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—conflatedness ~in–{preconverging–disentailment–by}–postconverging–entailment> potential as to be able to ‘respond in prospective sublimation-over-desublimation upon the educing–and–availing–and–re-availing of relative-ontological-completeness’. This insight moreover points out that with regards to the ‘potential for absolute knowledge as to human intellectual-and-moral responsibility implications’ all humans are ‘technically-speaking’ in ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming to the absolute knowledge so-implied as from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection (as so-reflected ‘from a notional–deprocrypticism’ nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection in a protensive-consciousness
ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity\textsuperscript{\textregistered}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{\textregistered} knowledge-notionalisation construal’ of the ‘\textless cumulating/recomposuring–attendant-ontological-contiguity \textgreater’-successive registry-worldviews/dimensions specific \textsuperscript{\textregistered} reference-of-thought preconverging/dementing –qualia-schema’ reflecting their ‘specific prospectively ontologically-flawed nondescript/ignorable–void imbued self-presence/self-constitutedness\textsuperscript{\textregistered}—<in-perspective–epistemic-abnormalcy/preconvergence\textsuperscript{\textregistered}> specific ontological-bad-faith/inauthenticity\textsuperscript{\textregistered}—preconverging–de-mentating/structuring/paradigming\textsuperscript{\textregistered}’ as so-underlining the manifest specific \textsuperscript{\textregistered} reference-of-thought preconverging/dementing\textsuperscript{\textregistered}—qualia-schema>. The saving grace here (with regards to the ‘technically-speaking’ inherent human ontological-bad-faith/inauthenticity\textsuperscript{\textregistered}—preconverging–de-mentating/structuring/paradigming\textsuperscript{\textregistered} implications ‘as to inherent human limited-mentation-capacity induced <amplituding-formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{\textregistered}’ manifested as to the <cumulating/recomposuring–attendant-ontological-contiguity \textgreater>successive registry-worldviews/dimensions respective self-presence/self-constitutedness\textsuperscript{\textregistered}—<in-perspective–epistemic-abnormalcy/preconvergence\textsuperscript{\textregistered}> underwhelming levels of ontological-performance\textsuperscript{\textregistered}—<including-virtue-as-ontology>) when it comes to ‘the potential for absolute knowledge in reflection of human limited-mentation-capacity-deepening\textsuperscript{\textregistered} potential’ as so-enabling the expansion of human knowledge, is rather the ontological-good-faith/authenticity\textsuperscript{\textregistered}—postconverging–de-mentating/structuring/paradigming\textsuperscript{\textregistered} for intemporal-prioritisation-of—reference-of-thought’—as-conflatedness\textsuperscript{\textregistered}—or-ontological-reprojecting (as to when relative-ontological-completeness\textsuperscript{\textregistered} 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\(^2\)-\(\langle\\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\)\(^3\)). It is in this respect for instance that in many ways the Encyclopédists involved even ‘aristocrats’ and socially well-off persons beholdened to knowledge/veridicality above and preceding any other allegiances and likewise many a positive revolutionary struggle including civil rights movements, social emancipations, decolonisations, the American civil war, etc. could hardly be envisioned without appreciating human prior commitment to knowledge/veridicality above and preceding any other temporal allegiances along the lines of mere identitive group/gender/class/race/nation/etc. as to intemporal-prioritisation-of-\(\langle\text{reference-of-thought}\rangle\)–as-conflicatedness-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\(^1\) purposes turning out to be manifestations of ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\(^2\)’ (rather than veridically of implicated-and-explicated attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity\(^3\) 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\(^2\)’). Notional~pedantising/muddling/formulaic-hollowing-out—\(\ldots\)
mentating/structuring/paradigming’ whether of direct-capacity or deferential-capacity as to the possibility for sound/virtuous/veracity-of human ontological-performance\^<\text{including-virtue-as-ontology}> or human vices-and-impediments\^\text{including-virtue-as-ontology}> ‘with no room for any human neutral mental-state conception of human ontological-performance\^<\text{including-virtue-as-ontology}>’ (as to the reality of the aporeticism overcoming/unovercoming implications of human \text{amplituding/formative–epistemicity} totalising–thrownness-in-existence\^\text{including-virtue-as-ontology}>); rather speaks to both ‘the prospective entailing and prior disentailing implications of all prospective knowledge-reification–gesturing\^\text{in-prospective\_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity\_resolved–existentialising/contextualising/textualising-contiguity }\text{confoundedness }\text{-in-\text{preconverging-disentainment-by}}\text{-postconverging-entailment} as to knowledge-notionalisation’ (as to the fact that prior recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’ is disentailed by prospective base–institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’, just as the latter is disentailed by prospective universalisation–non-positivism/medievalism universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’, just as the latter is disentailed by prospective positivism/rational-empiricism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’, and prospectively the latter is disentailed by prospective deprocrypticism ‘preempting—disjointedness-as-of-reference-of-thought,-as-to-\text{amplituding/formative–epistemicity} growth-or-confoundedness\text{/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 entailment of knowledge’).
disontologising/ontologising-and-re-ontologising’), speaks to a lack of organic-knowledge as to ‘human profound-supererogation’³⁰ imbuing ownership/staking/purchase’ (as to lack of cultivation of a prospective openness as to ‘a prior commitment to inherent knowledge above all else’ including above any theoretical/philosophical/thought postures as to be able to ‘respond in prospective sublimation-over-desublimation upon the educing–and–availing–and–re-availing of relative-ontological-completeness⁷¹); and so cannot be construed as associated veridically with the requisite implicated-and-explicated attendant–ontological-contiguity⁷⁷–educated–existentialising/contextualising/textualising-contiguity⁴⁰ 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-completeness⁷¹-
by-reification/contemplative-distension⁷¹” associated with prospective knowledge reification.
As it is rather bent to adopt a prospective distractive-alignment-to– reference-of-thought–<of-
apriorising/axiomatising/referencing>⁰ posturing to such prospective knowledge reification
gesturing associated with a cynicism that is unresponsive to the educing–and–availing–and–re-availing
of relative-ontological-completeness⁷¹ as to dimensionality-of-desublimating-lack-of–
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} impliciting that ‘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—a priorising/axiomatising/referencing—psychologism entailment of knowledge’,
‘rulemaking-over-non-rules—a priorising/axiomatising/referencing–psychologism entailment of
knowledge’, ‘universalisation-directed-rulemaking-over-non-rules—
conflatedness \text{-in–[preconverging-disentainment\ by]–postconverging-entailment\} expansion’); such that the requisite ‘knowledge value as of ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection’ (theoretically/conceptually/operantly articulated herein as ‘<amplituding/formative>disposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation–and–derived-parameterising}’) can be cultivated-and-articulated for ‘knowledge entailment as of ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection’ (theoretically/conceptually/operantly articulated herein as <amplituding/formative>entailment-{as-to-totalising-contiguous/coherent–factuality-of-variability}), and so-reflected overall as knowledge ‘fore grounding__entailment (postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’-in-reflecting-‘immanent-ontological-contiguity ’; as-operative-notional–deprocrypticism). The insight here as well is that ‘knowledge carries its very own value’ (as to its prospective ‘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 14 in preconverging entailment’ from which it has to crossgenerationally undergo psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from the positivistic/rational-empiricism epistemic-projection of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation76 imbuing human ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming 76 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 }— conflatedness 13 in {preconverging disentailment by} postconverging entailment as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity 76 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-\{\text{science-ideology/fashionability/distraction}\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{17} by-reification/contemplative-distension\textsuperscript{27} (in transversality-\textless for-sublimating-existential-eventuating/denouement\rangle-\text{of-affirmative-and-unaffirmative-disambiguated-'}motif-and-apriorising/axiomatising/referencing’ as to self-becoming/self-conflatedness /formative–supererogating-\langle\text{projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,\textit{in-perspective–ontological-normalcy/postconvergence}}\rangle

associated with all prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity. It can be garnered from this analysis that once the conception of \textsuperscript{56} ‘meaningfulness-and-teleology’ raises up the prospective human aporeticism overcoming/unovercoming issue of human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold \textsuperscript{102}, the notional–pedantising/muddling/formulaic-hollowing-out—
in-subontologisation/subpotentiation-\langle\text{blurring/undermining-of-prospective-totalising-entailing,\textit{as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}}\rangle ‘pretense of possessing an existentialising-frame of contemplation’ (in \textsuperscript{17} ‘presencing—absolutising-identitive-constitutedness\textsuperscript{15} social-vestedness/normativity-\langle\text{discretely-implied-functionalism}\rangle\rangle amenable to such a contemplation crumbles/collapses; just as it can be appreciated that the non-universalising, non-positivising and totalisingly-disentailing—discretion/whim-of-thought respectively of Ancient-sophists, medieval-scholasticism and our modern-day disjointedness-as-of-reference-of-thought ‘existentialising–frames of contemplation’ cannot veridically contemplatively handle the ontological-veracity of \textsuperscript{56} ‘meaningfulness-and-teleology’\textsuperscript{99} respectively as to prospective universalising-idealisation, positivism/rational-empiricism and postmodern human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-\langle\text{as-to-}
lack of a sense of metaphysics-of-absence \(\{\text{implicated-epistemic-veracity-of-}
\nonpresencing-\langle\text{perspective-ontological-normaley/postconvergence}\rangle\} \) (as the more centrally defining element of human angling-of-imaginary) as to a disposition to a conscious or unconscious \(\text{presencing—absolutising-identitive-constitutedness}\) \(\text{social-vestedness/normativity}\langle\text{discretely-implied-functionalism}\rangle\). For instance, such a \(\text{nonpresencing-\langle\text{perspective-ontological-normaley/postconvergence}\rangle}\) epistemic-projection reflected of such a term like metaphoricity herein as to an exercise of ‘opening the human mind’ to projectively see that what the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world as to their intellectual-and-moral profound-supererogation are doing tangibly is metaphoricity \(\text{metaphoricity}\) as to \(\text{psychologismic-apriorising/axiomatising/referencing-}\langle\text{of-attendant-ontological-contiguity}\text{–educed–existentialising/contextualising/textualising-contiguity}\rangle\) conflatedness \(\text{conflatedness}\) in \(\langle\text{preconverging-disentailment–by}\text{–postconverging-entailment}\rangle\) ultimately producing prospective sublimating \(\text{meaningfulness-and-teleology}\) (and in this regards there is no vague interpretation associated with the word metaphor as to the fact that the literary/poetic metaphor is the more basic ‘sign-associated conception of metaphor as to aestheticisation’ while the very practice of ‘science is an advancement of the conception of metaphor however implicated in the natural sciences as to aestheticisation-towards-ontology imbued exactifying/precisioning–of-sublimation\(\langle\text{as-to-entailing-theoretical,-conceptual-and-operant-implications}\rangle\)’ explaining the recurrent \(\text{psychologismic-apriorising/axiomatising/referencing-}\langle\text{of-attendant–ontological-contiguity}\text{–educed–existentialising/contextualising/textualising-contiguity}\rangle\) conflatedness \(\text{conflatedness}\) in \(\langle\text{preconverging-disentailment–by}\text{–postconverging-entailment}\rangle\) reflecting science \(\text{historiality/ontological-eventfulness}/\text{ontological-aesthetic-tracing}\langle\text{perspective-ontological-normaley/postconvergence-reflected-‘epistemicity-relativism-determinism’}\rangle\). But
the possibility to induce blurriness is pedantically taken up in a blurring conception of the ‘literary/poetic metaphor’ as to obfuscate with the literary trope as to what such thinkers like Derrida and Foucault ‘meant or can mean as metaphor’ failing to factor in that their lifetime work is ‘all their metaphor’ they are talking about (as to their eliciting of prospective reflexive as re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness—’of-notional–deprocrypticism-prospective-sublimation) encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>). It is herein contended that such postmodern thinkers like Derrida and Foucault were very well consciously aware of this institutionally engrained distorted thought and motives as reflected in their intellectual demeanour and apprehension within the scope of such institutional ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ (to which threshold of disontologising the textualising herein is not beholdening and effectively makes explicit as part and parcel of prospective knowledge-reification–gesturing—<in-prospective_psychothink_p&v–apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment-by?–postconverging-entailment}). In many ways it is herein contended that with the appropriate contemplative patience and distance such thought as to their implicated knowledge-reification–gesturing—<in-prospective_psychothink_p&v–apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}—
conflatedness in [preconverging-disentailment-by]-postconverging-entailment is no more difficult to contemplate but for pedantic consciously or unconsciously elicited misanalysis and blurriness. With such pedantic blurriness undergirded by such a ‘statement that certain things are unspeakable’ rather herein construed as the very hallmark of such institutional disontologising undermining of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications because human civilisation/enlightenment/progress is exactly about metaphorising as ‘making unspeakable things speak’ (as tangible like the metaphors of Newton making abstract forces conception to speak, Einstein making spacetime conception speak, Mendel making hereditary characteristics to speak, etc. and in all such cases not only counterintuitive-and-idiosyncratic to their epochal minds but initially also to their instigators very own minds, and just as herein as tangible as to the explicited veracity of the <cumulating/recomposing–attendant-ontological-contiguity>-successive registry-worldviews/dimensions reference-of-thought specific preconverging/dementing –qualia-schema reflecting their specific prospectively ontologically-flawed nondescript/ignorable–void imbued self-presence/self-constitutedness as from prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection so-implied as human de-mentation SUPEREROGRATORY-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development–as-infrastructure-of—meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development). This in many ways is rather telling about the nombrilistic presencing—absolutising-identitive-constitutedness of such ‘statement that certain things are unspeakable’ as effectively expliciting by itself the lack of a sense of metaphysics-of-absence-implicitly-epistemic-veracity-of nonpresencing-
immediacy-for-relative-ontological-completeness’ -by-reification/contemplative-distension”).
It can be appreciated (as of an anthropological insight) that a positivistic/rational-empiricism mindset encounter with say an animistic social-setup cannot relate to the latter in ‘absolute terms of effectively demonstrable positivistic/rational-empiricism systematicity/entailment of sublimating’ (as it will so-relate to a fellow positivistic/rational-empiricism mindset) as this will induce excessive mental alienation to the ‘point of the positivistic-with-animistic mutualising mental shutdown’. But rather such a relation will be ‘within the scope of the animistic collective-social implications of human limited-mentation-capacity’ (or within the scope of the ‘debarking positivistic community and animistic social-setup shared/mutual collective-social implications of human limited-mentation-capacity’) to integrate prospective positivising ontologising-and-re-ontologising over the animistic social-setup prior non-positivising disontologising; as to the positivising mindset projection of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ imbuing human ontological-commitment’<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of- existential-reality>’ but then at the same time this equally allows for the possibility for an anti-positivising disontologising as to temporal social-stake-contention-or-confliction. This so-explains more elaborately (with respect to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology”) the crossgenerational nature of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as–historiality-{science/authenticity/nonextrication}-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{87} - by-reification/contemplative-distension\textsuperscript{87} for human prospective transcendence-and-sUBLImity/subLimaTion/supererogatory\textsuperscript{27} for human prospective transcendence-and-sublimity/sublination/supererogatory\textsuperscript{27} de-mentativity. In many ways the knowledge-reification-gesturing\textsuperscript{in-prospective psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity -duced-existentialising/contextualising/textualising-contiguity \textsuperscript{67} conflatedness -in\{preconverging-disentailment by\} postconverging-entailment\textsuperscript{87} 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 \textsuperscript{87} desublimation and beyond just their respectively implied transversality<for-sublimating-existential-eventuating/denouement>--of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing'\textsuperscript{101} in the selectivity of prospective knowledge); rather extended to such a secondary ‘crusading relation to prospective knowledge’ (involving their prompting of the social dynamics of veridical social knowledge percolation-channelling-{in-deferential-formalisation-transference} within the scope of their social-setups collective-social human limited-mentation-capacity ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-ontologising’). Whereas the effective result of a positivising/rational-empiricism registry-worldview/dimension made this secondary ‘crusading relation to prospective knowledge’ rather mostly irrelevant to the Einsteins, Lavoisiers, etc. of the world (with the institutionalisation/enculturation of the positivising/rational-empiricism prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of--\textsuperscript{99} meaningfulness-and-teleology\textsuperscript{99} induced ‘\textsuperscript{102} universal-transparency\textsuperscript{102} -\{transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-
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\(^6\)
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
\(^6\)nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic—projective-
equalisation’) necessarily has to address what is herein construed as ‘fundamental taboo against
prospective ontologising-and-re-ontologising’ (underlying any human registry-
worldviews/dimensions ‘social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’
uninstitutionalised-threshold \(^2\) ) so-involving: the fact that prospective ontologising-and-re-
ontologising (as to prospective Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of– \(^5\) meaninglessness-and-teleology\(^\rangle\)
ecessarily implies ‘a prospective \(^6\)nonpresencing-<perspective–ontological-
normalcy/postconvergence> change in knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in-{preconverging-disentailment-by}–postconverging-entailment> as to educated
psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment by}—postconverging-entailment’ that is in many ways inherently ‘problematic/troublemaking/challenging and disentailing’ to any given

presencing—absolutising-identitive-constitutedness social-vestedness/normativity

<discretely-implied-functionalism> and its prior_knowledge-reification–gesturing-<in-
prior.psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

constitutedness —in—preconverging-entailment>; and in another respect such a prospective ontologising knowledge-reification–gesturing-<in-
prior.psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—


prior_knowledge-reification–gesturing-<in-
prior.psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—

constitutedness —in—preconverging-entailment> prospective ‘epistemic-decadence’ or
teleological-decadence-<-in-dimensionality-of-desublimating-lack-of

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

_1717_
deconstructing-threshold—\{(uninstitutionalised-threshold /presublimating–desublimating-
decisionality\}—of-ontological-performance—\langle\text{including-virtue-as-ontology}\rangle\text{ then allows for the}
aporeticism overcoming/unovercoming for prospective human
sublimating/transcendence/emancipation (as to Being-development/ontological-framework-
expansion—\text{as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology}, \text{institutional-development—\text{as-to-social-function-development and living-
development—\text{as-to-personality-development}}\} but with such a conception as to its ‘implicit
human limited-mentation-capacity and consequent human limited-mentation-capacity-
deepening\} as to psychologism-apriorising/axiomatising/referencing—\{of-attendant—
ontological-contiguity →educed—existentialising/contextualising/textualising-contiguity\}—
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<amplituding/formative>\text{supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness} /\text{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\(^2\) 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 \(^2\) in comprehensively reflecting the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions as to the overall ontological-contiguity\(^2\)—of-the-human-institutionalisation-process\(^3\) 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-apriorising/axiomatising/referencing’ as there is notionally no ontologically-coherent possibility for the-human/humanity otherwise; and the final element of the ‘fundamental taboo against prospective ontologising-and-re-ontologising’ lies in the very non-scalarity/beholding<as-to-what-has-gone-before-aesthetically-de-
mentation-capacity problem of aestheticisation—beholding-out-of-bechancing/taxingness-of-originariness) and this insight prospectively raises the issue as it is herein contended of the under-utilisation of human aestheticisation–and–aestheticisation-towards-ontology potential with regards to our modern-day 

presencing—absolutising-identitive-constitutedness

social-vestedness/normativity

institutional and social

preconverging

motif-and-apriorising/axiomatising/referencing–imbuing

existentialising—
enframing/imprintedness

hyperrealisation/hyperreal-transposition), and we can further appreciate abstractly (as to the full possibilities of ‘human-decisionality-

omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) as herein contended that ‘our very recurrent subconscious-level infused/imparted aestheticisation motifs’ as to the possibilities for aestheticisation–and–aestheticisation-towards-ontology are even more radically beyond our passive or active contemplation of prospective re-originariness/re-origination as to our consciously developed human intelligibility and purposes imbued non-scalarity/beholding-
as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-

possibility-for-the-later-ontologisation>. In many ways, this ‘fundamental taboo against prospective ontologising-and-re-ontologising’ is effectively just the human

amplituding/formative–epistemicity

totalising–thrownness-in-existence

implications (given human limited-mentation-capacity requiring human limited-mentation-capacity-deepening for prospective sublimation), so-reflected as to human limited projective epistemic capacity (as to the ‘exercise of the epistemic–projective-equalisation of human station of ‘presencing—absolutising-identitive-constitutedness’ as to prospective ‘nonpresencing–epistemic–projective-equalisation’) for prospective sublimating–nascence poorly going all the way (as of prospectively dispensing-with-

It can be appreciated in this regards as to a ‘nonpresencing—perspective—ontological—
normalcy/postconvergence> epistemic-projection that the
`spererogatory—wholesomeness/profound-supererogation` of prospective `reference-of-
thought—point-of-devolving/departure/anchoring/backdrop` of sublimating–nascence’
respectively of base-institutionalisation, universalisation and positivism imbued nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness – reference-of-thought- devolving> can only be poorly appreciated
existentialisingly/contextualisingly/textualisingly respectively as of a recurrent-utter-
uninstitutionalisation, ununiversalisation and non-positivism/medievalism desublimating
`reference-of-thought—point-of-devolving/departure/anchoring/backdrop`
inveracity/impertinence; and likewise such a requisite
`spererogatory—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
Critically thus, it is in the very nature of all `presencing—absolutising-identitive-
constitutedness`/`social-vestedness/normativity-<discretely-implied-functionalism>` to falsely
imply (beyond-the-consciousness-awareness-teleology `<in-preconverging-existential-
extrication-as-of-existing-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-\<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> to
then undermine their requisite prospectively implied
`spererogatory—wholesomeness/profound-supererogation` of prospective `reference-of-
thought—point-of-devolving/departure/anchoring/backdrop` of sublimating–nascence’ (whereas
this is exactly the enabler of ‘human consciousness notional–protensivity imbuing prospective
psychologismic–epistemic-acutisation-<as-to-postconverging-
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>’ as undergirding the ‘full experiment/experientiality that is the human social-emanance’ herein reflected as to the overall ontological-contiguity—of-the-human-institutionalisation-process of the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions). Thus in many ways such presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> adopt a notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness ) desublimation in overt or covert denial (as to mere-formulaicity-as-
historicity-tracing-{science-ideology/fashionability/distraction}) with respect to the ontological-veracity of ‘human consciousness notional–protensivity imbuing prospective psychologismic–epistemic-acutisation-<as-to-postconverging-
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>’ as to (existence’s—effusing/ecstatic–
inlineing-as- historiality- {science/authenticity/nonextrication}) as so-reflected in the postmodern notional–philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-
all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness >-
beyond-a-convenient-division-of-labour-conception-of-knowledge> contention of human perpetual re-rationalisations for emancipation so-underlying prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity (herein construed as to nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection implications of human limited-mentation-capacity-deepening implied conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism); and so as to when it comes to the need for requisite prospective profound-supererogation with regards to human prospective destructuring-threshold\-\{uninstitutionalised-threshold /presublimating–desublimating–
decisionality\}~\langle\text{-of-ontological-performance}\rangle\langle\text{-including-virtue-as-ontology}\rangle. ‘human consciousness notionality protensivity imbuing prospective psychologismic–epistemic-acutisation~\langle\text{-as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming}\rangle\text{’ thus speaks to notional–philosophy~\langle\text{-as-to-the-veridical-conception-of-philosophy-as-englobing-all-
human-prospective-organic-knowledge-generation-in-relative-ontological-completeness ,
\text{-beyond-a-convenient-division-of-labour-conception-of-knowledge}\rangle\text{ inherent notional–self-
distantiation~\langle\text{-imbued–re-motif-and-re-apriorising/re-axiomatising/re-referencing}\rangle\text{ with regards to human aestheticisation–and–aestheticisation-towards-ontology in so-reflecting sublimating \text{–reference-of-thought transative appraisal of prospective nascent-
particular/incipient-and-material/technical-sublimations~\langle\text{-blinded-to-their-relative-ontological-
completeness – reference-of-thought-} \text{-devolving}\rangle; speaking to the requisite ‘human psychologismic–epistemic-acutisation~\langle\text{-as-to-postconverging–
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming}\rangle\text{’ (as to originariness-parrhesia,–as–
spontaneity-of-aestheticisation—}
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness ‘projection of aestheticising–re-margining/re-edging/re-acuity—as-
postconverging circumscriptive/totalitative–restructuring’ as of overall existential dimensionality-of-sublimating \text{–}\langle\text{-amplituding/formative} supererogatory–dementativeness/epistemic-growth-or-conflatedness \text{/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{ in}


Thus ‘human
psychologistic–epistemic-acutisation—as-to-postconverging–dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming—

(implied supererogatory—wholesomeness/profound-supererogation of notional–citationality) as it prospectively reflects-and-divulges in re-originariness/re-origination existence’s—
effusing/ecstatic–inlining-as–historiality–{science/authenticity/nonextrication} is effectively what allows for the profundity of the human ‘exercise of the epistemic—projective-equalisation of human station of ’presencing—absolutising-identitive-constitutedness as to prospective

‘nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic—projective-
equalisation’ for prospective sublimating–nascence (as of prospectively dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension for prospective Being-development/ontological-framework-expansion–as-to-depth-of-
onlogising-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 imbuing 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 translative-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
sublimity/sublimation/supererogatory—de-mentativity (and so construed as beyond-and-
different from prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-
sublimity/sublimation/superoxidation/de-mentativity’ epistemic-projection. But then if
existence is effectively of manifest ontological-contiguity it can only be an ‘epistemic
falsehood’ (the fundamental ‘epistemic falsehood’ arising from human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence’) to epistemically imply
implicated_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity veracity can be reflected/construed without implying postconverging/nonextricatory-existential-preempting-of-existential-unthought (and as so-tied to the existentialising dynamic of prospective human aporetism
overcoming/unovercoming requiring ‘human psychologismic–epistemic-acutisation<as-to-
postconverging–dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporetism–overcoming/unovercoming’ so-associated with angling-of-imaginary) more like an animistic or medieval non-positivising social-setup as to the
constraints of its <amplituding/formative–epistemicity>totalising–thrownness-in-existence going on to conceptualise of a positivising/rational-empiricism social-setup as to imply ‘the
positivising/rational-empiricism knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/ axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment> as to
knowledge value’ is somehow strictly not necessary as the enabler of the positivising/rational-empiricism social-setup; and so as the very manifest failing in the human ‘exercise of the
epistemic—projective-equalisation of human station of ”presencing—absolutising-identitive-
constitutedness as to prospective ”nonpresencing<perspective–ontological-
normalcy/postconvergence> epistemic—projective-equalisation’ for prospective sublimating–nascence, is always ‘defined-by and tied-to human preconverging–existential-extrication-as-of-
existential-unthought that breaks with ontological-contiguity as to temporal/mortal
requiring ‘human psychologismic–epistemic-acutisation-as-to-postconverging–
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporetism-overcoming/unovercoming’ fundamentally underlied notionally by
either supererogatory—wholesomeness/profound-supererogation or shallow-supererogation
in relation to human prospective destructuring-threshold-{uninstitutionised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance

<including-virtue-as-ontology’ and on the other hand human ontological-performance
<including-virtue-as-ontology> reflecting the ‘existentialising–frame of priorly seconddnatured
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
aporetism overcoming/unovercoming’ and thus effectively of shallow-supererogation
in relation to human prospective destructuring-threshold-{uninstitutionised-
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). The very
possibility for undermining blurriness (for 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
prospective sublimating–existentialising–decisionality) can only arise as to such a clear
distinction/demarcation between ‘human psychologismic–epistemic-acutisation–<as-to-
postconverging–dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming’ exercise and naïve
secondnatured construct of notional–positive-opportunism—of-social-functioning-and-
accordance ontologically-flawed conception being passed for prospective human aporeticism
overcoming/unovercoming; wherein the latter is a disontolising 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-
human aporeticism overcoming/unovercoming. Critically, the veracity of ‘human psychologismic–epistemic-acutisation<as-to-postconverging–
abstractiveness-of-presencing-in-‘occlusive-consciousness’ with positivism–procrypticism, and
existentialising/contextualising/textualising-contiguity
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
existentialising/contextualising/textualising-contiguity
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism
existentialising/contextualising/textualising-contiguity
so-reflecting their respectively given overarching human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating/desublimating—existentialising—decisionality). In many ways human limited-mentation-capacity rather implies a relative flux of epistemic-projection caught between \(70\) presencing—absolutising-identitive-constitutedness\(^{14}\) and \(1\) nonpresencing-<perspective–ontological-normalcy/postconvergence> ‘human <amplituding/formative–epistemicity>totalising—thrownness-in-existence\(^{15}\) knowledge-reification—gesturing<in-prospective_psychoegerism~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness \(\text{in–{preconverging-disentailment by}–postconverging–}
entailment> ontological-performance \(<\text{including-virtue-as-ontology}>\text{ for prospective}
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ (as of ‘relative-
ontical-incompleteness /relative-ontological-completeness \(\text{as to human-and-social–expectations/anticipations—}
metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism’\(^{18}\)); such that
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising—purview-of-construal apparently takes
on differing substantivity (as different registry-worldviews/dimensions \(5\) meaningfulness-and-teleology ) as to human limited-mentation-capacity and limited-mentation-capacity-deepening\(^3\) implications of blurriness/unblurriness. As to the underlying existentialising–frame (of the relative flux of human epistemic-projection caught between \(70\) presencing—absolutising-identitive-constitutedness\(^{14}\) and \(1\) nonpresencing-<perspective–ontological-normalcy/postconvergence>), the translative-accordance of ‘our present’ prospective nascent-
particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness-reference-of-thought-devolving-implications into their true

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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 96 of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop (which has to be of appropriate ‘ontological-contiguity <as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective> in postconverging-nonextricatory-existential-preempting-of-existential-unthought’). In many ways it is up to such blurred domains to effectively explicit supererogatory—wholesomeness/profound-supererogation 96 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 explicit 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
}—constitutedness
in–preconverging-entailment
of ‘human-subpotency supposed preconverging-existential-extrication-as-of-existential-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
~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 implicated expectation of accidents’;
and in this respect deconstruction and genealogy analyses (and notional–dep rocrypticism
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 postconverging-nonextricatory-existential-
preempting-of-existential-unthought 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> 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-
inducing of subontologisation/subpotentiation’ supposedly of sublimating–existentialising-decisionality as implied not only with regards to overall social-and-institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly ignore/consider this more foundational problematic aporeticism overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. (as to their ‘presencing—absolutising-identitive-constitutedness’ shallow-supererogation of manifest in-effect absolution<as-to—apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness ~in—preconverging—entailment> inclinations) as a given as to its preconverging-existential-extrication-as-of-existential-unthought orientation and rather come-up-with/reflect ‘stratagems of extricatory solutions considered of sublimating–existentialising-decisionality’ and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicated conceptualisation of social-vestedness/normativity<discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as of the ‘requisite profound-supererogation’ entailing<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological—normalcy/postconvergence-reflected—epistemicity-relativism-determinism> implications of aporeticism overcoming/unovercoming’). It is critically this ‘human-subpotency supposed preconverging-existential-extrication-as-of-existential-unthought conception of implicated_attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity’ that underlies in all registry-
worldviews/dimensions ‘prospectively desublimating institutional and social notional~pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity> totalising~in-relative-ontological-
completeness } (in human aestheticisation–and–aestheticisation-towards-ontology beholdening, non-transcendence, complexification as to mechanical-knowledge and non-disentailment)’. But then (and as to the fact that human prospective aporeticism overcoming/unovercoming for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity does not fundamentally lies with the ‘existentialising–frame of priorly seconndnatured 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’ as to 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 }, ‘prospectively sublimating institutional and social notional~philosophy-<as-to-the-veridical-conception-of-philosophy-as-englobing-
all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness ~
beyond-a-convenient-division-of-labour-conception-of-knowledge} (in human aestheticisation–and–aestheticisation-towards-ontology unbeholding, transcendence, decomplexification for organic-knowledge and disentailment)’ is necessarily and decisively an issue of ever always tracking-and-tackling human individual-by-institutional-by-social manifest <amplituding/formative> wooden-language-
{imbued—temporal~mere-
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normaley/postconvergence>). The core vocation of notional–philosophy—<as-to-the-veridical-
conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-
in-relative-ontological-completeness „beyond-a-convenient-division-of-labour-conception-of-
knowledge> (as to the ‘supererogatory—wholesomeness/profound-supererogation’ of
prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of
sublimating–nascence’ aspect of overall existence’s sublimating–nascence) is rather to enable
the ‘accrual of the prospective ‘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 seconddnatured institutionalisation-threshold of mere-formulaicity—<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising> notional–positive-
opportunism—of-social-functioning-and-accordance as not speaking to prospective human
disruptive aporeticism overcoming/unovercoming’; and so-reflected in the fact that prospective
sublimating–nascence can only poorly be accommodated in prior ‘reference-of-thought—
point-of-devolving/departure/anchoring/backdrop. Prospective sublimating–nascence is much
more than just prospective nascent-particular/incipient-and-material/technical-sublimations—
<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> but
is made comprehensive and complete with its appropriate ‘supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ as to the requisite induced human epistemic-growth/disquiet/discomfort-as-from-existence’s—effusing/ecstatic—inlining-as—historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity-as—historicity-tracing—{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension. 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-as-from-existence’s—effusing/ecstatic—inlining-as—historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity-as—historicity-tracing—{science-ideology/fashionability/distraction}} that is rather decisive and 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-\emph{(induced-sublimation, as-from-existence’s—effusing/ecstatic—inlining-as- historiality-}\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as- historicity-tracing-\{science-ideology/fashionability/distraction\}) tied to that knowledge and so within the framework of the facility thought-out/contemplated operational and designing conception integrative of such sublimating operation). This reality about the \textbf{supererogatory—wholesomeness/profound-supererogation}⁹⁶ 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/authenticity⁶⁹ imbuing sublimation and ontological-bad-faith/inauthenticity⁶⁴ 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/blond/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 \textbf{supererogatory—wholesomeness/profound-supererogation}⁹⁶ in postconverging—dementating/structuring/paradigming⁷⁰). This underlies the very ontological-normalcy/postconvergence epistemic-projection with regards to the conception of ‘ontological-good-faith/authenticity⁶⁹ as to ontological-good-faith/authenticity⁶⁹~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. (constrained as of ontological-good-faith/authenticity⁶⁴), 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-
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\textsuperscript{12}—<including-virtue-as-ontology> in the human ‘exercise of the epistemic—projective-equalisation of human station of \textsuperscript{72}presencing—absolutising-identitive-constitutedness\textsuperscript{14} as to prospective \textsuperscript{72}nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’ when it comes to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—‘meaningfulness-and-teleology’). It can be appreciated in this regards as to the archetypal case of Galileo prosecution that in many ways the technical demonstrations with his telescope were more or less accommodable to his persocutors with their grander issue being the implications of his interpretations on their overall nonpositivising/rational-empiricism conception of the world; and in many ways such an attitude is not exclusive to any one Age and society, and our very own positivism–procrypticism as to its occlusiveness is very much bound to turn a blind eye to its inconvenient truths as to prospectively requisite <amplituding/formative>disposedness/psychologismic-construct—{(as-to-orientation/value-construct/valuation—and—derived-parameterising)} and <amplituding/formative>entailment—{(as-to-totalising-contiguous/coherent—factuality-of—variability)}. Whilst in effect the sublimating—nascence of ‘prospective nascent—particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving>’ like the natural sciences is construed relatively as to its cumulating/recomposuring unbeholdingen, transcendence, decomplexification for organic-knowledge and disentailment with respect to ‘prior nascent—particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological—
(and so as the very central insight about the natural sciences when it comes to human limited-mentation-capacity-deepening), in many ways such sublimating cumulating/recomposuring unbeholding, transcendence, decomplexification for organic-knowledge and disentailment when it comes to ‘supererogatory—wholesomeness/profound-supererogation of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop as of social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality’ turns out to be resistant-and-tenuous and rather of crossgenerational occurrence (and particularly so as to an apathetic human mental-complex that practically tends to relate to the social as non-ontological in nature even as to when ontological-veracity is demonstrated and thus speaking to the veridical fact that prospective knowledge in this respect is one of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of human underlying elaborate \text{amplituding/formative} wooden-language\langle\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}\rangle so-associated successively with recurrent-utter-uninstitutionalisation trepidacious-consciousness disontologising, base-institutionalisation—ununiversalisation warped-consciousness disontologising, universalisation—non-positivism/medievalism preclusive-consciousness disontologising and our present positivism—procrypticism occlusive-consciousness disontologising). In this respect and as reflected across the \text{cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions, notional—pedantising/muddling/formulaic-hollowing-out—in—subontologisation/subpotentiation—\langle\text{blurring/undermining—of—prospective—totalising—entailing, as—to—entailing—amplituding/formative—epistemicity—totalising—in—relative—ontological—completeness}\rangle disontologising (as to preconverging—existential-extrication—as—of—existential—

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

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 wooden-language \{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \}
as to its cynical cultivation of social dumbing-down and/or numbing-traction—of—desublimating—’meaningfulness-and-teleology’ \{as-perspective-lost-of—supererogatory—acuity/perspicacity.astuteness/edginess/incisiveness—as—to—the—imbued-postconverging/dialectical-thinking—of—notional—deprocrypticism—\{in-dimensionality-of—sublimating—<amplituding/formative—epistemicity>growth-or—conflatedness/scalarisation-as-to—rescalarisation-as—re-ontologisation'} as the enabling basis for its preconverging—existential-extrication—as-of—existential-unthought temporal/mortal advantageousness and purposefulness in distracting—alignment-to—reference-of-thought\{of—apriorising/axiomatising/referencing\}'\]. But then the reality of the social equally speaks to the ‘overall social intellection-aptitude body’ to which the veridical unblurring of human prospective aporeticism overcoming/unovercoming elicits prospective intellectual responsiveness that is in many ways (however 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’\}) up to the task of taking on desublimating notional—pedantising/muddling/formulaic-hollowing—out—in—subontologisation/subpotentiation—\{blurring/undermining—of—prospective—totalising—\}
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 sterile/anecdotal institutional imprimaturing displays an aptitudinal incompetence gesturing (that can effectively be so-construed as incompetent by the fact that critical members of the ‘overall social intellection-aptitude body’ are able to grasp the appropriateness of aptitudinal competence gesturing as to their relevant generalised aptitudinal competence gesturing associated with the mastery of their various specialisms as well as their general knowledge interests); as so-implied herein and so-appreciated in unblurred domains-of-study with regards to requisite ‘postconverging-nonextricatory-existential-preempting-of-existential-unthought ontological-contiguity’ aptitudinal competence gesturing’ while avoiding ‘preconverging—existential-extrication-as-of-existential-unthought notional—totalisingly-disentailing—discretion/whim-of-thought aptitudinal incompetence gesturing’ (and so-specifically elaborated herein as to projective-insights for the appraisal of sublimating momentous historiality/ontological-eventfulness /ontological-aesthetic-tracing—⟨perspective–ontological-normaley/postconvergence-reflected—‘epistemicity-relativism-determinism’⟩ so-enabled only by a developed sense of metaphysics-of-absence⟨implicated-epistemic-veracity-of-nonpresencing—⟨perspective–ontological-normaley/postconvergence⟩⟩ in contrast to ‘a circular perpetually-unknowing presencing—absolutising-identitive-constitutedness deficient aptitudinal incompetence gesturing’). Human ‘meaningfulness-and-teleology’ (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-
prospective psychologismic–epistemic-acutisation-as-to-postconverging-
dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporetic-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
\(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-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
\(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\)) to which it explains as to human limited-mentation-capacity-deepening developing notional–protensivity (highlighting the ontological-contiguity of-the-human-institutionalisation-process imbued relative-ontological-completeness <cumulating/recomposuring–attendant-ontological-contiguity >-succession developing process as from trepidatious, warped, preclusive, occlusive to protensive as to developing dimensionality-of-sublimating \(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\)). Thus the aporetic overcoming/unovercoming issue associated with an ontologising construal of
ontological-performance ←<including-virtue-as-ontology>⟩ 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/intelligibility/setup/measuring/instrument –for–conceptualisation) which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’ (as aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-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←(implicated–
nondescript/ignorable–void ’–as-to– presencing—absolutising-identitive-constitutedness ) epistemic-projection perspective involving ‘a mostly disconnected analysis of all the possible circumstantial factual and self-interest motives implications as to an apple that hit his head to so-derive supposedly the science of mechanics which is actually circularly irrelevant because such an exercise doesn’t still reflect the relevant recurrent/totalising-entailing existence manifestations across time and space of the science of mechanics as aetiologisation/ontological-escalation 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 imbued psychologismic–apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness\(^{13}\) in {preconverging-disentailment by} postconverging-entailment (so-construed as \(^{61}\) nonpresencing–or–withdrawal–or–metaphysics-of-absence\(^{61}\) {implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}–or–transcendental-reasoning-of-event -as-prospective-ontology-origination epistemic-projection perspective requiring rather ‘the critical analysis and/or criticism of relevant recurrent/totalising-entailing existence manifestations across time and space available/potentially-available to all humans experientiality in limited-mentation-capacity-deepening\(^{53}\) 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 \(^{10}\) universal or totalising-entailing conceptualisation implications of \(^{61}\) nonpresencing–or–withdrawal–or–metaphysics-of-absence\(^{61}\) {implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}–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\(^{72}\) (in-determining-human–ontological-performance \(<\text{including-virtue-as-ontology}>\) as to any \(^{79}\) presencing—absolutising-identitive-constitutedness\(^{14}\) 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 \(<\text{amplituding/formative–epistemicity}>	ext{totalising–thrownness-in-existence}^{5}\) with regards to ‘human psychologismic–epistemic-acutisation\(<\text{as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence}>\text{’s-sublimating-nascence-in-}
‘existence—as-sublimating-withdrawal–eliciting-of-prospective-supererogation *–in-
reflecting–‘immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism})
(firstly) as from the epistemic-projection perspective of the sublimating–nascence incipience/immediacy/directness of nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness– reference-of-thought-
devolving> projective-insights of sublimating–nascence which is intradimensional to any given registry-worldview/dimension (such as ‘positivism/rational-empiricism registry-worldview/dimension implicated_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity) as to Newtonian physics projective-insights of sublimating–nascence incipience/immediacy/directness’ and as so-effectively
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’), and finally (thirdly) human
‘existentially applicative self-reflexivity about inherent existence’s imbued experientiality
implicated/elicited 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}-educing–‘herein-specifically-
relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation}) and
coherently/cogently implicated postconverging-nonextricatory-existential-preempting-of-
existential-unthought implications (with respect to human Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development). Thus the elaborate
conception 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 (as to its
full/comprehensive/dragged-out universal or totalising-entailing conceptualisation
implications of aetiologisation/ontological-escalation) rather reflects the ‘requisite human
limited-mentation-capacity-deepening implied conceptivity/epistemic-
reflexivity/epistemicty-relativism-determinism of overarching implicated_attendant–ontological-contiguity\(^6\) ~educed–existentialising/contextualising/textualising-contiguity\(^7\) (as of more and more supererogatory wholesomeness/profound-supererogation\(^6\) of nonpresencing-


presencing—absolutising-identitive-constitutedness\(^4\) ontologically-flawed desublimating grounding in the shallow-supererogation\(^5\) of prior reference-of-thought—point-of-devolving/departure/anchoring/backdrop). It is this elaborate conception of nonpresencing–or–withdrawal–or–metaphysics-of-absence\(\langle\text{implicated-epistemic-veracity-of- nonpresencing-}

<perspective–ontological-normalcy/postconvergence}\(\rangle\)–or–transcendental-reasoning-of-

event\’-as-prospective-ontology-origination that achieves/realises the ontological-veracity of the epistemic—projective-equalisation exercise (‘exercise of the epistemic—projective-equalisation of human station of presencing—absolutising-identitive-constitutedness\(^4\) as to prospective nonpresencing-

<perspective–ontological-normalcy/postconvergence> epistemic—projective-equalisation’) with regards to prospective human social-and-
so-implied from a subontologising naïve \(^1\) presencing—absolutising-identitive-constitutedness\(^1\) epistemic-projection perspective in \(<\text{amplituding/formative-epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \(^1\) that as to its fundamental preconverging-existential-extrication-as-of-existential-unthought threshold manifests its given ontologically-deficient epistemic—projective-equalisation). The elaborate conception of \(61\) nonpresencing—or–withdrawal—or–metaphysics-of-absence \(\langle\text{implicated-epistemic-veracity-of- nonpresencing}<\text{perspective–ontological-normalcy/postconvergence}>\)–or–transcendental-reasoning-of-event \(38\) as-prospective-ontology-origination (as to its full/comprehensive/dragged-out \(103\) universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation) necessarily lies with human angling-of-imaginary implied ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^56\) meaningfulness-and-teleology\(^69\) prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ epistemic-projection of knowledge-value and so over human psychical-nascency implied ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ epistemic-projection of knowledge-value. It can be appreciated that it is utterly unimportant ontologically-speaking that the prospective knowledge-value projected by Socrates or Galileo or Diderot be acknowledged/recognised/take-a-back-seat-to their given social-setup notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–\(\langle\text{blurring/undermining-of-prospective-totalising-entailing,—}
\text{as-to-entailing}<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness} \rangle\) respectively as of non-universalising or non-positivising existentialising/contextualising/textualising framework of knowledge-value and knowledge-discursivity in the given prior secondnatured institutionalisation human psychical-nascency
nonpresencing–or–withdrawal–or–metaphysics-of-absence–{implicit-epistemic-veracity-of-
nonpresencing–<perspective–ontological-normaley/postconvergence>–or–transcendental-
reasoning-of-event}–as-prospective-ontology-origination (as to its full/comprehensive/dragged-
out universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation), as so-involving intemporal-prioritisation-of–reference-
of-thought’–as-conflatedness–or-ontological-reprojecting (as rather arising not because of discrete choice of notional–asceticism 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–meaningfulness-and-teleology 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–<in-perspective–epistemic-abnormalcy/preconvergence> ontological-bad-
faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ’ that veridically renders inadequate/of-irrelevance a veridical 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> exercise of contemplative 
engagement because of manifest ‘epistemic-break or notional-discontiguity/epistemic-
discontiguity <between—prior-shallow-suprerogation ~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 ’

Thus more critically warranting for prospective sublimation the more fundamental ‘Derridean
fixated warped, fixated preclusive or fixated occlusive as to fixated dimensionality-of-desublimating-lack-of \[\langle<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-driveness–equalisation}\rangle\] which as to desublimating \[\langle\text{historicity-tracing—\text{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} \text{given registry-worldviews/dimensions imbued prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold} 02 \rangle \text{‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking} 21 \text{—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\[\langle\text{implicated-epistemic-veracity-of- nonpresencing-}<\text{perspective–ontological-normalcy/postconvergence}>\rangle\text{—or–transcendental-reasoning-of-event} 38 \text{-as-prospective-ontology-origination (as to its full/comprehensive/dragged-out universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation), the notional–asceticism} 4 \text{underlying prospective deprocrypticism–or–preempting—disjointedness-as-of} 12 \text{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 \[\langle<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-driveness–equalisation}\rangle\] \text{as to its full/comprehensive/dragged-out universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation), the notional–asceticism} 4 \text{underlying prospective deprocrypticism–or–preempting—disjointedness-as-of} 12 \text{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 \[\langle<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-driveness–equalisation}\rangle\] \text{as to its full/comprehensive/dragged-out universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation), the notional–asceticism} 4 \text{underlying prospective deprocrypticism–or–preempting—disjointedness-as-of} 12 \text{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 \[\langle<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-driveness–equalisation}\rangle\] \text{as to its full/comprehensive/dragged-out universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation), the notional–as-
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 —\langle<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflicatedness /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 }—

conflicatedness —in—{preconverging-disentailment by}—postconverging-entailment,—in-self-

becoming/self-conflicatedness /formative–supererogating> can arise in the-very-first-place.

Critically, the veracity of ‘human conception of <amplituding/formative–

epistemicity–causality ~as-to-projective-totalitative–implications-of-prospective-

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>{implicitied-epistemic-veracity-of- nonpresencing<-perspective-

ontological-normalcy/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 –educted–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 psychologistic–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-sublation,-as-from-existence’s—effusing/ecstatic—inlineing-as- historality-{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–inlineing-as- historality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}). This overall elucidation of prospective human ontologising 56 meaningfulness-and-teleology 99 and human disontologising

'prospective-aporeticism-overcoming/unovercoming' (manifested as of various magnitudes of human self-presence/self-constitutedness\textsuperscript{14} <in-perspective–epistemic–abnormalcy/preconvergence > ontological-bad-faith/inauthenticity\textsuperscript{31} ~preconverging–dementating/structuring/paradigming\textsuperscript{64} and it is herein contended that as to underlying Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} this took the form of a surreptitious quasi-geostrategic turn during the course of the Cold War and further re-instilled with the demise of communism in Eastern Europe as to latent/dormant socio-econo-political ideological postures of non-ontologising/disontologising claim for social ascendancy). Critically and as to the fact that ontology/science doesn’t allow for any exception/excepting-influence, foolhardily striving to contemplate-and-articulate prospective sublimating knowledge possibilities while failing to establish ‘the aptly sovereignising existentialising–frame of the prospective organic-knowledge as not subjected to any surreptitiously desovereignising existentialising–frame disenfranchising/subjugating-it as of an underlying non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation’ (as to human self-presence/self-constitutedness\textsuperscript{14} <in-perspective–epistemic–abnormalcy/preconvergence > ontological-bad-faith/inauthenticity\textsuperscript{31} ~preconverging–dementating/structuring/paradigming\textsuperscript{64}’ and especially-so with regards to requisite ‘supererogatory–wholesomeness/profound-supererogation’ of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ when it comes to 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’); is bound to induce ‘a fundamental paradox of
contemptuous
mentating/structuring/paradigming –as-being-as-of-existential-reality’ and ‘universal-
transparency\(\text{transparency-of-totalising-entailing,–as-to-entailing–ampilling/formative–
epistemicity,–totalising–in-relative-ontological-completeness}\) as available-to/elicitable-to the
social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of
any given registry-worldview/dimension \(<\text{preconverging–‘motif-and-
apriorising/axiomatising/referencing–imbuing–existentialising–enframing/imprintedness–
(as-to– historicity-tracing–in-presencing–hyperrealisation/hyperreal-transposition)}\)’ (in so-
relegating human-subpotency imbued \(<\text{ampilling/formative}}\) 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 \} from prospective knowledge generation exercise).
Most telling of such fundamental notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing–
as-to-entailing–ampilling/formative–epistemicity,–totalising–in-relative-ontological-
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
sterile/anecdotal imprimaturing purposefulness. Paradoxically such non-
on-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 veridical 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\(^9\) devoid of supererogatory—wholesomeness/profound-supererogation\(^5\) of prospective \(^8\) 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\(^1\}–in-{preconverging-disentailment–by}–postconverging-entailment’ as to human limited-mentation-capacity-deepening\(^5\), and so not only with regards to the media but critically underlies the crisis of academia being surreptitiously quieted or turned into a validation giving institution with respect to prospective non-ontologising/disontologising as to temporal advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\). 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- historicity-tracing-}\{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 present—absolutising-identitive-constitutedness deficient aptitudinal incompetence gesturing’). Further such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge conception of thought fails to recognise the very universal-transparency\{transparency-of-totalising-entailing,-as-to-entailing,<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} implications upon true thinking as to when it claims to rather belonging to given societal and cultural traditions (rather than the pertinence of claiming prospective sublimation short-and-simple); speaks of a ridiculous twist to the conception of knowledge as if there can be (as to the manifest sublimating–nascence incipience/immediacy/directness of the natural sciences) any given specific societal and cultural chemistry, biology, geology, etc. or is it the case that Einsteins physics applies only to his Germanic/Swiss tradition or Lavoisier chemistry applies only to his French tradition or Newtons physics applies only to his British tradition or Galileo’s physics applies only to his 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 ascendancy which paradoxically leaves in its ‘non-ontologising/disontologising wake’ socio-econo-political crises and malaises to which the majority of the citizenry only come across in serenity as to their numbed/manipulatable/gullible underlying sense of common nation-belonging (and most critically manifests of a veridically suboptimal human-decisionality<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity). In this regards, it is herein contended that veridical thought do not need any protection from itself with such covert/underhanded/minioning attitude of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation which is very much paradoxical as it is rather more socially dangerous (as to when it implicitly posits to ‘covertly police’ right/sound thought) in the sense that it is exactly the need for right/sound thought that can protect society against unsound thought and there is no neutral/objective state of thought that knows of unsound thought beforehand without the prior opened cultivation of right/sound thought (with such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge enculturation as to its ‘unevaluated/uncritical supposedly right/sound thought’ thus leading rather to a collateralising mentality in the face of its prospective desublimation and there is no telling to which extent prospective human
nascence imbued psychologismic-apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment_by}-postconverging-entailment’; rather
effectively speaks to a human self-presence/self-constitutedness <in-perspective–epistemic-
abnormalcy/preconvergence > psychological complex warranting prospective aporeticism
overcoming/unovercoming. Such ‘socially radiating sway of non-ontologising/disontologising
surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge
desublimation (substituting over prospective veridical knowledge sublimation possibilities of
social and institutional constructs as to veridical prospective implicated_attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity )’, 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’ so-manifested in
human social-and-institutional-frameworks-of—referencing/registering/decisioning
existentialising–decisionality; in many ways involves the eliciting of the ‘existentialising–frame
of priorly secondnatured institutionalisation-threshold of mere-formulaicity-<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising> notional—positive-
opportunism—of-social-functioning-and-accordance as not speaking to prospective human
disruptive aporeticism overcoming/unovercoming’ to wrongly imply it is of appropriate
prospective ‘human psychologismic–epistemic-acutisation-<as-to-postconverging–
dementating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>’. The inherent outcome then is that the
registry-worldview/dimension implicated_attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity (as to its manifest in-effect absolution
<as-to–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment } goes on to wrongly imply either ‘paradoxically the non-ontological nature of the social (paradoxical because there is nothing that is not of existence and hence nothing is effectively non-ontological but for human limited-mentation-capacity of appraisal which 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-constitutedness 14 social-vestedness/normativity <discretely-implied-functionalism> imbued <amplituding/formative-epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 8 (thus undermining prospective aporeticism overcoming/unovercoming when its registry-worldview/dimension implicited_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity 0 self-presence/self-constitutedness 14—<in-perspective–epistemic-abnormalcy/preconvergence 1> notions of institutional access and success default conception of human ontological-performance 72—<including-virtue-as-ontology> ‘supposedly-and-manifestly override the veridical exercise of prospective veridical ontologising-and-re-ontologising as to prospective implicited_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity 0’ with regards to the prospectively requisite ‘supererogatory—wholesomeness/profound-supererogation 0 of prospective 8 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—dissentailment—by}—postconverging—entailment’ as to human limited-mentation-capacity-deepening 85). Such ‘socially radiating sway
of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-
outside-knowledge/extra-knowledge desublimation (substituting over prospective veridical
knowledge sublation possibilities of social and institutional constructs as to veridical
prospective implicated_attendant–ontological-contiguity\textsuperscript{67} \sim educed–
existentialising/contextualising/textualising-contiguity\textsuperscript{40})’ very much explains the very paradox
of human civilisation reflected with the ontological-contiguity\textsuperscript{67}—of-the-human-
institutionalisation-process\textsuperscript{68} wherein paradoxically incipient/seeding prospective knowledge
value (as to their given prospective ‘residuality in re-originariness/re-origination as to human
existentialising supererogation for prospective apriorising/axiomatising/referencing-\{of-
attendant–ontological-contiguity \sim educed–existentialising/contextualising/textualising-
contiguity \}\sim conflatedness\textsuperscript{13} in \{preconverging-disentailment by\} postconverging-
entailment’) respectively as of prospective \textsuperscript{103}universalising-idealisation, budding-positivism
and budding postmodern-thought are actually devalued (as to the manifest prospective
‘epistemic-decadence’ or teleological-decadence\textsuperscript{<-in-dimensionality-of-desublimating-lack-of
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} of prior non-universalising, non-positivising and totalisingly-
disentailing—discretion/whim-of-thought respectively of Ancient-sophists, medieval-
scholasticism and our modern-day disjointedness-as-of-reference-of-thought). This elucidation
highlights that human prospective veridical ontologising/re-ontologising necessarily speaks to
the precedence of requisite ‘supererogatory—wholesomeness/profound-supererogation’\textsuperscript{96} of
prospective \textsuperscript{8}reference-of-thought—point-of-devolving/departure/anchoring/backdrop of
sublimating–nascence’ (as to cumulating/recomposuring unbeholdening, transcendence,
decomplexification for organic-knowledge and disentailment as so-reflecting ‘residuality in re-
originariness/re-origination as to human existentialising supererogation for prospective
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-conflatedness-in-{preconverging-
disentailment-by}-postconverging-entailment’ as to human limited-mentation-capacity-
deepening(5) and so over prior implicated_attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity (beholdening, non-transcendence,
complexification as to mechanical-knowledge and non-disentailment). With this being patently
the case as to when manifest relative-ontological-completeness is-educed-and-avails-and-re-
avails, as so-enabled by the prospective prompting of ‘constraining existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation imbibing human ontological-
commitment<implied—self-assuredness-of-ontological-good-
faith/authenticity~postconverging-de-mentating/structuring/paradigming as-being-as-of-
existential-reality>’ and ‘universal-transparency ⟨transparency-of-totalising-entailing,-as-
to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
completeness⟩ as available-to/elicitable-to the social-functioning-and-accordance—as-of-
social-stake-contention-or-confliction conception of any given registry-worldview/dimension
<preconverging-‘motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition⟩; as so-underlining/emphasising the ontological-
veracity that a social-setup-as-a-subpotency epistemic-conception is de-
mentatively/structurally/paradigmatically opened to prospective metaphoricity7 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 veridical 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
fundamental equanimity/balance for veridical thought elucidation which is exactly what acts as the bedrock for other fundamental sublimating/emancipative/enfranchising individual-by-institutional-by-social equanimity/balance elucidations (and this insight is critically of ‘prospective ontological-pertinence and ontological-necessity’ in the sense that manifest veridical human sublimation/emancipation/enfranchisation actually ‘accrues to the grander prospective sublimating ontologising-and-re-ontologising capacity of all humans/humanity beyond just about the perception of sublimation/emancipation/enfranchisation accruing punctually/immediately upon any specific subgroup/subcategory of humans/humanity’ as so- reflected insightfully 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’ imbed ‘supererogatory–wholesomeness/profound-supererogation’ of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’). In this respect, the ontologically-veridical elucidation of the ‘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 veridical prospective implicated_attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’)’ effectively speaks to the given registry-worldview/dimension manifest human and social notional–ontological-performance including-virtue-as-ontology/vices-and-impediments with regards to its epistemic—projective-equalisation exercise (‘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 can be veridically construed (and as so-profoundly elucidated further above) rather as from the elaborate conception of ’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 (as to its full/comprehensive/dragged-out \textsuperscript{103} universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation). Prior to such an elucidation, it can be appreciated pertinently that human <amplituding/formative–epistemicity>totalising–thrownness-in-existence as to limited-mentation-capacity implications necessarily/inevitably burdens human intelligibility with an ‘incipient/seeding contradiction of passion’ (with passion so-being incipient/seeding with regards to human ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,–imbued–sublimating-by-desublimating–amplituding as to the backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-’unsurrealistic-as-real’–ontological-normalcy/postconvergence>’). The paradox between human limited-mentation-capacity (as to epistemic impassion) and omnipotentiality (as to epistemic dispassion) embroils human intelligibility in its limited-mentation-capacity-deepening \textsuperscript{53} exercise (as reflected upon its social-functioning-and-accordance—as-of–social-stake-contention-or-confliiction as to manifest human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliiction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’). While existence (as to its sublimating–nascence exuding) is utterly of dispassionate/detached/unflustered 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—for—inlining with phenomenal existence) as from human sublimating dispassion (so-construed as ‘appropriate
human dosage of self-reflexivity tempered/distempered projective-insights with respect to the
‘prospective-aporeticism-overcoming/unovercoming’); as so-underlying achieved human
psychologistic–epistemic-acutisation<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> (as reflected with the
<cumulating/recomposuring–attendant-ontological-contiguity >successive registry-worldviews/dimensions dispassion levels of epistemic—projective-equalisation). It is herein
contended that while all such being-in-the-world<amplituding/formative–epistemicity>totalising–thrownness-in-existence seem to condemn human conception and
notional–ontological-performance<including-virtue-as-ontology>/vices-and-impediments
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 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
psychical-nascency ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’
construal of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction
(and so-specifically as to enabling prospective Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology’); with such a dispassion underlying the serene possibilities for prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as to the fact that dispassion projects of ‘a clarity/intelligibility that is not veridically of a human construction exercise (as to an undertone/hint of presencing—absolutising-identitive-constitutedness associated with the term construction) but rather veridically of a prospective human mental liberation/empowerment exercise’ as so-liberated/empowered from the cloudiness of impassion (as can be appreciated with limited-mentation-capacity-deepening as from the more advantageous postconverging relative-ontological-completeness epistemic-projection perspective over preconverging relative-ontological-incompleteness). It is with this explanatory backdrop that a ‘prospective deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought sublimating dispassion epistemic—projective-equalisation conception’ can be perceptibly-and-pensively be understood; as of its requisite ‘appropriate human dosage of self-reflexivity tempered/distempered projective-insights with respect to 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’ and so-reflected by its dispassion epistemic—projective-equalisation conception (beyond our positivism—procripticism impassion epistemic—projective-equalisation ontologically-deficient level of human conception of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction). Basically, human limited-mentation-capacity speaks of the social-construct’s ‘dynamic epistemic—projective-equalisation social differentiation of social knowledge-value and knowledge-discursivity as of sublimating/desublimating notional—ontological-performance —<including-virtue-as-ontology>/vices-and-impediments’ (as reflected from the underlying human and social difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> -as-
postconverging

nonextricatory-existential-preempting-of-existential-unthought-sublimation’ as can be wrongly implied intuitively within the purview of in-effect absolution<as-to-
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed-
existentialising/contextualising/textualising-contiguity }—constitutedness—in preconverging-
entailment> in 7 presencing—absolutising-identitive-constitutedness14. This fundamental

insight of 67 nonpresencing–or–withdrawal–or–metaphysics-of-absence{implicated-epistemic-
veracity-of- nonpresencing—perspective–ontological-normalcy/postconvergence}>—or–
transcendental-reasoning-of-event18-as-prospective-ontology-origination (as to its full/comprehensive/dragged-out 103 universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation) can be garnered from the fact that the ‘substantive abstract-tissue-of–social-emanance

hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured as to cumulated/recomposured implicated_attendant–ontological-contiguity67—educed–
existentialising/contextualising/textualising-contiguity’ is a much more critical behind-the-
scenes/firmament aspect of human and social notional-ontological-performance<including-
virtue-as-ontology>/vices-and-impediments105 (beyond the naivety of any given 79 presencing—
absolutising-identitive-constitutedness14 manifested beyond-the-consciousness-awareness-
teology19—in preconverging existential-extrication-as-of-existential-unthought> ) with

regards to the fact that it is the ‘existentialising–firmament thresholding for the social-
construct—postconverging-nonextricatory-existentia

l-preempting-of-existential-
unthought–sublimation accruing–and–deriving of prospective secondnatured institutionalisation
aestheticisation—and–aestheticisation-towards-ontology’; as so-reflecte

d intradimensionally with the ‘epistemic—projective-equalisation dynamics of human limited-mentation-capacity-
deepening53 (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-
capacity in need for limited-mentation-capacity-deepening\(^{53}\)) for their manifestation of ‘impassion measliness/notional~nonprotensivity implied discrete/fixated abstractly contemplatable individualised conceptualisation of ontological-performance\(^{1}\)\(\langle\mathrm{including-virtue-as-ontology}\rangle\) underiving—and—unaccruing to the social-construct—postconverging—nonextricatory-existential-preempting-of-existential-unthought~sublimation’ (which is rather ‘blurred/fuzzy as to the specific blurriness\(^{7}\) of the respective registry-worldviews/dimensions prior secondnatured institutionalisation in-the-face-of-failing their prospective aporeticism overcoming/unovercoming’); speaking to the ‘underlying commonness of the abstract individual human-potential/human-subpotency’ across all Ages beyond the phenomenologically distorting effect of secondnatured institutionalisation induced distinction arising from registry-worldviews/dimensions implications of mere secondnatured institutionalisation (without distinguishing the epistemic—projective-equalisation dynamics of failing or succeeding with respect to prospective aporeticism overcoming/unovercoming as the actively incipient/seeding elements of human human and social notional~ontological-performance\(^{72}\)\(\langle\mathrm{including-virtue-as-ontology}\rangle\)/vices-and-impediments\(^{105}\)). Thus the succession of secondnatured institutionalisations with regards to their prospective human and social notional~ontological-performance\(^{72}\)\(\langle\mathrm{including-virtue-as-ontology}\rangle\)/vices-and-impediments\(^{105}\) are more truly the outcome of the ‘epistemic—projective-equalisation dynamics of human limited-mentation-capacity-deepening\(^{53}\) (as to domains-of-interests of specifically and/or generally cultivated arts/skills and time investment)’ and as to their overall notional~philosophy\(\langle\mathrm{as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness\rangle\)\(,\mathrm{beyond-a-convenient-division-of-labour-conception-of-knowledge}\rangle\) induced ‘dispassion munificence/notional~protensivity implied continuous/re-originating/dragged-out social-construct—postconverging—nonextricatory—existential-preempting-of-existential-unthought~sublimation accruable—and—derivable
deriving of prospective secondnatured institutionalisation aestheticisation–and–aestheticisation–towards-ontology’. This reality of ‘human social and socio-psychological immanence historical tangibility with respect to prospective human and social notional–ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>/vices-and-impediments\textsuperscript{105}’ carries the implications that a hypothetical instantaneous erasure of all present humans memories and knowledge will lead to humankind’s retrograding to its most basic animalistic background potential for social emanence as of the earliest of humans (potentially warranting the re-historialisation of humankind as to a recommencement of the ontological-contiguity\textsuperscript{72}—of-the-human-institutionalisation-process\textsuperscript{67}), as to the veracity that our present incipient/seeding ‘impassion measliness/notional–nonprotensivity implied discrete/fixated 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’ is no more fundamentally different to that of any other given registry-worldview/dimension but for the station/locus of \textsuperscript{<amplituding/formative–epistemicity>totalising–thrownness–in–existence\textsuperscript{35} of our cumulated/recomposured positivism/rational-empiricism registry-worldview/dimension (undermining the ontological-veracity of a conceptualisation of human and social ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> as of the ‘mere-formulaicity–<as–to–mere–formulaic—methodologising/mutualising/organising/institutionalising> generalised conception of mere secondnatured institutionalisation of any registry-worldview/dimension’ without appreciating the underlying human-subpotency incipient/seeding supererogating epistemic–projection perspectives); and so-validates the veracity of the altogether ‘substantive abstract-tissue–of–social–emanance hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured as to cumulated/recomposured implicated–attendant–ontological-contiguity\textsuperscript{67}–educted–existentialising/contextualising/textualising-contiguity\textsuperscript{105}’ providing the
appropriate human-subpotency incipient/seeding supererogating epistemic-projection perspective for conceptualising human and social ontological-performance \(^{22}\) <-<including-virtue-as-ontology> (as the critical behind-the-scenes/firmament aspect of human and social notional-ontological-performance \(^{22}\) <-<including-virtue-as-ontology>/vices-and-impediments\(^{105}\) rendering human ontological-performance \(^{11}\) <-<including-virtue-as-ontology>/morality/ethics/etc. decisively about the construal of postconverging-nonextricatory-existential-preempting-of-existential-unthought sublimation). Thus our human and social notional-ontological-performance \(^{22}\) <-<including-virtue-as-ontology>/vices-and-impediments\(^{105}\) as of a positivism/rational-empiricism registry-worldview/dimension is much more than just the supposed performance of humans existing thereafter its incipient/seeding contemplation and realisation (as to a shallow conception of ‘impassion measliness/notional~nonprotensivity implied discrete/fixated abstractly contemplatable individualised conceptualisation of ontological-performance \(^{22}\) <-<including-virtue-as-ontology> underiving—and—unaccruing to the social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation’ as can be wrongly implied intuitively within the purview of in-effect absolution<-<as-to–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—— constitutedness ~in–preconverging-entailment> in \(^{70}\) presencing—absolutising-identitive-constitutedness\(^{14} \)) but speaks to the cumulated/recomposured human effort since time immemorial with regards to human limited-mentation-capacity-deepening\(^53\) as to successive re-originary reflexive encounters/confrontations with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \(^{-}\)<as-to-perspective–ontological-normalcy/postconvergence-implied~'prospective-aporeticism-overcoming/unovercoming'> as so-reflecting 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 }—confatedness— in {preconverging-
disentailment—by}—postconverging- entailment’ (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). But then human ‘impassion measliness/notional~nonprotensivity implied discrete/fixated abstractly contemplatable individualised conceptualisation of ontological-performance—<including-virtue-as-ontology> underiving— and—unaccruing to the social-construct—postconverging-
nonextricatory-existential-preempting-of-existential-unthought~sublimation’ (even as it is ‘blurred/fuzzy as to the specific blurriness of the respective registry-worldviews/dimensions prior seconndnatured institutionalisation in-the-face-of-failing their prospective aporeticism overcoming/unovercoming’) does effectively manifests as-outside/as-untamed-by prospective ‘dispassion munificence/notional~protensivity implied continuous/re-originating/dragged-out social-construct—postconverging—nonextricatory-existential-preempting-of-existential-
unthought~sublimation accruable—and—derivable percolation-channelling—<in-deferential-
formalisation-transference> of seconndnatured institutionalisation (as ‘so-transfusively
determinant to overall social sublimating human ontological-performance—<including-virtue-
as-ontology>’); as the latter is not prospectively all-pervasive/all-englobing with regards to the prospective uninstitutionalised-threshold (especially-so given human formative self-
drivenness reflex predisposition of poor limited-mentation-capacity-deepening as to extended-
informality—{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—
meaningfulness-and-teleology } manifestation of supposedly sublimating knowledge-value
and knowledge-discursivity induced desublimating implications upon human and social
ontological-performance—<including-virtue-as-ontology>). In many ways, ‘impassion
measliness/notional-nonprotensivity implied discrete/fixated abstractly contemplatable individualised conceptualisation of ontological-performance\textsuperscript{77} \textless \text{including-virtue-as-ontology}\textgreater  underiving–and–unaccruing to the social-construct—postconverging–nonextricatory-existential-preempting-of-existential-unthought–sublimation’ is/can-be consciously-appreciated in the prospective self-realisation by any individual of their potential desublimating ontological-performance\textsuperscript{77} \textless \text{including-virtue-as-ontology}\textgreater  with respect to their lack of requisite knowledge-value and knowledge-discursivity imbued notional–self-distantiation-\textless \text{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}\textgreater  involved in other ‘epistemic—projective-equalisation dynamics of human limited-mentation-capacity-deepening\textsuperscript{53}’ (as to other domains-of-interests of specifically and/or generally cultivated arts/skills and time investment) but for the given individual relevant epistemic—projective-equalisation dynamics of human limited-mentation-capacity-deepening\textsuperscript{14} (as to the individual’s relevant domains-of-interests of specifically and/or generally cultivated arts/skills and time investment)\textsuperscript{1}; but then such a self-realisation arises relatively easily with nascent-particular/incipient-and-material/technical-sublimations-\textless \text{blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving}\textgreater  as to their constraining manifest sublimating–nascence incipience/immediacy/directness even within the existentialising–frame of human self-presence/self-constitutedness\textsuperscript{14} \textless \text{in-perspective–epistemic-abnormalcy/preconvergence}\textsuperscript{1} \textgreater  whereas such a self-realisation is often unforthcoming as to the dragged-out ‘prospective reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ so-associated with human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality requiring prospective epistemic-growth/disquiet/discomfort\textless \text{induced-sublimation,—as-from—existence’s—effusing/ecstatic—lining-as—historiality—\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as—historicity-tracing—\{science—}}
ideology/fashionability/distraction}). This distinction is made to highlight the fact that given human amplituding/formative–epistemicity\totalising–thrownness-in-existence\) the individual and social are ever always caught up in existential situations requiring appropriate ontological-performance\)<including-virtue-as-ontology> as to implicated existentialising–decisionalility; and as to human reifying-and-empowering-reflexivity-of-ecstatic-existence this insight points to the underlying human-subpotency incipient/seeding supererogating epistemic-projection perspectives involved (going beyond mere-formulaicity\)<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> generalised conception of mere secondnatured institutionalisation) as of desublimating ‘impassion measliness/notional–nonprotensivity implied discrete/fixated abstractly contemplatable individualised conceptualisation of ontological-performance\)<including-virtue-as-ontology> underiving–and–unaccruing to the social-construct—postconverging-nextricatory-existential-preempting-of-existential-unthought~sublimation’ and sublimating ‘dispassion munificence/notional–protensivity implied continuous/re-originating/dragged-out social-construct—postconverging-nextricatory-existential-preempting-of-existential-unthought~sublimation accruable–and–derivable percolation-channelling\)<in-deferential-formalisation-transference> of secondnatured institutionalisation (as ‘so-transfusively determinant to overall social sublimating human ontological-performance\)<including-virtue-as-ontology>’)’. The overall implication here as of overall secondnatured institutionalisation is that human and social ontological-performance\)<including-virtue-as-ontology> is much less than the potential for sublimating ‘dispassion munificence/notional–protensivity implied continuous/re-originating/dragged-out social-construct—postconverging-nextricatory-existential-preempting-of-existential-unthought~sublimation accusable–and–derivable percolation-channelling\)<in-deferential-formalisation-transference> of secondnatured institutionalisation (as ‘so-transfusively determinant to overall social sublimating human
ontological-performance\textsuperscript{(1)} \textsuperscript{72}-<\textit{including-virtue-as-ontology}>’ and so given human prospective uninstitutionalised-threshold\textsuperscript{(3)} \textsuperscript{02} manifestation of desublimating ‘impassion measliness/notional~nonprotensivity implied discrete/fixated abstractly contemplatable individualised conceptualisation of ontological-performance\textsuperscript{(1)} \textsuperscript{72}-<\textit{including-virtue-as-ontology}> underiving–and–unaccruing to the social-construct—\textit{postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation}’ (manifesting as ‘blurred/fuzzy as to the specific blurriness of the respective registry-worldviews/dimensions prior secondnatured institutionalisation in-the-face-of-failing their prospective aporeticism overcoming/unovercoming’); speaking to the fact that sublimating human ontological-performance\textsuperscript{(1)} \textsuperscript{72}-<\textit{including-virtue-as-ontology}> notionally lies with the supererogating expansion of ‘dispassion munificence/notional~protensivity implied continuous/re-originating/dragged-out social-construct—\textit{postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation} accruable–and–derivable percolation-channelling}\textsuperscript{<\textit{in-deferential-formalisation-transference}> of secondnatured institutionalisation (as ‘so-transfusively determinant to overall social sublimating human ontological-performance\textsuperscript{(1)} \textsuperscript{72}-<\textit{including-virtue-as-ontology}>’) which so-reflects the ‘veridical social preeminent directedness of knowledge-value and knowledge-discursivity orientation (‘dragged-out nature or psychologismic–epistemic-acutisation–\textsuperscript{<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>\textsuperscript{(2)}}’ of ‘supererogatory~wholesomeness/profound-supererogation’ of prospective \textsuperscript{[reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating~nascence’}). This though doesn’t override/exclude the incipient/seeding formative manifestation of ‘impassion measliness/notional~nonprotensivity implied discrete/fixated abstractly contemplatable individualised conceptualisation of ontological-performance\textsuperscript{(1)} \textsuperscript{72}-<\textit{including-virtue-as-ontology}>
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 79presencing—absolutising-identitive-constitutedness14social-vestedness/normativity-&lt;discretely-implied-functionalism&gt;’ 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 79presencing—absolutising-identitive-constitutedness14social-vestedness/normativity-&lt;discretely-implied-functionalism&gt;’ 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-incompleteness30–presublimation-construct–of–meaningfulness-and-teleology99desublimating–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 79presencing—absolutising-identitive-constitutedness14social-vestedness/normativity-&lt;discretely-implied-functionalism&gt; (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 <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentia...
hyperrealisation/hyperreal-transposition) of the religiosity with the idea of an altogether incisive and diligent engagement as to socio-econo-political re-originary–as-unenframed/unbeholding/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking–‘projective-insights’/‘epistemic-projection-in-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 sovereignising–imbued-
subontologisation/subpotentiation’ of totalisingly-disentailing—discretion/whim-of-thought;
and as so-underlied de-mentatively/structurally/paradigmatically by human-subpotency
‘fatedness-of-sUBLimation-over-desUBLimation to existence-potency ~sUBLimating–nascence,
disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-
and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process’. In summary, ‘human existentialising–decisionality dual psychological-dispositions continuum-
gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’
underscores how human social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality are prone to presencing—
absolutising-identitive-constitutedness14 (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-performance72-
<including-virtue-as-ontology> (as to existentially dual-language/split-mentality that on the one
hand fails implied emancipation and on the other hand implies a strife for emancipation) due to
the variance in institutional existentialising–frame as underlied with existentialising–
decisionality of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’
associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as
hence undermining ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ of sublimating–existentialising–decisionality; and so as a fundamental de-
mentative/structural/paradigmatic sublimation/desublimation existentialising–decisionality paradox of ‘human existentialising–decisionality dual psychological-dispositions continuum-
gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as so-reflected in the successive registry-worldviews/dimensions as to the overall ontological-contiguity —of-the-
human-institutionalisation-process. In many ways the ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ of underpinning–suprasocial-
construct as to ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ is rather more revealing of the more ontologically profound ‘ nonpresencing-
<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’ underlying human possibility to reproject originarily for ‘human-decisionality-<as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality as to re-originarily–as-unenframed/unbeholdening/outlier-conceptualisation{(imbued-
postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) as so-underlying human-subpotency fatedness-of-sublimation-over-desublimation, to existence-
potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression (in reflecting holographically-<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 to the fact that any such underpinning–suprasocial-
construct ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’
existentialising–decisionality actually speak of a limitative-artifice-of-human-
imaginary/metaphysical-conceptualisation beneath which in effect supererogatory–
progressivity (however the ‘shallow-supererogation 6 of supererogatory–progressivity’) ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’
existentialising–decisionality is notionally operating but rather operating as to the enframing of
that underpinning–suprasocial-construct ‘beholdening as sovereignising–imbued-
subontologisation/subpotentiation’ (as reflecting the reality of human ‘shallow-supererogation 6 of supererogatory–progressivity’). Thus beneath any supposedly underpinning–suprasocial-
construct (reflected in the modern-day underlying socio-econo-political
subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist), is a
more fundamental 44 nonpresencing-<perspective–ontological-normalcy/postconvergence>
notion of supererogatory–progressivity’ (however the ‘shallow-supererogation of
supererogatory–progressivity’) accounting for the possibility for prospective human social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as
in effect creatively permeating all such ‘underpinning–suprasocial-construct of ‘presencing—
absolutising-identitive-constitutedness14 existentialising–entailing’; and so (especially potent
when such ‘ nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of
supererogatory–progressivity’ is manifested as of profound-supererogation95 entailing—
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness97 as to
dimensionality-of-sublimating ”}
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) over

‘shallow-supererogation’ of supererogatory–progressivity’), as more critically superseding human delusions as to desublimating beholding-becoming—distortive-originariness/distortive-origination—as-to–historicity-tracing—inhibited-mental-aestheticising (and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing→perspective–ontological-normalcy/postconvergence’ as to ‘bechancing-becoming—originariness/origination—as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing→perspective–ontological-normalcy/postconvergence-reflected→epistemicity-relativism-determinism→disinhibited-mental-aestheticising sublimation reclamation/recovery from beholding-becoming—distortive-originariness/distortive-origination—as-to–historicity-tracing—inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation’). In this respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ that its most critical/grave moments are moments at which it is hardly/poorly present/existent as to its ‘given implied totalising-entailing meaningfulness-and-teleology’ wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory–progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory–progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential
sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social 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 weltering that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory–progressivity potential of the global economy presents more opportunities than the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein ‘the more
doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in many ways undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can de-mentatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to
thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation’ of supererogatory–progressivity’ as so-associated with debt servitude and dementative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances.
(especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then when given the little means available as of a natural intuition they recoursed essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation’ omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-
confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied notionally by a basic level of supererogatory–progressivity allow for the ‘delusion/sleight projected about a purist conception of capitalism’ (serving rather the more veridical and underlying self-serving ‘dominance/vested-interest—drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of ‘presencing—absolutising-identitive-constitutedness
social-vestedness/normativity—<discretely-implied-functionalism>’). Further the capitalistic model as to its fabrication of winners and losers given its ‘all englobing critical delimiting/catchmenting of human supererogatory–progressivity possibilities’ increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the modern-day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can’t be a profound humanity-level creative supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as ‘anarchical individual and social supererogatory–progressivity’. Such a representation as herein articulated of the truer supererogatory–progressivity (however the ‘shallow-supererogation’ of supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to ‘hardened narratives of an absolutising pure capitalistic model’ as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to ‘presencing—absolutising-identitive-constitutedness
social-vestedness/normativity—<discretely-implied-functionalism>’). The relative veracity of supererogatory–progressivity is strongly seen with the state-driven Asian
and European supererogatory–progressivity economies (with the Germans, Japanese and Chinese out-competing the U.S. with respect to trade balance and so without all the ‘grandiose capitalistic economic theorising’ but on the more veridical realism of policy-driven supererogatory–progressivity) and as even in the U.S. there is atleast a critical level of strategic supererogatory–progressivity with local states definitely adopting incentives-driven approaches of supererogatory–progressivity; all this speaking from a totalising-entailing perspective analysis of the purist capitalistic model as poorly self-sustaining of its socioeconomic framework (especially its relative irresponsibility with regards to foundational externalities like education, infrastructure, well thought-out policies, collective social advancement, etc.). The bigger question that then arises has to do with the possibility for optimal human supererogatory–progressivity ‘beyond just the statism and geostrategy/states-competition muddled framework’ that is preconvergingly–de-mentated/structured/paradigmed to induce skewed ‘shallow-supererogation’ of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’. Taking a step aback, in many ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist, and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest notion of capitalistic competition as to punctual/immediate fitness tends to underperform the more advantageous supererogative contemplative deliberation of markets for critically efficient/optimising resource allocation/utilisation/development (as to the fact that de-mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of markets associated with say German, Japanese, Chinese, South Korean public-policy supererogatory–progressivity economic models participate in their competitive edge over ‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an
However, in effect despite the reality of ‘human-subpotency non-scalarity/beholding-ingas-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-
possibility-for-the-later-ontologisation’; the human psychology in any of its registry-
worldview/dimension presencing—absolutising-identitive-constitutedness paradoxically
projects a notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking -qualia-schema> wrongly implying it is
actually as of ‘scarity/immanency of existence’s ontological-normalcy/postconvergence’, as
to its ontological-performance<including-virtue-as-ontology>; and so as the very manifest
condition of human <amplituding/formative–epistemicity>totalising–thrownness-in-
existence,-imbued-projective-arbitrariness/waywardness-(as-to-the-human–
projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-
referencing-process-of-‘<amplituding/formative–epistemicity>totalising–conceptualisation’).

This reflects the sub-ontological<as-to-the-limitation-of-human-subpotency-in-its-reifying-
and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> nature
of all registry-worldviews/dimensions ‘meaningfulness-and-teleology’ however the more-
and-more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology with
‘relative-ontological-incompleteness’/relative-ontological-completeness’;
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
ormalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism as to
prospective induced psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring self-becoming/self-conflatedness /formative–supererogating—
prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-
prospective-threshold-of-institutional-and-social-desublimation> of \(^{13}\) presencing—absolutising-
identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism>;
and so-underlined with the registry-worldview/dimension priorly defining 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 re-engageing with
ontological-veracity as to human limited-mentation-capacity-deepening for prospective
sublimation of human "meaningfulness-and-teleology". The implication here is one of a
‘double-faceted recurrence preconverging—de-mentating/structuruing/paradigming of
overlapping human sub-ontological<as-to-the-limitation-of-human-subpotency-in-its-reifying-
and-empowering-reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence>
subversion/undermining (so-construed as enframed-conceptualisation) of the possibility of
prospective purist human ontologisation/ontological-veracity/aestheticisation-towards-ontology
implications’ (as to human Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastucture-of—meaningfulness-and-teleology ,
institutional-development–as-to-social-function-development and living-development–as-to-
personality-development); so-reflected in the sublimating possibility for prospective
‘bechancing-backdrop of nonpresenting<perspective—ontological-
normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination–as-to-
historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism-determinism>—disinhibited-
mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—
distortive-originariness/distortive-origination–as-to— historicity-tracing—inhibited-mental-
aestheticising’ (so-construed as ‘reclamation/recovery of maximalising-recomposuring-for-
desublimation> of "presencing—absolutising-identitive-constitutedness"
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
manifestations as to: "presencing—absolutising-identitive-constitutedness"
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness−as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests, as-inducing-prospective-threshold-of-institutional-and-social-desublimation> (with the latter rather epistemically analysed as from the originariness/origination—so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness>

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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 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

spontaneity-of-aestheticisation implies an aloofness to the ‘messianic-structure of intemporality’ as of the overall existential dimensionality-of-sublimating


\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transeptisticemicity/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 rescalarion possibilities for re-ontologisation. In this regards with respect to presencing—absolutising-identitive-constitutedness

sophistry ontological-bad-faith/inauthenticity\textsuperscript{64} as to human limited-mentation-capacity-deepening\textsuperscript{63} implications of originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection beyond just an absolutising divide between philosophers/sophists as reflected by the fact of Socratic-philosophers engagement with supposed sophists as to the eliciting of the universal-transparency\textsuperscript{103}\textsuperscript{104}{
\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\rangle}
 of philosophy implied universalising-idealisation as ontological-good-faith/authenticity\textsuperscript{69} over non-universalising sophistry as ontological-bad-faith/inauthenticity\textsuperscript{64} and likewise in many ways budding-positivists were rather critically/precisely involved in the eliciting of the universal-transparency\textsuperscript{103}\textsuperscript{104}{
\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\rangle}
 of positivism/rational-empiricism as ontological-good-faith/authenticity\textsuperscript{69} over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity\textsuperscript{64}, and in both cases respectively projected the universal-transparency\textsuperscript{103}\textsuperscript{104}{
\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\rangle}
 that prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{99} resided respectively with universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic ontological-good-faith/authenticity\textsuperscript{69} inclination notwithstanding any prior influences it had, and effectively the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process speaks to the fact that (as to their mere-formulaic\textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99}) that fail prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of:
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—
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-recomposing—for-relative—
on-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—

{amplituding/formative—epistemicity>totalising—self-reference-synchronising/circularity/interiorising/akrasiac-drag } closed framework of sanctified probity and probationary exercise, - presencing—absolutising-identitive-constitutedness
{preconverging—‘motif-and-apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness—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—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-
apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness—
\{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\}
of institutionalised social-vestedness/normativity—\{discretely-implied-functionalism\}
undermining the full potential for prospective ontologisation/ontological-veracity/aestheticisation-towards-
on-tology and value-construction, — presencing—absolutising-identitive-constitutedness

<preconverging~’motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—
enframing/imprintedness—\{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\} de-mentative/structural/paradigmatic demobilisation
of human sovereign and full prospective sublimation capacity, — presencing—absolutising-
identitive-constitutedness

<preconverging~’motif-and-apriorising/axiomatising/referencing’—imbuing>—existentialising—
enframing/imprintedness—\{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\} de-mentative/structural/paradigmatic demobilisation
of human sovereign and full prospective sublimation capacity, — presencing—absolutising-
identitive-constitutedness

sophistic/pedantic\[\text{5}\] incrementalism-in-
relative-ontological-incompleteness\[\text{10}\] — enframed-conceptualisation and

<amplituding/formative> wooden-language—\{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\}
eliciting of 
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications\}\} as to
preempting prospectively subverting sublimation, — presencing—absolutising-identitive-
constitutedness

<preconverging~’motif-and-apriorising/axiomatising/referencing’—imbuing>—
existentialising—enframing/imprintedness—\{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\} de-mentatively/structurally/paradigmatically
construing as calamitous the possibility for prospective re-ontologisation from its
subontologisation; with ‘human superseding of so-articulated

presencing—absolutising—
identitive-constitutedness <preconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuwing>existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-

presencing–hyperrealisation/hyperreal-transposition)’ keeping opened/alive the

‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Critically,
scalarisation analysis operantly implies projecting the implied ‘scaling/scalar of reference’ as
from ontological-normalcy/postconvergence epistemic-projection perspective implications of
analysis as to the prospective possibilities for ‘human Being-development/ontological-

meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development’. In this regards, it can
very much be appreciated that human scalarisation potential (existentially manifestable as of
successive rescalarisation as re-ontologisation as to human limited-mentation-capacity-
deepening) implications) reflects all the sublimation-over-desublimation possibility for the full
possibility of human ontological-performance -<including-virtue-as-ontology> as can be so-

construed as from notional~deprocrypticism prospectively implied originariness/origination

(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-
of-existence). But then inevitably human limited-mentation-capacity-deepening implications
speaks to conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in the sense
that (beyond naïve presencing—absolutising-identitive-constitutedness <preconverging~‘motif-and-apriorising/axiomatising/referencing’–
imbuwing>existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition)) as from nonpresencing-<perspective–ontological-

normalcy/postconvergence> epistemic-projection perspective, ‘human descalarisation is already
cought up in the human aspiration for scalarisation re-originariness/re-origination’ as to the

underlying sublimating-by-desublimating <amplituding/formative–
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence} as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism* just as for
instance the notion of length is already caught up in the notion of width in the ‘sublimating
<amplituding/formative—epistemicity>totalising/circumscribing/delineating manifestation of a
rectangle’ and so with regards to the fact that human aestheticisation—and—aestheticisation-
towards-ontology of meaningfulness-and-teleology is ever always about ‘idealised-
typification in epistemic-conflatedness sublation or epistemic
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—constitutedness in—preconverging—
entailment/pseudoconflation desublimation/gimmickiness’ for eliciting
sublation/desublation 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-s 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-
meaninglessness-and-teleology> and so as to human inherently embodied–
vitality/survival/subsistence in existential becoming with regards to human Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– 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’ (so-reflecting perpetually/continually human bechancing-
becoming—originariness/origination–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 ‘meaninglessness-and-teleology’, and so as taxingness-of-
originariness induces beholdening-becoming—distortive-originariness/distortive-origination–
as-to–historicality-tracing–inhibited-mental-aestheticising descalarisation reflex). Thus the very
notion of ‘human formativeness-<as-to-intersolipsism-of-

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preformulating/preframing/premeaningfulness-imbued- mediativity-and-deferentialism>-of-
virtue-as-ontology\rangle at uninstitutionised-threshold\textsuperscript{102} as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing\langle perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’\rangle possibilities’ as to presencing—absolutising-identitive-constitutedness\textsuperscript{14} shapes any such ontologically-flawed presence human psychology as to its given ‘aestheticisation of \langle preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—\rangle existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ with regards to prospectively addressing such ‘phenomenal/manifest concreteness/concretism\langle preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—\rangle existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance—<including-virtue-as-ontology> descalarisation reflex’ concerns identified above (as to \langle preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—\rangle existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation>\rangle; and so with regards to overall underlying human ‘social and institutional crises/suboptimisation as to subontologisation’ prospective need for re-ontologisation. This overall construal of the determinative structure of human ontological-performance—<including-virtue-as-ontology> (as it reflects the ontological-veracity of human formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>>...

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ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation—as-to-
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’’ as reflecting
human formativeness—as-intersolipsism-of-preformulating/preframing/premeaningfulness—
imbued-mediativity-and-deferentialism>—of—meaningfulness-and-teleology full potential for
human-subpotency ontological-performance —<including-virtue-as-ontology> so-underscored
as of originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness) and so, as to: human-
subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating—
nascence,—disclosed-from-prospective-epistemic-digression (in reflecting holographically—
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human—
institutionalisation-process ), as from human-subpotency ontological-faith-notion-or—
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—
imbuing>-existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} associated with such ontologically vague notions like ‘institutionalised facts’ as of ‘mere-formulaic–methodologising/mutualising/organising/institutionalising human <preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-

presencing—absolutising-identitive-constitutedness~preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} that fails to grasp ‘relative-ontological-incompleteness/relative-ontological-completeness’
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—<in-prospective-psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity{conflatedness—in—preconverging-disentailment—by—postconverging-entailment}> tends to be notionally/epistemically caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging—de-mentating/structuring/paradigmimg’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). In other words, the notion of ‘the other’ as aetiologisation/ontological-escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled
commitment to the notion of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity for ontologically-veridical virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the 30s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology misunderstood as implying that it lies with a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental universal notion construed as ‘going beyond them-and-us logic’ as of the implications of universal human emancipating potential of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional-deprocrypticism-prospective-sublimation⟩, and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-
contiguity/epistemic-contiguity <profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema> as of the need for prospective relative-ontological-completeness ‘of-referent-of-thought’, rather than an ‘ontologically-flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analyst 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-syncrretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness ‘of-referent-of-thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme’, divulging that conceptualising virtue in ontological-contiguity is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity <profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema> as of prospective relative-ontological-completeness ‘of-referent-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 ’s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care–and–episteme’ in ontological-contiguity as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness ~of~ reference-of-thought perspective construed-as reasoning-from-results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing virtue from the orientation of prospective 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 implicit with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intellligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ should ontologically nurture the requisite psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective notional-
contiguity/epistemic-contiguity\textsuperscript{62}-\textsuperscript{96}\textsuperscript{62}\textsuperscript{96} as of prospective relative-ontological-completeness \textsuperscript{87}\textsuperscript{87} of reference-of-thought implied as of \textsuperscript{1} deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{83}\textsuperscript{83} reference-of-thought as implied by postmodern\textsuperscript{4} human-subject-emancipating-relativism-driven-recomposing-constructivism-towards-singularisation\textsuperscript{21}\textsuperscript{21} thus inducing the aetiology/ontological-escalation addressing/resolving our ‘modern take attitude/mental-disposition/care–and–episteme’ vices-and-impediments\textsuperscript{105}. As a further elucidation, prospective notional-contiguity/epistemic-contiguity\textsuperscript{62}\textsuperscript{96}\textsuperscript{62}\textsuperscript{96} as of prospective relative-ontological-completeness\textsuperscript{87}\textsuperscript{87} of reference-of-thought actually points out that the uninstitutionalised-threshold\textsuperscript{02} is rather a point of \textsuperscript{1} de-mentation\textsuperscript{15}\textsuperscript{15}(supererogatory-ontological\textsuperscript{2} de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care–and–episteme over the uninstitutionalised-threshold\textsuperscript{02} attitude/mental-disposition/care–and–episteme. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity\textsuperscript{63}\textsuperscript{96}\textsuperscript{63}\textsuperscript{96} between—prior-shallow-supererogation\textsuperscript{96}\textsuperscript{96}-of-mentally-aestheticised\textsuperscript{20}\textsuperscript{20} preconverging/dementing\textsuperscript{21}\textsuperscript{21}–qualia-schema\textsuperscript{21}\textsuperscript{21}\textsuperscript{21} but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity\textsuperscript{63}\textsuperscript{96}\textsuperscript{63}\textsuperscript{96} between—prior-shallow-supererogation\textsuperscript{96}\textsuperscript{96}-of-mentally-aestheticised\textsuperscript{20}\textsuperscript{20} preconverging/dementing\textsuperscript{21}\textsuperscript{21}–qualia-schema\textsuperscript{21}\textsuperscript{21}\textsuperscript{21} as ‘futural way of thinking’, as it misperceived that any tradition can reveal as of its
inherent nature the ‘futural way of thinking’, rather than that this lies with ‘a universal principle understanding of the transformation of traditions’ and thus how such universal principle understanding as of its universal implications informs about the ‘futural way of thinking’. In this regard, we can equally understand why Heidegger’s supposed criticism of Cartesianism was altogether a misplaced analysis given that ‘a universal principle understanding of the transformation of traditions’ as herein implied by this author in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity —of-the-human-institutionalisation-process, would have provided the insight that Descartes was actually ‘establishing a positivism tradition as of futural way of thinking’ breaking away from non-positivism/medievalism and so ‘as to the fact that dimensionality-of-sublimating

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”) which as of ‘self-reflexive—instigative-eventuating{(as-to-teleological-
instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-
human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation] philosophically generates his thinking-proposition as to prospective reasoning-
from-results/afterthought implied budding-positivism reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation; such that budding-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes intelligible, thus revealing that Heidegger implied notional-discontiguity/epistemic-
discontiguity <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/intelligibilitysetup/measuringinstrument is actually of an
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
aposteriorising/logicising/deriving/intelligising/measuring with prior positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and—episteme, even though in its attempt it effectively elicits many insights
for the prospect of ontologically-veridical prospective postmodern
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with its corresponding postmodern depocracyism—or—preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and—episteme. In other words philosophical thought is all incipiently/seedingly about dimensionality-of-sublimating
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\textsuperscript{14} 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\textsuperscript{\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle} 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\textsuperscript{\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{\langle\rangle} 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\textsuperscript{37} rationalism schema/dissemination\textsuperscript{28} that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval-scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks-out/passivises the supernatural from the natural with the metaphoricity implication that the natural can be thought of operationally and in sublimation on its own terms—as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and postconvergingly—dementating/structuring/paradigming the possibility of elucidation of any subject on this thinking educating sublimation basis’. In effect Descartes project is actually as to existence-potency\textsuperscript{19}—sublimating—nascence,—disclosed—from-prospective-epistemic-digression relative-ontological-completeness\textsuperscript{87} of apriorising/axiomatising/referencing as of positivism/rational-empiricism, and so from the prior\textsuperscript{17} presencing—absolutising-identitive-constitutedness\textsuperscript{14} of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme and postmodern\textsuperscript{11} 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—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parhesiastic askesis-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/sublation/supererogatory–dementativity; as we can effectively appreciate that the very mathesis universalis schema/disseminative metaphoricity engendering our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity—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-mention-(supererogatory-ontological-de-mention-or-dialectical-de-mention- stranding-or-attributive-dialectics) with regards to the reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and-teleology is an incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation to our already established psychoanalytic disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of <amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated— existentialising/contextualising/textualising-contiguity }—conflicatedness ~in—{preconverging-disentailment by}—postconverging-entailment, such that this leads to apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated— 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-
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
and prospective attitude/mental-disposition/care–and–episteme’ conception, and specifically as relevant for understanding prospective ‘postmodern ‘deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought

psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument over prior ascription/neuterising psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument.

When so-construed prospectively, ‘postmodern exteriorisation attitude/mental-disposition/care–and–episteme’ is all about such a deprocripticism–or–preempting—disjointedness-as-of-reference-of-thought as implied by its human-subject-emancipating-relativism-driven recomposuring-constructivism-towards-singularisation

‘originary postmodern-thought-process and other postmodern creative-processes avant-gardism’ that are not in a reasoning-from-results/afterthought ontological entanglement with our ‘modern take attitude/mental-disposition/care–and–episteme’. Consider in this regard the reasoning-through/messianic-reasoning prospective de-mentative/structural/paradigmatic disseminative implications as of Derridean différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-and-power-discourse and Deleuzian immanence experimentation that can all be construed (and as equally implied by this author’s ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing<<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>>, as of prospective
deepening
to furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
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 has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation 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-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-
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—whover.

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 psychologismic~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\textsuperscript{67}−\textsuperscript{40}−\textsubscript{educed–existentialising/contextualising/textualising-contiguity}, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96}−<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\textsubscript{psychologismic–apriorising/axiomatising/referencing-}\{of-attendant–ontological-
contiguity~\textsuperscript{67}−\textsuperscript{40}−\textsubscript{educed–existentialising/contextualising/textualising-contiguity}\}−
\textsuperscript{13}−\textsuperscript{conflatedness}−in-{preconverging-disentailment–by}–postconverging-entailment> that determines science practice, and so in existential \textsuperscript{apriorising/axiomatising/referencing-}\{of-
attendant–ontological-contiguity~\textsuperscript{67}−\textsuperscript{40}−\textsubscript{educed–existentialising/contextualising/textualising-
contiguity}\}−\textsuperscript{conflatedness}−in-{preconverging-disentailment–by}–postconverging-
tainment. Further, it had long dawned on this author that scam studies meant to undermine the validity of underlying constructivist and relativist insights about existential reality as implied by postmodern-thought including with respect to such implications in the natural sciences are rather ‘supposedly invalidating’ wholly with respect to the authors of such scam studies coming out with the arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such orientations without truly engaging in undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for ‘surreptitious media-driven invalidation’, as
science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional~conflatedness singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism implications, as of ontologically-veridical singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism of human-subpotency ontological-performance ~<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that tend to be absolutised in apriorising/axiomatising/referencing-{of-attendant~ontological-contiguity ~educted—

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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’ ~duced–existentialising/contextualising/textualising-contiguity/\textit{\textsuperscript{87}}-in-elucidation-or-reification’ reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness\textsuperscript{87} reflects the former’s prior relative-ontological-incompleteness\textsuperscript{88} as dialectically out-of-phase/preconverging-ordementing\textsuperscript{20}–apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation attendant–ontological-contiguity’ ~duced–existentialising/contextualising/textualising-contiguity\textsuperscript{40}-in-elucidation-or-reification’ at uninstitutionalised-threshold\textsuperscript{02} actually highlights that from a prospective perspective of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{\textit{\textsuperscript{87}}}reference-of-thought our positivism–procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance\textsuperscript{87}-<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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} is coherent, failing to factor in that it is preconverging-ordementing\textsuperscript{20}–apriorising-psychologism at its uninstitutionalised-threshold\textsuperscript{02} as reflected as disjointedness-as-of-\textsuperscript{1}reference-of-thought preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} as of prospective ‘deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{1}reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{\textit{\textsuperscript{88}}}reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
\textit{\textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing–}}
syncretising/circularity/interiorising/akrasiatic-drag\(^1\) which we necessarily relate to as if of ontological-completeness-of\(^2\) reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness\(^3\)-of\(^4\) reference-of-thought the notional–proscripticism/notional–disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness \(^5\)-of\(^6\) reference-of-thought denaturing \(^7\) meaningfullness-and-teleology\(^8\) as of their identitive-constitutedness \(^9\)-as-'epistemic-totality' \(^10\)-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-

presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-
determinism as-cloistered-within-the-same\(^11\)-reference-of-thought. Concretely, the latter translates at the uninstitutionalised-threshold \(^12\) as of human-subpotency temporality\(^13\)/shortness or shortness-of-register-of\(^14\) meaningfullness-and-teleology\(^15\) flawed ontological-performance \(^16\)-<including-virtue-as-ontology>, ‘being construed temporally as determinative by <amplituding/formative> wooden-language-\{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing -
narratives—of-the- reference-of-thought— categorical-imperatives/axioms/registry-
teleology \}, of a given registry-worldview/dimension \(^17\) reference-of-thought supposedly intemporal/longness-of-register-of meaningfullness-and-teleology\(^18\) \(^19\) reference-of-thought—
categorical-imperatives/axioms/registry-teleology\(^20\), -for-
aposteriorising/logicising/deriving/intelligising/measuring— meaningfullness-and-teleology\(^21\), as of temporal dynamic manifestations of postlogism\(^22\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism—or-social-
discomfiture—or-negative-social-aggregation/temporal-enculturation—or-temporal-endemisation, so-disambiguated as of \(^23\) reference-of-thought—\(^24\) devolving ontological-performance\(^25\)-
<including-virtue-as-ontology> beyond-the-consciousness-awareness-teleology\(^26\)-<in-
preconverging—existential-extrication—as-of-existential-unthought\(^27\). This arises because within
the institutionalisation framework of a registry-worldview/dimension human construal of its
knowledge-reification–gesturing–prospective_psycho
logistic/–apriorising/axiomatising/referencing–{of-attendant–ontological–
contiguity ~/educated–existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging–disentailment by}–postconverging–entailment
is only as effective as of the institutionalisation ~reference-of-thought–categorical–
imperatives/axioms/registry-teleology },–for–
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness–
and-teleology in universal-transparency ~{transparency-of-totalising-entailing,–as-to-entailing,–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }, thus
providing a ‘perceptual perspective/framing/reference/horizon/projection of
meaningfulness–
and-teleology
about its knowledge-reification–gesturing–prospective_psycho
logistic/–apriorising/axiomatising/referencing–{of-attendant–ontological–
contiguity ~/educated–existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging–disentailment by}–postconverging–entailment’. But then
at uninstitutionalised-threshold~where meaningfulness–
and-teleology is denaturing, this prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of
meaningfulness–
and-teleology
about attendant–ontological-contiguity ~/educated–
existentialising/contextualising/textualising-contiguity ’ gives a false certainty/assurance, such
that human-subpotency existentially-constrained temporal ontological-performance~
<including-virtue-as-ontology> as of <amplituding/formative> wooden-language–{imbued–
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or
dementing –narratives–of-the–reference-of-thought–categorical–
imperatives/axioms/registry-teleology } in usurpation of that ‘perceptual perspective/framing/reference/horizon/projection of
meaningfulness–
and-teleology
about its
knowledge-reification–gesturing—in-
prospective_psycho
ger

ontological-contiguity

reification—educed—existentialising/contextualising/textualising-contiguity

conflatedness—in—preconverging-disentailment—postconverging-entailment’’ tend to be overlooked as of mental-reflex since existentially the bulk of ‘meaningfulness-and-teleology’ within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology’ about knowledge-reification–gesturing—in—prospective_psycho
ger

ontological-contiguity

reification—educed—existentialising/contextualising/textualising-contiguity

conflatedness—in—preconverging-disentailment—postconverging-entailment’, but with a shadowy uninstitutionalised-threshold always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness of reference-of-thought, and as lack of universal-transparency—{transparency-of-totalising-entailing,-as-to-
disjointedness-as-of-reference-of-thought mindset construal of meaningfulness-and-teleology\textsuperscript{99} that utterly overlooks the de-mentative/structural/paradigmatic reference-of-thought denaturing\textsuperscript{16} implications of its prospective disjointedness of meaningfulness-and-teleology\textsuperscript{99} out of prospective attendant–ontological-contiguity\textsuperscript{72}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67} reification, as such disjointedness-as-of-reference-of-thought can be instigated originally from a postlogism\textsuperscript{77}–slantedness mental-disposition and the developing social dynamics with human temporality\textsuperscript{99}. We can appreciate in this sense that even within a non-positivistic social-setup as animistic or medieval for instance, despite the fact that it is susceptible to ontologically-flawed superstitious beliefs like notions-and-accusations-of-sorcery, the bulk of human action will be in good intent as of its institutionalisation framework ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\textsuperscript{99} about attendant–ontological-contiguity\textsuperscript{72}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67}’; but then at its uninstitutionalised-threshold\textsuperscript{02} where its reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness\textsuperscript{88}–of-reference-of-thought, it always systemically faces notional–procripticism/notional–disjointedness as of vices-and-impediments\textsuperscript{105} arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> as wooden-language\textsuperscript{8} (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\textsuperscript{99} about attendant–ontological-contiguity\textsuperscript{72}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67}’ now in false certainty/assurance. This
points out that when consciously aware of uninstitutionalised-threshold\footnote{102} manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of ‘meaningfulness-and-teleology’ about attendant–ontological-contiguity\footnote{102}–educed–existentialising/contextualising/textualising-contiguity\footnote{102}, as of the fact of the beyond-the-consciousness-awareness-teleology\footnote{102}<in-preconverging–existential-extrication-as-of-existential-unthought>\footnote{99} preconverging-or-dementing –apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance\footnote{12} <including-virtue-as-ontology> as <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-or-dementing\footnote{20}–apriorising-psychologism representation as temporal denaturing\footnote{16} ontological-performance\footnote{12} <including-virtue-as-ontology> of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of ‘meaningfulness-and-teleology’ about attendant–ontological-contiguity\footnote{102}–educed–existentialising/contextualising/textualising-contiguity\footnote{102}. But this conception is a reflection of more than just ad-hoc temporal manifestations at uninstitutionalised-threshold\footnote{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 <amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology} of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that surpapre and transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} of understanding as of its organic-knowledge to enable the very same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that existence/intrinsic-reality/ontological-verbatim will adjust to it, however our myopic/cloistered 60–100 years of living perspective. That is, grounding of meaningfulness-and-teleology is certainly required, but as of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness-of-reference-of-thought; and as highlighted 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 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-
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 utterly different from a traditional conception of teleology as of dissingularisation<as-to-the—disjointedness/disentailment-of—presencing—absolutising-identitive—constitutedness > epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that is rather in apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educated—existentialising/contextualising/textualising-contiguity } —
constitutedness <in—preconverging-entailment as it reflects prior relative-ontological-incompleteness—of—reference-of-thought as of identitive-constitutedness<as—epistemic—totality —dereification-in-dissingularisation<as-to-the—disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness > —as-flawed-epistemicity-relativism-
determinism cloistered reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The operant
projective-totalitative–implications-of-prospective–nonpresencing–for-explicating
ontological-contiguity

of prospective relative-ontological-completeness
—of—reference-of-thought implied by the ontological-contiguity
—of—the-human-institutionalisation-process
that its postlogism
—slantedness manifestation as temporal manifestation, whether with regards
to notions-and-accusations-of-sorcery in a non-positivism social-setup or psychopathy and
social psychopathy in a positivism–procrysticism social-setup, arises as ontologically-flawed
identive-constitutedness
—of—epistemic-totality
—dereification
meaningfulness-and-teleology,
so because the given registry-worldview/dimension beyond-the-consciousness-awareness-teleology
—in—preconverging—existential-extrication-as-of—existential-unthought
meaningfulness-and-teleology
isn’t cognisant in reflecting holographically
<conjunctively-and-transfusively> the ontological-contiguity
—of—the-human-institutionalisation-process as
of its prospective relative-ontological-completeness
—of—reference-of-thought
<amplituding/formative–epistemicity>causality
—as-to-projective-totalitative–implications-of
prospective—nonpresencing—forexplicking—ontological-contiguity, and hence ‘wholehearted
identify
meaningfulness-and-teleology
as absolute as of the specific registry-worldview/dimension
reference-of-thought—categorical-imperatives/axioms/registry-teleology
with little or no sense of mental projection as to the reality of ‘differentiation of
meaningfulness-and-teleology
reference-of-thought—categorical-imperatives/axioms/registry-teleology
occurring with prospective relative-ontological-completeness
—of—reference-of-thought’. Hence, the ‘reference-of-thought–devolving in its
<amplituding/formative–epistemicity>totalising–self-referencing
syncretising/circularity/interiorising/aksriatic-drag
existential-instantiations as of human
living and institutional disposition is inherently inclined to identitive-constitutedness
as
epistemic-totality
—dereification-in-dissingularisation
<as—to-the
disjointedness/disentailment-of—presencing—absolutising—identitive-constitutedness
—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
parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating


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

‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of
‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
that go on to induce secondnatured institutionalisations as of the successive prospective
institutionalisation ⁸/reference-of-thought intemporal reifying reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation–as-of-
ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
⁸/reference-of-thought– categorical-imperatives/axioms/registry-teleology⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹ as
reasoning-from-results/afterthought, as well as their correspondingly associated
uninstitutionalised-threshold ⁰₂ dereifying ‘<amplituding/formative> wooden-language
{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology } as of temporal/shortness-of-register-of–
meaningfulness-and-teleology⁹⁹ denaturing ontological-performance’<including-virtue-as-
ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating ¹¹
{<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} ‘ontological-faith-notion-or-ontological-fideism—imbued-

1937
registry-worlds/dimensions relatively ontologically-flawed dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
distortion, come with the ontologically-veridical implication that human-subpotency
ontological-performance-including-virtue-as-ontology correspondence with the full-
potency of existence has ever always been as of a ‘reifying amplituding/formative-
epistemicity-totalising-metaphoricity-conception of attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity’ construed as
historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and so-reflected
from the supposed ontological-normalcy/postconvergence epistemic-or-notional—projective-
perspective of ontological-completeness-of-reference-of-thought 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—of-the-human-institutionalisation-process, so-construed-as-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing
projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ construal of
meaningfulness-and-teleology; with the implication here that hitherto identitive-
constitutedness—‘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 as implied with historical accounts and representations are incomplete, as
ontologically-veridical meaningfulness-and-teleology is as of the aforementioned ‘reifying
amplituding/formative-epistemicity-totalising-metaphoricity-conception of attendant—
ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity’
elaborateness of ~meaningfulness-and-teleology as dynamic 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 intemporality~/longness over temporality~.
The articulation of sublimating ~historiality/ontological-eventfulness~ontological-aesthetic-
tracing~<perspective–ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism-
determinism’> accounts of ~meaningfulness-and-teleology~failing to highlight this process of
human-subpotency ontological-performance~<including-virtue-as-ontology> differentiation
are rather incomplete and misrepresenting of human nature in the ~dynamic human-
subpotency~aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnatures—temporal-
to-intemporal-dispositions~<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>~‘existentialism-form-factor as of both dimensionality-of-
sublimating ~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness~equalisation~ mental-dispositions and secondnatures institutionalisation mental-
dispositions’ as the complete operant framework of human-subpotency, and so-construed from
an ontological-normalcy/post-convergent ontological-completeness-of~ reference-of-thought
perspective (in difference-conflatedness~as-to-totalitative-reification-in-singularisation~<as-
to-the-nondisjointedness/entailment-of-prospective–nonpresencing> ~as-veridical-
epistemicity-relativism-determinism ~protracted-teleological-wholeness/nested-congruence-in-
reflecting-the-ontological-contiguity~of-the-human-institutionalisation-process~<so-
construed-as-singularisation~<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism’). 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{29}/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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\text{\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle}\text{temporal-to-intemporal’ requiring prospective institutionalisation prospective relative-ontological-completeness\textsuperscript{17}–of- reference-of-thought, and so without any intemporal secondnatured institutionalisation induced \textsuperscript{103}universal-transparency\textsuperscript{104}}\text{\langletransparency-of-totalising-entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\rangle},\text{ deferential-formalisation-transference and habituation as of positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75}; and thus fully reflecting the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. It is this ‘recurring dimensionality-of-sublimating’\textsuperscript{25}\text{\langle<amplituding/formative>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’


ontological-contiguity’ as involving successive 37 reference-of-thought–categorical-
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{102} of prospective institutionalisation knowledge-reification–gesturing<-\textsuperscript{in-prospective\_psychologismic–apriorising/axiomatising/referencing–}of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness –in–{preconverging-disentailment by?–postconverging-entailment}— by ‘<amplituding/formative> wooden-language-{imbued—temporal—mere- form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the– reference-of-thought– categorical-imperatives/axioms/registry-teleology } of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of postlogism\textsuperscript{77}-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{91}reference-of-thought– devolving ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring ‘meaningfulness-and-teleology\textsuperscript{99} is preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism. Such dementative/structural/paradigmatic/systemic prior incongruence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance <-including-virtue-as-ontology> at destructuring-threshold{{uninstitutionalised-threshold \textsuperscript{73}/presublimating–desublimating–decisionality}–of-ontological-performance\textsuperscript{72}<- \textsuperscript{including-virtue-as-ontology> are reflected as of: recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism,,-as-impulsive-or-accidented-or-random’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> as of the prospective positivism institutionalisation prospective relative-ontological-completeness^7-of-

reference-of-thought, and thereof construed as preconverging-or-dementing^10–apriorising-

psychologism; and prospectively positivism–procrypticism ‘positivising/rational-empiricism-

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

apriorising/axiomatising/referencing–psychologism’

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —reference-of-

thought–categorical-imperatives/axioms/registry-teleology^8,—for-

aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology^9’

falling-short-as-needing preempting—disjointedness-as-of- reference-of-thought,-as-to-

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

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-

formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-

non-rules—apriorising/axiomatising/referencing–psychologism of knowledge-reification–

gesturing.<in-prospective_spsychologistic–apriorising/axiomatising/referencing–{of-attendant–

ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity }—

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

Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of—^5meaningfulness-and-teleology^10 as of prospective

notional–deprocrypticism institutionalisation prospective relative-ontological-completeness^7-

of—^1 reference-of-thought, and thereof construed as preconverging-or-dementing^10–apriorising-

psychologism. From a singularisation-as-to-the-nondisjointedness/entailment-of-prospective-

nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
nonpresencing,-for-explicating-ontological-contiguity induced positive-opportunism—of-social-functioning-and-accordance$^5$ for ontologically-veridical$^5$ meaningfulness-and-teleology$^9$. It is further critical to understand that while universal-transparency$^{10}$ \{transparency-of-totalising-entailing,-as-to-entailing$^<\$amplituding/formative–epistemicity$>$totalising–in-relative-ontological-completeness$\}$ with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold$^{12}$ as we very much know that all uninstitutionalised-threshold$^{12}$ are conflicted as of their framework of ‘recurring dimensionality-of-sublimating’$^<\$amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation$>$ temporal-to-intemporal’ for prospective institutionalisation prospective relative-ontological-completeness$^{12}$–of–reference-of-thought. Thus uninstitutionalised-threshold$^{12}$, are necessarily imbued with varied temporal-to-intemporal transversality$<$for-sublimating–existential-eventuating/denouement$>$–of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ narratives as of the ‘lack of intemporal secondnatured institutionalisation induced$^{10}$ universal-transparency$^{10}$ \{transparency-of-totalising-entailing,-as-to-entailing$^<\$amplituding/formative–epistemicity$>$totalising–in-relative-ontological-completeness$\}$, deferential-formalisation-transference and habituation in positive-opportunism—of-social-functioning-and-accordance$^5$; since any uninstitutionalised-threshold$^{12}$ ever always brings about human ‘recurring dimensionality-of-sublimating’$^<\$amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation$>$ temporal-to-intemporal’ but with this recurring as of human dimensionality-of-sublimating$^<\$amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal 
as
<amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing
meaningfulness-and-teleology is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness of reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of meaningfulness-and-teleology pertinence; as the notion of crossgenerational de-mentation (supererogatory ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics) herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendentally implying meaningfulness-and-teleology. Thus the metaphoricity exercise of transcendence-and-sublimity/sublimation/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{88}, so construed as singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>—projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. Furthermore, the implications of ‘notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—with/falling-short-of prospective institutionalisation attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity\textsuperscript{94}—in-elucidation-or-reification’ as of singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>—projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the latter reflects ontological-completeness-of- reference-of-thought, with regards to the construal of meaningfulness-and-teleology\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{9} reference-of-thought; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human amplituding/formative—epistemicity>totalising~purview-of-construal’, the meaningfulness-and-teleology\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{88}—of—reference-of-thought despite the knowledge-reification—gesturing\textsuperscript{<in-prospective_psychologismic~apriorising/axiomatising/referencing—of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—confledness —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{87}—of—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 <cumulating/recomposing–attendant-ontological-contiguity>–successive registry-worldviews/dimensions institutionalisations in prospective relative-ontological-completeness—of
reference-of-thought the ontological-contiguity—of-the-human-institutionalisation-process
difference-confoundedness—as-to-totalitative-reification-in-singularisation-as-to-the
nondisjointedness/entailment-of-prospective-nonpresencing>–as-veridical-epistemicity-relativism-determinism implied <amplituding/formative-epistemicity>causality as-to
projective-totalitative–implications-of-prospective-nonpresencing—for-explicating–
ontological-contiguity'; thus highlighting the fundamental recurrent ontological-veracity of
reference-of-thought devolving-level of human temporal individuations dynamics 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> at destructuring-threshold-(uninstitutionalised-
threshold /presublimating–desublimating-decisionality)–of-ontological-performance-
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nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight, with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ implies the de-

mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality ~as-to-

projective-totalitative~implications-of-prospective- nonpresencing,-for-explicating-

ontological-contiguity of meaningfulness-and-teleology as of the prospective relative-

ontological-completeness′-of-reference-thought construed as maximalising-recomposuring-

for-relative-ontological-completeness—unenframed-conceptualisation over the prior relative-

ontological-incompleteness′-of- reference-of-thought construed as incrementalism-in-

relative-ontological-incompleteness—enframed-conceptualisation; wherein the prospective relative-ontological-completeness′-of-reference-thought is in a reified overlooking/superseding of the prior relative-ontological-incompleteness′-of-reference-of-thought. In other words, reification is about apriorising-teleological resetting of 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—


threshold 'dereification’, that points out that hitherto the ontological-contiguity—of-the-human-institutionalisation-process has not been about ‘dimensionality-of-sublimating'~educed–existentialising/contextualising/textualising-contiguity”, but rather a constraining positive-opportunism—of-social-functioning-and-accordance secondnaturting to emancipating reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology; and so, despite the fact that ‘dimensionality-of-sublimating’~educed–existentialising/contextualising/textualising-contiguity” is a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuation-receptacles, but as
of existential-constraint of ontological-performance\textsuperscript{72} \textless including-virtue-as-ontology \textgreater has not hitherto been de-mentatively/structurally/paradigmatically defining of ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} even as it has rather been instigative as of a re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\{imbued-postconverging/dialectical-thinking \textless \textprime projective-insights\textprime /epistemic-projection-in-conflatedness \textprime -of-notional~deprocrypticism-prospective-sublimation\}\textsuperscript{50} human intemporal-disposition. The basis for this ‘human psychology of positive-opportunism—of-social-functioning-and-accordance’ as of prior-institutionalisation-reification and uninstitutionalised-threshold \textsuperscript{102} -dereification’, is the fact that humankind is caught up in intemporal-reification and temporal-dereification as of existential-constraint of ontological-performance\textsuperscript{72} \textless including-virtue-as-ontology \textgreater given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold \textsuperscript{02}’ as of ‘no positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} for prospective institutionalisation’ is a threshold at which there is a dementative/structural/paradigmatic lack of constraining institutionalisation to preempt ‘human temporal social-stake-contention-or-confliction dynamics’ assuming of uninstitutionalised-threshold \textsuperscript{02} dereification threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textless \textless as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism\textgreater mental-disposition as of ontologically-flawed relation with prospective institutionalisation knowledge-reification–gesturing\langle in-prospective.psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }\rangle conflatedness \textless \textless in-{preconverging-disen}tainment-by\textless {postconverging-entailment}\textless <amplituding/formative–epistemicity>causality \textless as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity \rangle. In other words, as of existential-constraint of ontological-performance\textsuperscript{72} \textless including-virtue-as-ontology \textgreater given

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-ofexistential-reality reflected as to ontological-good-faith/authenticity(^0) over ontological-bad-faith/inauthenticity(^1) 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-
dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism. The full implications here is that a notional-deprocrypticism ontologically-uncompromised—referentialism singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism construal of meaningfulness-and-teleology is more critically about eliciting the ‘subject intemporal-disposition sense of knowledge-and-virtue as of its de-mentionation/(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics) for a fully protracted-consciousness beyond a cloistered-consciousness’ in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important to grasp that ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ is actually associated with all the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of all the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions, but that what is particular with notional-deprocrypticism summoning of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied by its ontologically-uncompromised—referentialism singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, is the fact that it achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality as 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’; and so, as of ‘human
ontological-normalcy/postconvergence referentialism ‘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’’ that supplants the notion of ‘reference-of-thought—
categorical-imperatives/axioms/registry-teleology’—for- 
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. It
is untenable to construe of the ultimate potential of human emancipation without the eliciting of
this more fundamentally authentic basis of human emancipation as of the overcoming of human
limited-mentation-capacity temporal dynamics beyond just ‘the elicitation of positive-
opportunism—of-social-functioning-and-accordance to existential constraining’; as implied
by ontologically-uncompromised—referentialism singularisation<as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism mirroring ontological-completeness-
of-reference-of-thought of inherent existence as ‘ecstatic singularity’, very much unlike
reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-
aestheticisation—of-ontologically-compromised—categorising-or-qualifying-or-tendentious-
or-impulsive implied dissingularisation<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-
epistemicity-relativism-determinism as of their given prior relative-ontological-
incompleteness of-reference-of-thought that fail to mirror inherent existence as ‘ecstatic
singularity’. Such implied transcendental ontological-construal is rather originarily/as-of-
event as of prospective relative-ontological-completeness of-reference-of-thought
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
elicited 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
amplituding/formative wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–

narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-

teleology—) undermining the registry-worldview’s/dimension’s prospective ontological-
performance—<including-virtue-as-ontology>. This conception of reification as of
institutionalisation in prospective relative-ontological-completeness—of—reference-of-thought
reflexes ontologically-veridical—meaningfulness-and-teleology as of ontological-

normalcy/postconvergence singularisation—<as-to-the-nondisjointedness/entailment-of-
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{65} as of difference-conflatedness\textsuperscript{11}—as-to-totalitative-reification-in-singularisation\textsuperscript{<as-to-the>-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism implied \textsuperscript{<amplituding/formative-epistemicity>} causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{67}, while dissingularisation\textsuperscript{<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism existentially-implied as of notional-reification/dereification as to human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening \textsuperscript{9} effectively reflects the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{65} as of prior successive institutional-cumulation/institutional-recomposure\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–<epistemicity-relativism-determinism’>\} towards the attainment of deprocrypticism. Thus reification aetiologisation/ontological-escalation is implied as of human ontological-performance\textsuperscript{77}<including-virtue-as-ontology> potentiative-aspiration for singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. Ultimately, it is the reification of ‘meaningfulness-and-teleology\textsuperscript{99} as of the prospective relative-ontological-completeness\textsuperscript{86}—of—reference-of-thought that reflects intemporal value reference, and not the \textsuperscript{<amplituding/formative>} wooden-language\{imbued—averaging-of-thought~<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} as of the prior relative-ontological-incompleteness\textsuperscript{86}—of—reference-of-thought as of temporal-to-intemporal ontological-performance\textsuperscript{77}<including-virtue-as-ontology> which is rather in
such a prior registry-worldview/dimension denaturing \(^{16, 35}\) meaningfulness-and-teleology\(^{99}\), and implying effectively that they are of lesser intellectual-and-moral dialogical-equivalence-<as-to-psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity} |= conflaggedness ~in \{preconverging-disentailment by\}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating\(^{2}\). 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 \(^{56}\) meaningfulness-and-teleology that there is and can exist is ontological as of prospective relative-ontological-completeness\(^{87}\), such that any such implied meaning is only ontologically intelligible with its reification as of prospective relative-ontological-completeness\(^{87}\)-of\(^{83}\) reference-of-thought, as so implied from singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the reflection of ontologically-veridical \(^{56}\) meaningfulness-and-teleology\(^{99}\). This points out that as of its very own \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-}\text{syncretising/circularity/interiorising/akrasiatic-drag}\(^{34}\), a registry-worldview/dimension \(^{83}\) 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 \(^{56}\) meaningfulness-and-teleology\(^{99}\), 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–\(^{56}\) meaningfulness-and-teleology\(^{99}\) as of prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought prospective relative-ontological-completeness\(^{87}\) perspective. The fact is no registry-worldview/dimension as
instigated prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, is construed as ‘putting-into-question its existentially invested conception of “meaningfulness-and-teleology”, which is rather a contradiction of sorts given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Rather besides cultural-diffusion pressures, all human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of internal processes are rather as of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation{imbued-
postconverging/dialectical-thinking·‘projective-insights’/‘epistemic-projection-in-
conflatedness·’of-notional–deprocrypticism-prospective-sublimation}·intemporal/longness-
of-register-of—meaningfulness-and-teleology individuations dynamic metaphoricity instigation in prospective relative-ontological-completeness·of—reference-of-thought reifying gestures as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, which by this token is rather concerned with the beyond-the-consciousness-awareness-teleology<in-
preconverging-existential-extrication-as-of-existential-unthought> denaturing of the prior institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology at its uninstitutionalised-threshold in ‘notional-discontiguity/epistemic-discontiguity·with/falling-short-of prospective institutionalisation attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity·in-elucidation-or-
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

\(<\text{amplituding/formative}\)-supererogatory-de-mentativeness\)/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/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness–of- reference-of-thought; and in due course, by its causality-as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-origin
potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness of reference-of-thought with the latter’s <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity constraint as of <amplituding/formative–epistemicity>causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity for the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness of reference-of-thought naïve non-transcendental <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>, it may be thought/reasoned that a transcendentally projecting intemporal mental-disposition is rather uncanny about the ‘preconverging-existential-extrication-as-of-existential-unthought malignity reality of existence’ construed as pragmatic living, but this rather confirms the ‘dereifying irresponsibility’ of such temporal thought/reasoning mental-dispositions ‘caught up mainly in their 60-to-100 years of existence reality of “meaningfulness-and-teleology”’. The intemporal
‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility’ of aetiologisation/ontological-escalation is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing mortals that we are for our prospective emancipation. Without an insight about reification and dereification, the notion of singularisation projected epistemic-immanence/veridical-epistemicity-relativism-determinism as it reflects ontological-completeness-of-reference-of-thought for ontologically-veridical meaningfulness-and-teleology is easily misconstrued since denaturing of meaning in dereification will be teleologically-elevated and meaning produced as of reification will be teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation of childhood psychopathy postlogism-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of temporal-to-intemporal dynamics of human ontological-performance of aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology reflecting dereified and reified construals of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity is to be expected, and assessable on the basis of a commonly expected apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, which then speaks of a dialogical-equivalence of attitudinal~psychologism-apriorising/axiomatising/referencing {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}.
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating> of both temporal mental-dispositions and the intemporal mental-disposition with no dereification and reification contrast. However, compounding this situation making relevant the need to contrast reification and dereification and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal mental-dispositions and intemporal mental-disposition, is specifically the flawed ontological-performance ^-<including-virtue-as-ontology> manifestation of psychopathy and social psychopathy which is ‘de-mentatively/structurally/paradigmatically associated with the denaturing of the <amplituding/formative-epistemicity>totalising~devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and arises so fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \ backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring \ meaningfulness-and-teleology\; with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of psychopathic induced postlogism \slantedness, and its social cognisance and integration as conjugated-postlogism \so-conjugating as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfirture-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-profund-
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/intelligibility-setup/measuring-instrument 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-
ontological-contiguity >-successive registry-worldviews/dimensions humans psychological
dispositions as per their corresponding
apriorising/axiomatising/referencing/intelligibility-setup/measuring-instruments. In this regard,
the ontological-contiguity—of-the-human-institutionalisation-process can be construed as
human limited-mentation-capacity
apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument reification as
‘apriorising-teleological resetting of <amplituding/formative—
epistemicity>totalising/circumscribing/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-the-
nondisjointedness/entailment-of-prospective—nonpresencing—-as-veridical-epistemicity—
relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-
the-ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\), so construed as singularisation\(<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}>\) projected epistemic-immanence/veridical-epistemicity-relativism-determinism'; with the various prior registry-worldviews/dimensions institutional-cumulation/institutional-recomposurer\(<\text{as-to- historiality/ontological-eventfulness }/\text{ontological-aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected-}^1\text{epistemicity-relativism- determinism}^1\rangle\) rather successively as lesser and lesser dereification-levels towards the notional-deprocrypticm reification. Consider in that with regards to ‘the very same physics \(<\text{amplituding/formative–epistemicity}>\text{totalising–devolved—purview/domain-of-construal-as- intrinsic-reality/ontological-veridicality/existential-reality}’, its reification as ‘apriorising-teleological resetting of \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating }^9\text{meaningfulness-and-teleology}^9\) to the prospective relative-ontological-completeness\(^{82}\)-of-physics-axiomatic-construct’ implies that de-mentatively/structurally/paradigmatically ‘traditional classical mechanics axiomatic-construct’ is dereified as of its prior relative-ontological-incompleteness\(^{68}\) to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs which is rather reified as of its prospective relative-ontological-completeness\(^{36}\); 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\(<\text{in-prospective-}^\text{psychologismic—apriorising/axiomatising/referencing-}\{\text{of-attendant–ontological-contiguity }\text{~educed–existentialising/contextualising/textualising-contiguity }\}-\text{conflatedness }\{\text{preconverging-disentailment-by}^1\text{–postconverging-entailment}\}^1\) as implied by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in articulating ontologically-veridical difference-conflatedness\(^{13}\)-as-to-totalitative-reification-in-singularisation\,<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}>^1\) -as-
dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing-absolutising-
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism is in reality
preconverging-or-dementing apriorising-psychologism as of its relative-ontological-
incompleteness. This insight equally applies at the reference-of-thought-level, for instance,
with regards to the fact that our positivism–procrypticism registry-worldview/dimension
doesn’t recognise-nor-register any such notion as procrypticism–or–disjointedness-as-of-
reference-of-thought that speaks of our prospective preconverging-or-dementing apriorising-psychologism at our prospective positivism–procrypticism uninstitutionalised-threshold, and so as reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘de-mentatively/structurally/paradigmatically associated with the denaturing of the amplituding/formative-epistemicity-totalising–devolved
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of their universalisation–non-positivism/medievalism uninstitutionalised-threshold), ontological-veridicality is rather assumed/departs from an understanding of knowledge-reification–
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising—
psychologism>, which implies an invested social commitment as of thought and association
that is then inclined to overlook inherent ontological-veridicality, as of interlocutors
postlogism\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{83}reference-of-thought\textsuperscript{83} devolving ontological-
performance\textsuperscript{72}<-\textsuperscript{72}including-virtue-as-ontology> leading to the dynamics of social psychopathy,
and this logic also explains how and why notions-and-accusations-of-sorcery are
endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this
author that more critically manifestations of postlogism\textsuperscript{77}-slantedness across all the registry-
worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-
incompleteness\textsuperscript{88} of reference-of-thought, with transcendental implications that goes well
beyond the ad-hoc conception of manifestations of postlogism\textsuperscript{77}-slantedness but more broadly
conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from
underlying relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} of reference-of-thought with regards to human Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of meaningfullness-
and-teleology, institutional-development-as-to-social-function-development and living-
development-as-to-personality-development underdevelopment issues. This underlying
relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} of reference-of-
thought \textsuperscript{<amplituding/formative—epistemicity> causality —as-to-projective-totalitative—
implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity of
analysis, as of difference-conflicatedness\textsuperscript{11}—as-to-totalitative-reification-in-singularisation—\textsuperscript{<as-to-
the-nondisjointedness/entailment-of-prospective—nonpresencing> —as-veridical-epistemicity—
relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting—

\textsuperscript{1995}
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-epistemicity-relativism-determinism’, highlights that
human mental-disposition as of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions\textsuperscript{<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’}–existentialism-form-factor operates in its
\textsuperscript{<amplituding/formative–epistemicity>}totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} on the ‘ontologically-flawed basis of a
rather \textsuperscript{<amplituding/formative–epistemicity>}totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} absolutised/unchanging/given reference-
of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99};
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\textsuperscript{<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’}–existentialism-form-factor’. The
question can then be asked with regards to the capacity of such a positivism–procrysticism self-
consciousness psychology to attend to living-development–as-to-personality-development,
institutional-development–as-to-social-function-development, Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{99} underdevelopment issues/problems directly related to the lack
of ‘futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} as of prospective
disjointedness-as-of- reference-of-thought
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care–and–episteme’ involves prospective\textsuperscript{53} reference-of-thought dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88} by-reification/contemplative-distension\textsuperscript{27} (as of human self-surpassing—existentialism-form-factor\textsuperscript{5}, in-overcoming—‘notionally-collateralising-beholding-protohumanity’-to-’attain-sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression supersede human temporality\textsuperscript{99}/shortness <amplituding/formative> wooden-language\textsuperscript{8} (imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of-
common criticism of postmodern-thought with regards to virtue, as of postmodern implied human-subject-emancipating-relativism-driven-recomposing-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-
implications/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-
teleology to intemporality-as-longness-of-register-of–meaningfulness-and-teleology
ontological-performance–<including-virtue-as-ontology’ as of notional-contiguity/epistemic-
contiguity–<profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-
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 <amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 categorical-imperatives/axioms/registry-
-teleology’, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-teleology’, and so beyond just <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag 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

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driven, non-speculative, non-imaginary, theoretical, conceptual and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of ‘the other’ that pervades human mental-dispositions as of ‘mutual temporal/shortness-of-register-of—meaningfulness-and-teleology—as-of—eliciting’ construed as ‘intemporal temporality’. Such tendencies are hardly of aetiologisation/ontological-escalation as their emphasis lies in preconverging-existential-extrication-as-of-existential-unthought, rather than postconverging-nonextricatory-existential-preempting-of-existential-unthought in enabling Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—as-of—universal projection implications attitude/mental-disposition/care—and—episteme event—or-operant implications to all and sundry’; such that fundamentally, such tendencies do not address de-mentatively/structurally/paradigmatically defining issues of a registry-worldview/dimension as of its vices-and-impediments like the comprehensive implications of disjointedness-as-of reference-of-thought/procrypticism with regards to our positivism–procrypticism or say the comprehensive implications of non-positivism in a medieval or animistic social-setup. Prospective notional-contiguity/epistemic-contiguity—profound—supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema thus effectively implies deneuterising ‘exteriorisation attitude/mental-disposition/care—and—episteme’ of meaningfulness-and-teleology—as-metaphoricity superseding/overriding the prior reference-of-thought temporally neuterising ‘interiorisation...
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
incompleteness perspective/framing/reference/horizon/projection’
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging–
entailment construal of categorising/taxonomising schemes that pervades the ‘modern
categorising mental-disposition’ as of our occlusive-consciousness ‘neuterising, as we fail to
grasp the implication of an implied apriorising/axiomatising/referencing/intelligibilitySetup/measuringInstrument that is naively
superseding the true apriorising/axiomatising/referencing/intelligibilitySetup/measuringInstrument nature of
existential reality as the absolute a priori’; such that the ‘meaningfulness-and-teleology that
arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging–
disentailment by}–postconverging-entailment that ensures that our apriorising/axiomatising/referencing/intelligibilitySetup/measuringInstrument syncs with the
true apriorising/axiomatising/referencing/intelligibilitySetup/measuringInstrument nature of
existential reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the idea of analysing and
conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-
deepening3 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~conflatedness1 of notional~deprocrypticism. However, it is equally critical to
grasp the double-gesture reification implied in such a postmodern-as-suprastructural conception
Such a postmodern suprastructuralism double-gesture reification holds that knowledge involving virtue-as-ontology is truly organic knowledge as of its appropriate attitude/mental-disposition/care—and—episteme with respect to human social-stake-contention-or-confliction; with the adherence to the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of such organic knowledge construed in intemporality as supplanting conviction-as-to-profound-supererogation of ‘attendant-intradimensional’ postconverging/dialectical-thinking—apriorising-psychologism; whereas mechanical knowledge is rather predispose to adhere as of temporal threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant-intradimensional’ prospectively-disontologising—preconverging/dementing—apriorising—psychologism> to such mere reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. The latter points to an inappropriate attitude/mental-disposition/care—and—episteme which is not beholden to the prospective institutionalisation but rather is of preconverging—existential-extrication-as-of-existentia-untought relation with it. More concretely, consider the practice of serfdom in Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical knowledge attitude/mental-disposition/care—and—episteme and organic knowledge attitude/mental-disposition/care—and—episteme. While the full implications of a positivism/rational-empiricism organic knowledge attitude/mental-disposition/care—and—episteme will imply an end to such
practices as of universal human rights, ‘economic-opportunistic-and-then-enculturated tenants’ of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-positivism/rational-empiricism to reconceptualise by their specific interests meaningfulness-and-teleology in terms–as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care–and–episteme as of its prior relative-ontological-incompleteness–of–reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-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 meaningfulness-and-teleology to the more profound perspective of all of humanity’s potential as of prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil it virtuous potential; and this is the optimum and emancipating virtue disposition for all humankind and human societies. It adopts this orientation because it always put into question the idea of ‘grounding 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-reappropriate. 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 in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity-totalising~in-relative-ontological-completeness }. Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation<-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> that will necessarily subscribe to recognising ‘the other’ that we are to them; as insightfully, grander aetiologisation/ontological-escalation come with relative-ontologically-veridical attitude/mental-disposition/care–and–episteme. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity<-between–prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema>. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a ‘universal projection implications attitude/mental-disposition/care–and–episteme’ event–or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human <amplitudding/formative–epistemicity>totalising–thrownness-in-existence (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originar–as–unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking –projective-insights/’epistemic-projection-in-conflatedness ‘-of–notional–deprocrypticism-prospective-sublimation) creative insight and appreciation of any
pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } — conflatedness –in- {preconverging-disentailment_by] postconverging-entailment> insight.

Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity- relativism-determinism implied <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

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much more than the vagaries peddled by many such critiques surreptitious anti-intellectual media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity\footnote{undermining of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\footnote{meaningfulness-and-teleology}}\footnote{meaningfulness-and-teleology} due to ‘lack of social\footnote{universal-transparency}’\footnote{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }’. In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness\footnote{reference-of-thought as underscoring medieval vices-and-impediments with respect to prospective positivism was psychically and surreptitiously undermining of a sense of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology; and this insight is valid across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-referencing cloistered-consciousness in nihilistically undermining prospective ontological-completeness-of-reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of–meaningfulness-and-teleology\footnote{meaningfulness-and-teleology} stakes that human intemporal individuations as of a protracted-consciousness can contemplate of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\footnote{meaningfulness-and-teleology} as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental
and sublimation orientation but for their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of their ‘re-projection/re-anticipation’ about ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of <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 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
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/superragation-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-sub potency. 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-supererogation⁹—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 of⁹⁶meaningfulness-and-teleology⁹⁹ including oneself-as-human-as-mortal, as it is human mortality-as-temporality⁹⁸ 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/dimension⁸³ 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-completeness¹—of—reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness⁸³—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,¹⁰³universalisation—non-positivism/medievalism, and positivism—procrypticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality⁹⁹—as-of-neuterisation /relative-ontological-incompleteness ⁱpreconverging—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/dimension⁸reference-of-thought in prospective relative-ontological-completeness⁰—of-axiomatic-construct-or—⁵³reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension⁸reference-of-thought in prior relative-ontological—
incompleteness\textsuperscript{88}, 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\textsuperscript{103} universal-transparency\textsuperscript{104}\{transparency-of-totalising-entailing-, as-to-entailing-\langle amplituding/formative–epistemicity\rangle 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\textsuperscript{87}-of-axiomatic-construct-or-reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{2} comes into terms with both \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{21} and \textsuperscript{6} nonpresencing-<perspective–ontological-normalcy/postconvergence> on the basis of the prospective relative-ontological-completeness\textsuperscript{1}/ontological-contiguity\textsuperscript{67} of the latter over the prior relative-ontological-incompleteness\textsuperscript{88} of notional-discontiguity/epistemic-discontiguity \textsuperscript{-<between—prior-shallow-supерerogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profoun督-supерerogation -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\langle amplituding/formative–epistemicity\rangle totalising–purview-of-construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{23} 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’ to grasp positive meaningfulness-and-teleology without first developing a ‘positive mindset
perspective/framing/reference/horizon/projection as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; and prospectively for a ‘positivism–procripticism mindset perspective/framing/reference/horizon/projection’ to grasp notional–deprocripticism meaningfulness-and-meaningfulness without first developing a ‘notional–deprocripticism mindset perspective/framing/reference/horizon/projection as of protensive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’. 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/intelligibility/setup/measuring/instrument’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken later by the Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social universal-transparency transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness’ such charlatanism is exposed for what it really is, explaining the panickiness and falsehood associated with such charlatanism as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-imaginary, theoretical and conceptual possibility for such futural différance consciousness
contemplation is absolutely given-and-determined as of the implication that all
meaningfulness-and-teleology should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising’, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of prospective relative-ontological-completeness -of- reference-of-thought bringing about transcendence-and-sublimity/sublimation/supererogatory de-mentativity as of nonpresencing-<perspective-ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimitys that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-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
herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. Metaphoricity as such simply refers to signification adjunctiveness to ‘underlying signifying-construct of language’ as of both the meaningfulness-and-teleology implications to the so-renewed ‘underlying signifying-construct of language’ and the specific adjunctive-metaphoricity-signification within such renewed ‘underlying 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-imperatives/axioms/registry-teleology\(^{17}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{10}\) as of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension\(^{8}\) reference-of-thought; as ultimately epistemes are as relevant as the ontological-possibilities divulgeable by presencing—absolutising-identitive-constitutedness\(^{14}\) and nonpresencing-<perspective–ontological-normalcy/postconvergence>, such that in the case of the latter there is no prior insight about the veracity of any episteme before it is divulged with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{99}\) as presencing—absolutising-identitive-constitutedness\(^{14}\). Consider in this regard Galileo’s implying positivistic episteme metaphoricity\(^{57}\) over a medieval Establishment scholasticism-and-mysticism episteme as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{99}\) as the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In many ways, this author as of organic-knowledge is very much aware of the ‘drawback implications’ of our positivism–procrypticism episteme as of its apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }–constitutedness\(^{14}\) in-preconverging-entailment with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{99}\) as of prospective notional–deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freplay\(^{2}\) with respect to our \(^{8}\) procrypticism–or–disjointedness-as-of–reference-of-thought
uninstitutionalisation and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Galileo could well had possibly recasted his implied positivism in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing–or–withdrawal–or–metaphysics-of-absence–metaphors-of-absence{implicated-epistemic-veracity-of-<perspective–ontological-normalcy/postconvergence>}–or–transcendental-reasoning-of-event –as-prospective-ontology-origination perspective/framing/reference/horizon/projection of positivism meaningfulness-and-teleology we entertain today. Likewise, as of such metaphoricity episteme, the meaningfulness-and-teleology herein implied as of its essence cannot do without this hermeneutic/reprojecting/supererogating/zeroing circle phenomenological ontology elucidation as of its psychoanalytic-unshackling apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }–conflatedness in {preconverging–disentailment–by}–postconverging-entailment; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification that consists of perspective/framing/reference/horizon/projection and then contention/argumentation within such articulated
perspective/framing/reference/horizon/projection, as so implied by postmodern-thought together with other kindred though less dramatic textuality-thinkers like Gadamer and Habermas; as of the need to adopt/instigate the appropriate mindset for knowledge appraisal given the fundamental distorting effect, beyond just perception, of human limited-mentation-capacity. This double-gesture reification reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/thrownness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon/projection for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality<for-sublimating–existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising=axiomatising/referencing’ complementarity and criticisms of all such ‘special focus orientations’, go on to conjointly-and-fruitfully define what is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the blind men striving to determine what an elephant is, but with each one saying authentically what the find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought, besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is ‘driven by such transversality<for-sublimating–existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising=axiomatising/referencing’ cumulative
authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a long way to ‘open-up’/‘throw-up’/‘reveal’ new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/inauthenticity critique of postmodern-thought is the lack-of-insight/feinting-lack-of-insight about all these underlying elements of postmodern-thought construction: as failing to grasp/recognise the implied double-gesture reification as of its transcendental-enabling/sublimating/supererogatory-de-mentativity implications, and by not appreciating due to ‘flatmindedness’/banality/flimsiness the implications of perspective/framing/reference/horizon/projection before contention/argumentation as of any given perspective/framing/reference/horizon/projection, thus implying ‘poor critical judgment’. With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of postmodern theorists ‘special focus orientations’ with the tendency to engage postmodern-thought as of an uninsightful literal and shallow-minded/banal/flimsy reading; and with the ultimate outcome that all such naïve uninsightful literal and shallow-minded/banal/flimsy readings are cumulated and summed as the entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such ‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling<in-deferential-formalisation-transference> are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to day social existence analysis as of <amplituding/formative> wooden-language}<imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}, such
that as of the history of such critiques it will be naïve not to factor in the reality of ontological-
bad-faith/inauthenticity and so particularly as it tends to shy away from genuine intellectual
engagement with postmodern-thought, and highlighting that the idea of arrogance peddled
about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-
bad-faith/inauthenticity critiques, as de-mentatively/structurally/paradigmatically that which
attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-
ontological-completeness -of- reference-of-thought-postconverging-or-dialectical-thinking –
apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-
incompleteness -of- reference-of-thought-preconverging-or-dementing –apriorising-
psychologism. Such that there is no dialogical-equivalence >as-to-
psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity } =
confatedness –in–{preconverging-disentailment-by}–postconverging-entailment,-in-self-
becoming/self-confatedness /formative–supererogating> that then arises by the fact that the
former is a nonextricatory/intemporal/ontological relationship with \meaningfulness-and-
teleology while the latter is an existential-extrication/temporal/non-ontological relationship
with \meaningfulness-and-telology, in the sense that it is the former intemporal-as-
ontological individuation mental-disposition that is responsible for bringing about human
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-telology in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process retrospectively and prospectively while the latter as of its
false ‘untransvaluated–temporal-intemporality’ is rather existentially extricatory and oblivious
to 

Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-telology in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^6\). As ultimately, it is the prospective relative-ontological-completeness\(^8\) of reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments\(^10\) as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-mentativity\(^8\) of reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity\(^6\) 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\(^10\) universal-transparency\(^10\)—\(\text{transparency-of-totalising-entailing-}\langle\text{transparency-of-totalising-entailing,-}\langle\text{as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\rangle\)’ with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the
social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic
disease theory conception subverting their own non-positivistic healing practice
notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-
faithe/inauthenticity critique 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 ⟨imbeded−
layering/of-thought−as-to-leveling/ressentiment/closed-construct-of− meaningfullness-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-faithe/inauthenticity critique 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−)−⟨amplituding/formative⟩supererogatory−de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness−equalisation
subversion of progressive thinking and go on to permeate social practices and media practice,
thus rendering social and critical thought impotent. Further knowledge as understood by this
author is more than just the conception of its intemporal-as-ontological nature but knowledge is
much more completely and potently notional−knowledge as it understands as well the
implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity\(^n\) shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity\(^n\) 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\(^n\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, and intellectuals’ choice of ontological-bad-faith/inauthenticity\(^n\) 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-normaley/postconvergence>) will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness\(^n\)-of-axiomatic-construct-or-reference-of-thought over a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^n\) 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\(^n\) with regards to reference-of-thought and its derived meaningfulness-and-
teleology\textsuperscript{9}, with the implication that we need to a prospective relative-ontological-
completeness\textsuperscript{8} of reference-of-thought to be able to articulate intemporal-as-ontological
construal as of the internal-dialectics/différance of \textsuperscript{3}meaningfulness-and-teleology\textsuperscript{9}. In other
words, all concepts, notions as of ontologically-veridical \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9}, are
made to have their internal-dialectics/différance as of nonpresencing-<perspective–
onontological-normalcy/postconvergence> for their sublimation and transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity into more profound and more complete
\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9}. For instance the ‘postmodern take’ about science is rather a
more profound and complete notion of science than the ‘modern take’, such that a ‘modern
approach’ to the conception of science naively fails to factor in unlike the ‘postmodern
approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus
translated into the prior need for prospective relative-ontological-completeness \textsuperscript{8}; wherein the
‘modern take’ might naively consider medicine as simply providing medications and remedies,
the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will
factor in socioeconomic, education, information, environmental, gender and power relations
issues underlying healthcare and medical delivery as a more profound and complete notion of
medical science; construed effectively as of deprocrypticism–or–preempting—disjointedness-
as-of\textsuperscript{8}reference-of-thought. Thus, for postmodern-thought the capacity to attain relative
ontologically-veridical \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} comes down to the capacity of
arriving at the very essence of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{8}; is the enabling approach for human
ontological-reconstituting–as-to-conflatedness\textsuperscript{13} 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\textsuperscript{12})

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

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\textsuperscript{9} in relative-ontological-completeness\textsuperscript{7}. 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 \textsuperscript{amplituding/formative–epistemicity}causality \textsuperscript{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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} congruent,-cogent-and-operant entailing framework of ontological-contiguity\textsuperscript{67}'. 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-contiguity⁶⁷—of-the-human-institutionalisation-process⁶⁶ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁶⁹ 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/superreductory—de-mentativity is behind the respective registry-worldviews/dimensions as of their given reference-of-thought specific neuterising as well as the ultimate deneuterising—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity is equally elicited by ‘lack of social universal-transparency’ (transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ⟩’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension reference-of-thought—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/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the
Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness—of—reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating ⟨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 ~educted—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—dissentailment—by}—postconverging—entailment imbued in postmodern-thought address more than just apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educted—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 sterile/anecdotal imprimatur and the dynamics of sterile/anecdotal imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual
increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and preconverging–de-mentating/structuring/paradigming of academic institutional setups into increasingly into 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/paradigming–of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism–procrypticism disjointedness-as-of-‘reference-of-thought, as the more fundamental transcendental issue for prospective <amplituding/formative–epistemicity>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\textsuperscript{105} imbued in our positivism–procrysticism disjointedness-as-of\textsuperscript{11} reference-of-thought\textsuperscript{14} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. Such a paradox of human ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> is effectively construed as arising out of 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>) implying a preformulating/preframing/premeaningfulness—<metaphoricity\textsuperscript{57}—disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy that underlies presence institutionalisation\textsuperscript{83} reference-of-thought consciousness as it develops presence\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{99}–as-of-prospective-thought-and-reflexivity idiosyncrasy. Thus human\textsuperscript{56} meaningfullness-and-teleology\textsuperscript{99} is always at the crossroads of its prospective relative-ontological-completeness\textsuperscript{37} of—reference-of-thought and its ontologically undermining metaphysics-of-presence\textsuperscript{⟨implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩} construal as of prior relative-ontological-incompleteness\textsuperscript{28}—reference-of-thought and in conjugation with perversion-and-derived- perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > implications as of postlogism\textsuperscript{77}—slantedness/\textsuperscript{59} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguatd as of \textsuperscript{51} reference-of-thought—devolving ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> and both as of beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought>; ensuing out of human <amplituding/formative–epistemicity> totalising–thrownness-in-existence\textsuperscript{14} (I exist
the idea that the underlying idiosyncratic, intricate, compounded and pervasive
‘notional-conflectedness\textsuperscript{13}/constitutedness\textsuperscript{14}-to-conflectedness\textsuperscript{13}
preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’ reflecting human shallow-to-deepening—limited-
tentation-capacity,—as-limited-mentation-capacity-deepening\textsuperscript{53} in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-
institutionalisation-process\textsuperscript{68}, as such, is concomitant with a ‘dynamic cumulative remnant-and-
co-opting preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-
psyche-induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-
as-uninstitutionaled-threshold-denaturing\textsuperscript{12}-as-of-circular-complexification as an
uninstitutionalised-threshold\textsuperscript{02} corollary to the ontological-contiguity\textsuperscript{67}—of-the-human-
institutionalisation-process\textsuperscript{68}’ likely to induce the ‘denaturing\textsuperscript{16} of any given presence
institutionalisation consciousness\textsuperscript{8} reference-of-thought apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflectedness\textsuperscript{13} in \{preconverging-disentailment–by}–postconverging-
entailment of \{meaningfulness-and-teleology\textsuperscript{99} at its uninstitutionalised-threshold\textsuperscript{02} as of the
dynamic elicitation of apriorising/axiomatising/referencing- \{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—
constitutedness —in—preconverging-entailment as of shallow limited-mentation-capacity, for
instance, as can be elicited as of the given postlogism \textsuperscript{77} and conjugated-postlogism\textsuperscript{77} associated
with the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions in shallow limited-mentation-capacity denaturing \textsuperscript{8} of \textsuperscript{5} reference-of-
thought—\textsuperscript{5} categorical-imperatives/axioms/registry-teleology\textsuperscript{99} as
<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —

narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology
thus failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of beyond-the-consciousness-awareness-teleology\textsuperscript{99}\langle in-preconverging-existential-extrication-as-of-existential-unthought\rangle, the supposedly implied assumption though false is one of social universal-transparency\textsuperscript{105}\langle transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \rangle as all uninstitutionalised-threshold\textsuperscript{102}-or-uninstitutionalised-threshold\textsuperscript{11}-are-overtly-unassuming-and-rather-parasitising-or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social\textsuperscript{103}universal-transparency\textsuperscript{104}\langle transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \rangle elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold\textsuperscript{12} in its beyond-the-consciousness-awareness-teleology\textsuperscript{99}\langle in-preconverging-existential-extrication-as-of-existential-unthought\rangle collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} notion’ for which ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms—as-of-axiomatic-construct of ‘\textsuperscript{78}neuterising as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought—devolving’ whether beyond-the-consciousness-awareness-teleology\textsuperscript{99}\langle in-preconverging-existential-extrication-as-of-existential-unthought\rangle, and so elucidated from the ontological-normalcy/relative-ontological-completeness\textsuperscript{80}-of—reference-of-thought perspective of notion—deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} 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 <amplituing/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\textsuperscript{(9)} transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{(9)/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism\textsuperscript{(10)} is ontologically-limited as of organic-knowledge implications reductive constructions in an open-ended-incompleteness/nonachievement-of-ontological-normalcy, as of the ontological-deficiency of mechanical-knowledge denaturing\textsuperscript{(16)} implications as well as perversion-and-derived\textsuperscript{(14)} perversion-of\textsuperscript{(15)} reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-non conviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{(16)} of temporal projections as of postlogism\textsuperscript{(17)}-slantedness/\textsuperscript{(18)} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought\textsuperscript{(15)} devolving ontological-performance\textsuperscript{(17)}-<including-virtue-as-ontology>, all occurring as of the conjoined dynamism of apriorising/axiomatising/referencing\textsuperscript{-of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{(14)} in {preconverging-disentailment by} \textsuperscript{(16)} postconverging-entailment and distractive-alignment-to-reference-of-thought\textsuperscript{-of-apriorising/axiomatising/referencing}\textsuperscript{(16)}. This overall disparateness-of-ontologically-construed-social-reality dynamism is reflected in ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness\textsuperscript{(14)} consciousnesses flawed conceptualisation perspectives’ as of their \textsuperscript{(19)} 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\textsuperscript{(14)} consciousness flawed conceptualisation perspective’ \textsuperscript{(19)} 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/paradigmning

notional–deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-
confaltedness protensive-consciousness sound conceptualisation perspective’ that by its
‘reference-of-thought—devolving—différence/internal-dialectics/difference-deferral’ grasp
the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of
<amplituding/formative–epistemicity>totalising/encircling/delineating reference-of-
thought—devolving, and so without being subject to any ‘neuterising’ as is the case with all
‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness’ consciousnesses
flawed conceptualisation perspectives’. Thus by its deneuterising—referentialism construed
as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing/<perspective–
ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’>,
notional–deprocrypticism enables a fundamental ontology-driven ‘postconverging-or-
dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’, and so superseding a naïve metaphysics-of-presence
(implicated—nondescript/ignorable–void –as-to- presencing—absolutising-identitive–
constitutedness) affect-driven mented or stigmatic psychology rather as of a shallow
perspective and vaguely articulated as of universal import. The idea here with regards to
human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, is that from a
creative perspective: the notion of a given ‘neuterising is equinominal/equivalent with a given
presencing—absolutising-identitive-constitutedness’, and as this speaks of human limited-
mentation-capacity prospectively-construed ontologically-flawed implications as of
ontological-normalcy/postconvergence. It is over this ‘neuterising that human transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity is achieved from the prospective
notional–confaltedness of notional–deprocrypticism and so by deneuterising —
referentialism, which is equinominal/equivalent to nonpresencing—<perspective–ontological–

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normalcy/postconvergence>. In other words, the historical implications of human limited-
mentation-capacity-deepening is that ‘as of a less and less ontologically-flawed
meaningfulness-and-teleology towards ontological-normalcy/postconvergence, ‘it
projectively/anticipatorily brought about the successive registry-worldviews/dimensions
ontological-contiguity-successive registry-worldviews/dimensions epistemici
totalising/circumscribing/delineating reference-of-thought-devolving’ as of
their given neuterisation', construed as equinominal/equivalent with their successively given
neuterising. From the above insight, transcendence-and-
sublimity/sublimation/supereorogory—de-mentativity, is attainable as of deneuterising',
construed as equinominal/equivalent with deneuterising'—referentialism as the
notional—confatedness of notional—deprocrypticism that produces the ontologically-veridical
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-
ormalcy/postconvergence—reflected—epistemicity—relativism—determinism'>. Ultimately, this
sociohistorical disparateness-of-ontologically-construed-social-reality dynamism comes down to
the limited/incomplete association of human ‘invention’ of organic-knowledge with the
reflection of ‘this organic-knowledge underlying mental-disposition as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology rather defectively as of mechanical-
knowledge construal in existential instantiations’, inducing prospective ‘neuterising. This
disparateness is increasingly closed-down all along in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process from recurrent-utter-uninstitutionalisation to positivism—
procrypticism, with the underlying tenet for achieving futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology as of prospective notional—deprocrypticism as preempting—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor with respect
to ‘meaningfulness-and-teleology’[^1], and thus grasp as of knowledge-notionalisation that any
implied ‘meaningfulness-and-teleology’[^2] should be construed by
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising textualising-contiguity }—conflatedness ~in {preconverging-
disentailment–by} postconverging entailment <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity as of ‘the concatenation of
intemporal-projection inextricably with derived-denaturing—deprojections-in-distractiveness-
of-intemporal-projection with the former in relative longness-of-register-of—meaningfulness-
and-teleology[^3] and the latter in relative shortness-of-register-of—meaningfulness-and-
teleology */distractiveness*’ in order to better skew for intemporality */longness* as ontology. So
a futural différance necessarily projects de-mentatively/structurally/paradigmatically
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising textualising-contiguity }—conflatedness ~in {preconverging-
disentailment–by} postconverging entailment <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity as of ‘the concatenation of
intemporal-projection inextricably with derived-denaturing—deprojections-in-distractiveness-
of-intemporal-projection with the former in relative longness-of-register-of—meaningfulness-
and-teleology[^3] and the latter in relative shortness-of-register-of—meaningfulness-and-
teleology */distractiveness*’ as to imply the ontologically-veridical construal of human relations
*/meaningfulness-and-teleology[^3]* is as of prospective secondnatured institutionalisation
ensuring relative longness; implied as of dimensionality-of-sublimating

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 wooden-language-imbued—averaging-of-

thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-
of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>

social-aggregation-enabling rather than transversality—<for-sublimating—existential-
eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing’ of the-Good/understanding/notional—knowledge-
reification—gesturing—<in-prospective-psychologismic—apriorising/axiomatising/referencing—
{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity }—confatedness—in—{preconverging—disentailment—by}—postconverging—
entailment>—amplituding/formative—epistemicity—causality—as-to-projective-totalitative—
implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity intrinsic-
reality/ontological-verbatimity transcendental-enabling/sublimating/supererogatory—de-
mentativity thus undermining the more decisive element of futural différance as based on
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven organic-
knowledge as setting up the <cumulating/recomposing—attendant-ontological-contiguity >

successive registry-worldviews/dimensions institutionalisations reference-of-thought in their
respective all-pervasiveness of transcendentally-enabling-level–of-ontological-good-faith-or-
authenticity/objectification/desubjectification-as-objectification—<as-to-ontological-faith—
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism

towards attaining successive prospective relative-ontological-completeness of reference-of-thought as institutionalisations’. Such a construal of futural différance de-mentatively/structurally/paradigmatically answers the Heideggerian techne concern as construed by this author of humankind thrown in the midst of the technical as utility while without ‘matching notional philosophically developed mindset/reference-of-thought for a coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling that technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in the very first place and prospectively’. But rather related to as of transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic marked by incoherence of contemplative mindset/reference-of-thought development in the midst of the technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-Being-as-of-unexpanded-ontological-framework; and so as reflected by

intemporal-projection inextricably with derived-denaturing 'deprojections-in-distractiveness-of-intemporal-projection'. Consider a metaphysics-of-absence \((\text{implicated-epistemic-veracity-of-nonpresencing-} <\text{perspective-ontological-normalcy/postconvergence}>\) elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn’t enhancing of the society’s social organisation and relations and will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology are inextricable and critical in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity — of-the-human-institutionalisation-process including our positivism–procypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with ‘the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of-reference-of-thought with respect to our positivism–procypticism registry-worldview/dimension’ is by itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-impediments whether at a micro-level interactional or macro-level social and political preconverging–de-mentating/structuring/paradigming basis, notwithstanding our inclination for
amplituding/formative-epistemicity>totalising-self-referencing-
syneretising/circularity/interiorising/akrasiatic-drag \textsuperscript{1} where what passes as profound is our
temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of
intersolipsistic intemper projection of intrinsic-reality/ontological-veridicality; with mental-
dispositions rather geared towards temporal extricatory preconverging-de-
mentating/structuring/paradigming as of apriorising/axiomatising/referencing-\{of-attendant–
ontological-contiguity \textsuperscript{\textasteriskcentered}educed–existentialising/contextualising/textualising-contiguity \}—
constitutedness \textsuperscript{1} in preconverging entailment, rather than
intemporal/ontological/social/species/\textsuperscript{\textasteriskcentered}universal/transcendental/\textsuperscript{\textasteriskcentered}maximalising-
recomposuring-for-relative-ontological-completeness \textsuperscript{2}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming as of
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \textsuperscript{\textasteriskcentered}educed–
existentialising/contextualising/textualising-contiguity \}—confabulatedness \textsuperscript{1} in \{preconverging-
disentailment by\} postconverging entailment as enabling and upholding the ontological-
contiguity \textsuperscript{\textasteriskcentered}of-the-human-institutionalisation-process \textsuperscript{\textasteriskcentered}. Without the development of Being à
la Heideggerian imagination the ontological-contiguity \textsuperscript{\textasteriskcentered}of-the-human-institutionalisation-
process \textsuperscript{\textasteriskcentered}itself comes to a halt as of failing of Being transcendentally-enabling-level-
of-ontological-good-faith-or-authenticity \textsuperscript{\textasteriskcentered}/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as
antinihilism \textsuperscript{\textasteriskcentered} as implied by ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality driven organic-knowledge; as recurrent-utter-uninstitutionalisation ‘requires
the transcendentally-enabling-level-of-ontological-good-faith-or-authenticity \textsuperscript{\textasteriskcentered}/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
transcendental-enabling/sublimating/supererogatory~de-mentativity behind the ontological-contiguity —of-the-human-institutionalisation-process can and is often usurped by eruditic establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing construal in terms—as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process. The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity is only the panache of the technical as of the sciences and that there is no need for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, from the mediums, shamans, witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their ‘circular-pervasiveness <amplitud/formative> wooden-language—<imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct—of—meaningfulness-and-teleology—as-of ‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>’ rather than moving ahead of human blithe and their platitudes, and construing the real possibility of human emancipation as of a prospective opened-construct—of—meaningfulness-and—
teleology; as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be ignorant as of the focussing possibility of human limited-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 domain/specialism beyond-just-an-institutional-construct-but-existentially is morally-and-intellectually bound to spearhead the effective development of that Being domain/specialism and not be involved in dithering, and so as of an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming.] END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance—<INCLUDING-VIRTUE-AS-ONTOLOGY>)

aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements given the fundamentally incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements. postlogism thus speaks of the registry-worldview’s/dimension’s-
uninstitutionalised-threshold defect—as-Being-or-ontological-or-existential—defect in producing meaningfulness-and-teleology, thus divulging a ‘reference-of-thought existentialism construct defect’ that is comprehensively devolving all across the given ‘reference-of-thought existentialism construct’, i.e. construed variously as of the registry-
worldview/dimension meaningfulness-and-teleology ‘implied specific teleological differentiation/scission/variance/disambiguation’ as to its prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold implied relative-ontological-completeness -of-
reference-of-thought), and so as of the contending-reference (meaningfulness ‘implied teleological construct’), the ontological-reference (meaningfulness ‘implied being/existential construct’), the meaningful-reference (meaningfulness ‘implied contextualisation construct’), the anchoring-of-meaning (meaningfulness ‘implied operant construal’) and the apriorising—registry (meaningfulness ‘implied basic defining construct’ in terms—of—axiomatic-construct of logical-dueness/profile/presumptuousness/assumptions/value-reference/teleology). This elucidation of postlogism in comparison with the implications of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements provides a comprehensive insight about the underlying perversion-of-
reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation associated with postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining-
<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’—of-the—attendant—

intradimensional–ontologising’–imbued–contextualising/existentialising–attendant
ontological-contiguity

‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity ~reifying-or-elucidating-of

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-suprerogation¹⁰<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> of the postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in a non-
like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{(1)} with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation, \textsuperscript{(2)} universalisation and positivism eliciting respectively the uninstitutionalised-threshold\textsuperscript{(3)} of ununiversalisation, non-positivism/medievalism and procrypticism) across all the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{(5)} wherein the prior/transcended/superseded registry-worldview’s/dimension’s \textsuperscript{(6)} reference-of-thought in its \textsubscript{amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{(3)}} (as metaphysics-of-presence\textsuperscript{(4)}\textsubscript{(implicated–‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ): illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking\textsuperscript{(7)}—apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-worldview’s/dimension’s \textsuperscript{(8)} 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 \textsubscript{amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{(3)}} is that all registry-worldviews/dimensions \textsuperscript{(8)} 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 \textsuperscript{(8)} reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been \textsubscript{amplituding/formative} wooden-language\textsuperscript{(9)} (imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–...
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’). 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-syneretising/circularity/interiorising/akrasiatic-drag (its metaphysics-of-presence implicited ‘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-syneretising/circularity/interiorising/akrasiatic-drag, the notion of generating
meaningfulness-and-teleology\(^9\) from the ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective priorly implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and so by maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation. While excluding any exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity\(^7\)—educed—existentialising/contextualising/textualising-contiguity\(^10\) since the latter is only appropriate in the instance of prospective relative-ontological-completeness\(^7\)-of-reference-of-thought; as the base-institutionalisation (animistic) prior relative-ontological-incompleteness\(^1\)-induced, ‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^6\)—as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism\(^3\)’ puts into question the very first and absolute apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology\(^9\) (‘attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\(^4\)—reifying—or-elucidating—of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context\(^8\) 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 construed as of increasing human limited-mentation-capacity-deepening\(^5\) in the apriorising/axiomatising/referencing of meaningfulness-and-teleology\(^9\) construal’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^2\)—defect—<as—Being—or—ontological—or—existential—defect>\(^1\).

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 amplituding/formative–epistemicity 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 transcendent 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’ confiliction’ resolved intemporally by prospective
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity and secondnaturing. This
actually explains the inevitable contrariety involved in the making of transcendental human
progress involving a prior/transcended/superseded ® reference-of-thought and a
prospective/transcending/superseding reference-of-thought; given the blunt fact that ‘there is
no untransvaluated–temporal-intemporality’® and pretences of inevitability of human progress
without need for intemporal projection are falsehoods ‘arising as temporal/shortness-of-
register-of– meaningfulness-and-teleology® distraction’ with respect to the
institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of–
meaningfulness-and-teleology® projections.). Critically, the notion of transcendance-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\(^3\)--resubjecting or totalising-entailing--reconstrual heuristic drive’ defining as to preconverging/postconverging--de-mentating/structuring/paradigming\(^5\) meaningfulness-and-teleology\(^6\) the <cumulating/recomposuring--attendant-ontological-contiguity >-succession of registry-worldviews/dimensions (however sublimatingly inefficient in relative-ontological-incompleteness\(^8\)) and sublimatingly efficient in relative-ontological-completeness\(^7\) as from \(\text{nonpresencing-}\langle\text{perspective-ontological-normalcy/postconvergence}\rangle\) epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening\(^9\), as institutionalising <amplituding/formative--epistemicity> causality <as-to-projective-totalitative--implications-of-prospective--nonpresencing,-for-explicating-ontological-contiguity \(\text{successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency}\)\(^39\)--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 \(\text{‘meaningfulness-and-teleology’}\) going by their given limited-mentation-capacity. Transcendence-and-sublimity/sublimation/superceratory--de-mentativity and transcendental-enabling/sublimating/superceratory--de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-
mentation-capacity-deepening’ implies more and more profound reconstruals/reconceptualisations (<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought) inducing transformative implications with respect to ‘meaningfulness-and-teleology’ as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogue speaking thus of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-possibilities-of-self-becoming-as-of-existing-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence. As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental-enabling/sublimating/supererogatory–de-mentativity’ doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about \(9.8 \text{ m/s}^2\) on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/supererogatory–de-mentativity), with respect to transcendental-enabling/sublimating/supererogatory–de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices of ‘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 to stifle the possibility of intrinsic-reality/ontology of the social, construed as ontology/ontological-veridicality transcendentental-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 transcendentental-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-
transcendental-point-of-departure handle as of the notional–conflatedness of notional–deprocrypticism deneuterising—referentialism’ reflected by metaphysics-of-absence–{implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>} in the conception of ‘meaningfulness-and-teleology’ ontological-performance–<including-virtue-as-ontology> as of the transcendental implications in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, we can appreciate that the <cumulating/recomposuring–attendant-ontological-contiguity-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 <amplituding/formative–epistemicity>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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent.
This highlights that a registry-worldview’s/dimension’s construes in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as being the absolute ontological determinant of ‘meaningfulness-and-teleology’ ontological-performance »<including-virtue-as-ontology>, and that ‘meaningfulness-and-teleology’ as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of ‘meaningfulness-and-teleology’ ontological-performance »<including-virtue-as-ontology>, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-‘meaningfulness-and-teleology’ as of prospective deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought with regards to our positivism–procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence «implicated-epistemic-veracity-of- nonpresencing->perspective–ontological-normalcy/postconvergence⟩ for the conception of ‘meaningfulness-and-teleology’ ontological-performance »<including-virtue-as-ontology> is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology »<in-preconverging-existential-extrication-as-of-existential-unthought> naively construed mental-reflex as the absolute ontological
determinant of "meaningfulness-and-teleology", with regards to its capacity of appreciating prospective relatively profound pure-ontology as herein implied that de-mentatively/structurally/paradigmatically supposedly supersedes our positivism–procrypticism registry-worldview’s/dimension’s institutionalisation reference-of-thought. This explains why fundamentally most human transcendental ideas of progress have been re-originary-as-unenframed/unbeholdening/outlier-conceptualisation ideas which ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology)-<in-preconverging-existential-extrication-as-of-existential-unthought>’ weren’t fundamentally a ‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, however unintelligible, as a prospective institutional percolation-channelling exercise as validated by ultimate causality as-to-projective-totalititative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity with subsequent corresponding formalisation and secondnaturings. The point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it can be further contended going by the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor that ‘human knowledge is necessarily a secondnaturings 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\(^9\), 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\(^{10}<-\text{as-to-}^\prime \text{attendant-intradimensional}^\prime \text{-prospectively-disontologising-preconverging/dementing-apriorising-psychologism}\rangle . Thus human knowledge is a dynamic secondnatured construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology\(^{99}<-\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle .

[The notion of ‘beyond-the-consciousness-awareness-teleology\(^{99}<-\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle ’ 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\(^{99}<-\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle ’ speaks of the mental state as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{99}<-\text{as-to-}^\prime \text{attendant-intradimensional}^\prime \text{-prospectively-disontologising-preconverging/dementing-apriorising-psychologism}\rangle \text{ by its relative-ontological-incompleteness\(^{88}\)-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\(^{102}\’) where the mental-disposition/mindset\(^8\)-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\(^{99}\)-
implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> at the uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of-reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology-of-reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-teleology-as when eliciting ignorance (as of ‘lack of constraining social

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-
transcendental notions of intemporalit/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 cuttingly demonstrated with ‘cultural diffusion driven transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’, the mechanism of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is not a simplistic transference from a more ontologically-completeness-of-reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the path of its transcendence; as notions and ideas of the prospective reference-of-thought gradually creep over those of the prior reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common reference-of-thought in terms–as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful
cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of thought; as explanations for the cure will still be advanced in terms-as-of-axiomatic-construct of the old 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-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’—existentialism-form-factor, and thus fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mechanism by which re-originary-as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-
transcendental ideas (transcendental in terms of putting in question the prior 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 ‘moult’ intellectual/emancipator, beyond the consciousness-awareness-teleology, 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 socially which makes it unsurprising that even socially is a necessary process for the ultimate acceptance of prospective causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity as this subsumes-as-supplant-(as-of-the-more-profound-construal-of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought-devolving-as-of-instantiative-context) the prior causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. It is hardly the case of just a direct
intemporal sense of “meaningfulness-and-teleology” transference of transcendental notions. The bigger point being that the construal/conceptualisation of transcendental ideas is not necessarily validated by their immediate recognition, a notion the would-be intellectuals/emancipators should be of a “presencing—absolutising-identitive-constitutedness” consummated/forfeiting posture’, but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their initiatives will immediately lead to a positivistic transformation of society but they certainly had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology - <in- preconverging existential-extrication-as-of-existential-unthought>). This equally explains why in all epochs, however different the nature, there is an inherent temporal mental-disposition abhorrence of transcendental ideas as putting into question the present and present interests (for instance, even the industrial revolution when considered as actually generating material wealth was poorly perceived by many trade guilds). It is only the ‘imbricatedness/threadedness/recomposing as of attendant—ontological-contiguity — educed—existentialising/contextualising/textualising-contiguity — reifying-or-elucidating-of-prospective-relative-ontological-completeness — 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
postlogism whether as ignorance (unconsciously), affordability (expediently) or opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the corresponding existential circularity/recurrence/repetition/repeatability\(^1\) of the postlogism\(^7\) and conjugated mental-projections implied, involving temporality\(^5\)/shortness in denaturing\(^6\) postlogic-backtracking-\(<\text{iterative-looping-}^*\text{set-of-dereifying-hollow-narratives-and-acts}\>^9\) 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\(^7\) and conjugated-postlogism\(^7\) as socially-functional-and-accordant\(^9\).

On the other hand, intemortality\(^5\)-as-longness-of-register-of–meaningfulness-and-teleology\(^9\) aetiologisation/ontological-escalation, can supersede the above\(^7\) perversion-of-\(^8\) reference-of-thought-\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}\>\) phenomena as of its derived vices-and-impediments\(^5\) implications, as veridically validated by intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity so-divulged by the ‘imbricatedness/threadedness/recomposing as of attendant–ontological-contiguity\(^7\)–educated–existentialising/contextualising/textualising-contiguity\(^4\)<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of- apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the prospective ‘postconverging-or-dialectical-thinking\(^2\)–reference-of-thought in relative-ontological-completeness\(^7\) as depth-of-thought’) enabling social\(^10\) universal-transparency\(^6\) (transparency-of-totalising-entailing-as-to-entailing-\(<\text{amplituding/formative–}\>\)
epistemicity>totalising~in-relative-ontological-completeness\}or-understanding-of-
<amplituding/formative-epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating-ontological-contiguity~of-underlying-
phenomena superseding grasp of social vices-and-impediments\textsuperscript{105} as of the given
transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{67}/nihilistic,
by its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring or social
pivoting/decentering to reconstrue/reconceptualise "meaningfulness-and-teleology\textsuperscript{99}" as of
prospective relative-ontological-completeness\textsuperscript{87}. The difference between postlogism\textsuperscript{77}
(postlogism \textsuperscript{-as-of-1} compelling–nonconviction/madeupness/bottomlining)=
\{"decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>\textsuperscript{-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-
ontological-contiguity→↓-in-shallow-supererogation<-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>)\} and prelogism\textsuperscript{78} (prelogism\textsuperscript{-as-of-
conviction,-in-profound-supererogation \textsuperscript{-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at}) can further be developed as such. Supposed there is a given context
where the solution to additions of the
aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements ("meaningfulness-and-teleology") 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 persion-of-refence-of-thought-as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \( \geq \) (more like the ‘covert negative vista’ of the hidden-nature/unavailable social
universal-transparency \( \langle \) transparency-of-totalising-entailing,-as-to-entailing-
\langle\text{amplituding/formative–epistemicity}\rangle\text{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-functional-and-accordant\(^9\)) 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\(^9\) to them wherein lack of ‘social universal-transparency\(^{10}\) which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism\(^7\), i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C
(where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of ‘prelogism’-as-of-conviction,-in-profound-supererogation<br>
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outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at re-engaging reflex’) on the basis that they will relay in circularity/recurrence/repetition/repeatability the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion-and-derived- ‘perversion-of-’ reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation ≥ as-to-uninstitutionalised-threshold ‘-self-referencing-syncretising–and–

subtransversality,<in-desublimating–existential-eventuating/denouement>–of-motif-and-

apriorising/axiomatising/referencing) elicited by B in terms–as-of-axiomatic-construct of B’s

postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining-

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

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

intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-

ontological-contiguity’>; in-shallow-supererogation <-as-to-disontologising-perverted-

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

apriorising/axiomatising/referencing’-logical-dueness>) and C, D, E and F relative-ontological-

incompleteness –induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-

supererogation ≑<as-to–‘attendant-intradimensional’–prospectively-

disontologising~preconverging/dementing –apriorising-psychologism’) that is ‘in-wait as of

prior relative-ontological-incompleteness’-of- reference-of-thought defective ‘reference-of-

thought–’categorical-imperatives/axioms/registry-teleology” to enable their conjugated-

postlogism , where it is socially-functional-and-accordant to do so. It should be qualified that

postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled,
endemised and enculturated by the possibility of the phenomena being socially-functional-and-accordant without negative consequences to its agents so long as it is not socially universally transparent, and so eliciting the respective temporality/shortness over the intemporality/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical meaningfulness-and-teleology). Further more than postlogism and conjugated-postlogism being just passively socially-functional-and-accordant, a more active socially-functional-and-accordant framework is often induced by extrinsic-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-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > determines how prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’ logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds will act as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception
In this regard, prelogism77-as-of conviction, in profound supererogation, 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-postlogism77, 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-postlogism77 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 postlogism77-as-of compelling–nonconviction/madeupness/bottomlining’

virtue’ at childhood, further evolves a long way with a constantly readjustment process to ultimately enable the credulity for the registry-worldview’s/dimension’s’–reference-of-thought-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood social

universal-transparency

-{transparency-of-totalising-entailing,-as-to-entailing-
amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as of

attendant–ontological-contiguity

-educed–existentialising/contextualising/textualising-contiguity

-reifying-or-elucidating-of-prospective-relative-ontological-completeness

reference-of-thought–devolving-as-of-instantiative-context of its underlying postlogism

-compulsing–nonconviction/madeupness/bottomlining

\langle\text{decontextualising/de-existentialising\textbackslash of-attendant\textbackslash intradimensional\textbackslash apriorising/axiomatising/referencing}\rangle

-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-

-contextualising/existentialising\textbackslash attendant\textbackslash ontological-contiguity ~-

-in-shallow-

-supererogation

\langle\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical\textbackslash ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}\rangle

often gets lost enabling its faulty-mentation-procedure-deception at adulthood. By derivation the subsequently induced conjugated-postlogism

/social-psychopathy, as of human temporal-dispositions will exploit unconsciously (as ignorance), expediently (as affordability) or consciously (as opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) the lack of such social

universal-transparency

-{transparency-of-totalising-entailing,-as-to-entailing-
amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of the psychopathic/postlogism

-perversion-of–reference-of-thought

-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

, and thus its own derived-

-perversion-of–reference-of-thought

-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >: wherein even in the case of occasional elucidation of specific postlogism-set-of-narratives-and-acts of the psychopath as being rather of compulsion–nonconviction/madeupness/bottomlining

to enable the postlogism/psychopathic manifestation achieve the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism -as-of- compelling–nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–
apriorising/axiomatising/referencing’–logical-dueness>)

vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc trite association between committing a given vicious act and initiating a given limited ‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of association is relatively inefficient for attaining the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the ‘postlogism -as-of- compelling–nonconviction/madeupness/bottomlining—(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity⟩; -in-shallow-supererogation⟩; -as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩; vicious acts-and/or-narratives’ and ‘compensating directed pseudo-virtue acts-and/or-narratives’). As then during its childhood the ‘compensating directed pseudo-virtue acts-and/or-narratives’ are relatively universally transparent socially for what these truly are, as rather being associated with its faulty-memmentation-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−educted−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−‘attendantintradimensional−ontologising’−imbued−<contextualising/existentialising−attendantontological-contiguity >−in-shallow-supererogation <-as-to-disontologising-pervertedoutcome-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木质语言
 imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
and-accordance thresholds ‘temporal-distractively-aligned synopsising-depth-of–
meaningfulness-and-teleology’-as-shallowness-of-thought-as-subtransversality-
 desublimating–existential-eventuating/denouement>–of-motif-and-
 apriorising/axiomatising/referencing and with the ‘lack of constraining social
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> meaning that same-terms-of-expressions/seemingly-
same-implied-meaningfulness are undisambiguated, and available to postlogic/psychopathic,
temporal-dispositions in conjugated-postlogism as well as the intemporal-disposition in
supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-
 postconverging/dialectical-thinking –apriorising-psychologism. The relative transparency of
childhood psychopathy perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (as highlighted with the case of John in a ‘dereifying act’ spilling water on a
chair in conjunction with its psychopathic perverted compensation mental-disposition as a basis
for concurrently instigating postlogism of-‘attendant-intradimensional’-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> so long as it can be socially-functional-
and-accordant3 in satisfying its faulty-mentation-procedure-deception-or-urge1 by vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging\(^{(20)}\) is highly revealing of the perverted nature of
‘temporal psychopathic/postlogic synopsising-depth-of—meaningfulness-and-teleology’\(^{(10)}\), and
as it develops into adult psychopathy where social\(^{(103)}\) universal-transparency\(^{(10)}\) —{transparency-
of-totalising-entailing,-as-to-entailing—amplaturing/formative-epistemicity—totalising—in-
relative-ontological-completeness } as of attendant—ontological-contiguity\(^{(10)}\) —educed—
existentialising/contextualising/textualising-contiguity —{reifying-or-elucidating-of-
prospective-relative-ontological-completeness —of—reference-of-thought—devolving-as-of-
instantiative-context} gets lost and its "perversion-of—reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> is related to as
appropriateness-of—reference-of-thought-as-of-conflatedness\(^{(3)}\) in ‘prelogism —as-of-
conviction,—in-profound-supererogation\(^{(104)}\)—existentially-veridical—attendant-intradimensional—
apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-
outcome-arrived-at—rather than 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> as the adult psychopath undergoes
maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction (further elucidated elsewhere)
inducing the further protraction in conjugated-postlogism /social-psychopathy of derived—
perversion-of—reference-of-thought<as-preconvergingly—.
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation  

‘temporal-synopsising-depth-of—meaningfulness-and-teleology’—as-
shallowness-of-thought in derived—vague-rhyming-or-copied-mimicry-or-formulaic-projection-
or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging (beyond-the-
 consciousness-awareness-teleology —in-preconverging-existential-extrication-as-of-
existential-unthought). This at the institutional-level, a framework as the extended-
informality—(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—
meaningfulness-and-teleology) without social universal-transparency—(transparency-of-
totalising-entailing,—as-to-entailing—totalising—in-relative-
ontological-completeness) as of attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of—
instantiative-context as so reflected by its relative-ontological-incompleteness—of—
reference-of-thought (disjointedness-as-of—reference-of-thought) is bound to induce
defective/perverted ‘temporal-distractively-aligned synopsising-depth of ’ meaningfulness-and-
teleology’—relative to intemporal/ontological and virtue constructs.

[Consider the instance of an archetype illustration with respect to say a Socrates or Rousseau
individuation ‘intemporal synopsising-depth-of—meaningfulness-and-
teleology /suprartransversality—in-sublimating—existential-eventuating/denouement—of-
motif-and-apriorising/axiomatising/referencing as-to—amplituding/formative—
epistemicity—totalising—social-context-construed-conflatedness’, ‘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 in pseudointemporality lip-servicing will within the
relative-ontological-incompleteness—of—reference-of-thought of their respective epochs

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positivistic social-setup in some way implies a resetting of non-positivism/medievalism
mindsets/\textsuperscript{2} 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{3} -induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{4} -<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\textsuperscript{5} ’ as displayed by the individuations (speaking not of a defect–of-
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation of the registry-worldview’s/dimension’s– reference-of-thought-for-
social-functioning-and-accordance) above is of ‘existential perpetuation in
circularity/recurrence/repetition/repeatability\textsuperscript{6} (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 \textsuperscript{12} -self-referencing-syncretising–and–subtransversality<in-
desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’); and so as socially-functional-and-accordant\textsuperscript{9}, (wherein
with respect to ‘least-and-derived-temporal-operating-modalities-of-the-\textsuperscript{8} reference-of-thought-
as-of–\textsuperscript{4} incrementalism-in-relative-ontological-incompleteness\textsuperscript{9} —enframed-conceptualisation-
inducing-the-uninstitutionalised-threshold \textsuperscript{12} ’, social \textsuperscript{7} ‘meaningfulness-and-teleology\textsuperscript{9} is
downgraded into ‘temporal \textsuperscript{10} wooden-language{imbued—averaging-
of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -
as-of–nondescript/ignorable–void \textsuperscript{9} -with-regards-to-prospective-apriorising-implications>}
mental-dispositions and projections disposition’ with corresponding degrading of the
profundness/sophistication of \textsuperscript{8} reference-of-thought of a \textsuperscript{5} maximalising-recomposuring-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- 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 of notions-and-accusations-of-sorcery will arise again, where it is socially-functional-and-accordant to do so passively or
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

construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-
teleology^6<in-preconverging-existential-extrication-as-of-existential-unthought>^6-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 ^6reference-of-thought, ununiversalisation manifestation of
postlogism can only be de-mentatively/structurally/paradigmatically resolved by
universalisation ^6reference-of-thought, non-positivism/medievalism manifestation of
postlogism can only be de-mentatively/structurally/paradigmatically resolved by positivism
^6reference-of-thought, and prospectively procrypticism manifestation of postlogism^6 can only
be de-mentatively/structurally/paradigmatically resolved by notional–deprocrypticism
^6reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for
striving to construe intemporality^6/longness from temporality^9/shortness is rather naïve and
actually as of ontologically-flawed <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag^6. <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^8 (actually speaking of
akrasiatic-drag-denatured-and-preconverging-or-dementing ‘-narratives) or a-registry-
worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness^8 -of-
from our positivistic transcendentally \textit{amplituding/formative–epistemicity} totalising–renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness -of- reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism \textsuperscript{8}reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism \textsuperscript{-and-conjugated-postlogism} as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness\textsuperscript{88}-induced,\textquotesingle{threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation} \textsuperscript{-as-to–\textsuperscript{attendant-intradimensional}\textsuperscript{-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}} as procrypticism, we will tend to advance a ‘nondescript/ignorable–void’ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{20}-narratives) as 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 -or-bracketing-or-epoché of \textit{amplituding/formative–epistemicity} totalising–conflated–\textsuperscript{99}meaningfulness-and-teleology\textsuperscript{-as-of-notional–deprocrypticism-reflected– historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism>} of our own ontological-misconstruing-of-meaningfulness or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{-as-to–\textsuperscript{attendant-intradimensional}\textsuperscript{-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}}, as we strive circularly-as-of-shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} in an incoherent patchwork of meaningfulness (palliation construal) on the same terms of our relative-ontological-incompleteness \textsuperscript{-induced,\textquotesingle{threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation} \textsuperscript{-as-to–\textsuperscript{attendant-}}
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism>’ (in the case of procrypticism, which is rather of ‘ontologically-perspectival-
degraded-as-decentered/preconverging-or-dementing’-reflexive/entailing-teleology’-
differentiation-as-of-subtransversality<-in-desublimating–existential-
eventuating/denouement>—threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <-as-to–’attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism>’), ignoring the notion
of prospective transcending with respect to ‘perversion-of- reference-of-thought<-as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or derived-
’perversion-of- reference-of-thought <-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > 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–
as of notional–deprocrypticism (which is rather of ‘ontologically-perspectival-
elevated/pedestaling-as-postconverging-or-dialectical-thinking’-differentiation-as-of-
supratransversality<-in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’) in longness-of-register-of– meaningfulness-and-
telegony’ in order to grasp ontologically-veridical meaningfulness; and so, no more different
as the non-positivism/medieval mindset/’ reference-of-thought trying to process logic on the
basis of its relative-ontological-incompleteness’-induced,’threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to–’attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-

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psychologism as notions-and-accusations-of-sorcery. This reason underlies the notion of prospective institutionalisation which arises not as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue but ‘more fundamentally an appropriateness-of-reference-of-thought-as-of-confulatedness’-or-
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 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 dementative/structural/paradigmatic and apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity –educed—existentialising/contextualising/textualising-contiguity } —
conflatedness in \{preconverging-disentailment by\} postconverging entailment

(psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic relative-ontological-incompleteness\(^8\)-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(^9\)-as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\(^7\)’ which is rather of crossgenerational import (prospective-
institutionalisation \(<\text{amplituding/formative-epistemicity}>=\text{totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling}<(\text{by-a-renewing-of}-\text{apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-}\
\text{prospective–meaningfulness-and-teleology})\) as enabled by psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring). Such an insight can be extended
prospectively on the same measure with respect to our procrypticism prior relative-ontological-
incompleteness\(^8\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’\(^9\)-as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\(^7\)’ and futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–\(^5\)meaningfulness-and-teleology \(^7\) as of prospective notional–deprocrypticism
ontological-completeness-of\(^8\) reference-of-thought; though as previously indicated we will
wrongly tend to (just as any \(<\text{amplituding/formative-epistemicity}>=\text{totalising–self-referencing-syncretising/metaphysics-of-presence}\{\text{implicated-‘nondescript/ignoreable–void}\ ’\)-as-to-
presencing—absolutising-identitive-constitutedness \} registry-worldview/dimension) to
represent by reflex our own procrypticism threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(^9\)-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^7\) at worst as a nondescript/ignoreable–void \(^7\) (actually speaking of akrasiatic-drag-
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-
psychologism—” in endemising/enculturating psychopathy and social psychopathy. The bigger picture here is that in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity<sup>67</sup>—of-the-human-institutionalisation-process<sup>66</sup> and the institutional-cumulation/institutional-recomposure<sup>{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’}〉, and as reflected insightfully from cultural diffusion induced institutionalisations, ‘the prior/transcended/superseded registry-worldview’s/dimension’s<sup>83</sup> reference-of-thought in its<sup>amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-
psychologism<sup>20</sup>’ need to be recognised, referenced/registered/decisioned and represented from the prospective/transcending/superseding registry-worldview’s/dimension’s reference-of-thought for what it is, rather than a ‘nondescript/ignorable–void<sup>60</sup>’ (actually speaking of akrasiatic-drag-denatured-
and-preconverging-or-dementing ‘-narratives) as a-registry-worldview’s-or-dimension’s-
ignoring-of-its-prior-relative-ontological-incompleteness<sup>88</sup> of<sup>83</sup> reference-of-thought-as-an-
ontologically-flawed-neuterisation ~or-bracketing-or-epoché of<sup>amplituding/formative–
epistemicity>totalising~conflated–‘meaningfulness-and-teleology<sup>90</sup> as-of-
notional~deprocrypticism-reflected-‘ historiality/ontological-eventfulness /ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-
relativism-determinism’> to then allowed for the necessary crossgenerational psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring of the prospective institutionalisation by its prospective relative-ontological-completeness<sup>87</sup> of<sup>83</sup> reference-of-
thought.

registry-worldview/dimension in their respective institutionalisation state (as candored/straight
and postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism/dialectically-or-
contendingly in-phase) and their uninstitutionalised-threshold\textsuperscript{102} state (in threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-suprerogation\textsuperscript{19}–as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism\textsuperscript{20} as decandored/oblongated and preconverging-or-dementing\textsuperscript{20}–apriorising-
psychologism/dialectically-or-contendingly out-of-phase). The notion of
‘<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought-as-utter-placeholder-setup-ontological-rescheduling–by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology⟩’ as being of true transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity can be further elucidated with regards to
two remarkable historical developments which while inherently exceptional, to say the least,
aren’t truly transcendental. Consider for instance that transcendental is generally considered as
the central notion of Kantian philosophy. The reality however is that the supposed
transcendentalism is actually an elaboration in the terms of the actual and true rational-
empiricism/positivism reference-of-thought transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity established by Descartes’ thinking
proposition and scepticism exercise as the fundamental basis for continuously re-elaborated
‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity (Copernican revolution) is not eliciting a
‘postconverging-or-dialectical-thinking‘–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ of
‘<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling–by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}

(which is exactly what Descartes’ thinking proposition and scepticism exercise does with respect to the non-positivism/medievalism psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⟩). The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ‘extended rationalism’ thinking proposition and scepticism exercise, and Kantian \textsuperscript{5} meaningfulness-and-teleology \textsuperscript{8} is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of ‘meaningfulness-and-teleology\textsuperscript{99} issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism \textsuperscript{8} reference-of-thought that doesn’t psychically and meaningfully supersede it but elaborates within it; and it doesn’t reference an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology⟩ as implied by a ‘postconverging-or-dialectical-thinking \textsuperscript{71}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, as from Recurrent-utter-uninstitutionalisation to Base-institutionalisation–ununiversalisation, to \textsuperscript{10} universalisation–non-positivism/medievalism, to Positivism–procrypticism, and prospectively to deprocrypticism; as successively non-rules–apriorising/axiomatising/referencing–psychologism-as-impulsive-or-accidented-or-random-mental-disposition–as ‘base-constitutedness’ of \textsuperscript{83} reference-of-thought)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) gives way to rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—{as ‘first-level presencing—absolutising-identitive—constitutedness of reference-of-thought’} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way to
{‘apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness in—{preconverging—disentailment—by}—postconverging-entailment of reference-of-thought’}; and wherein the successive mindsets/ references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought>). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation of its limited-mentation-capacity-
It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening–limited-mentation-capacity, as-limited-mentation-capacity-deepening. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existing-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-existing-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/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-as-of-existential-unthought notion. Besides, Kant’s notion of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as ‘phenomenal-abstractiveness of presence’ (and more precisely phenomenal-abstractiveness of presence as of the positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implied by Descartes) rather than a construal of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as implied herein as of limited-mentation-capacity-deepening with respect to the-very-same-immanant-existence/intrinsic-reality/ontological-veridicality,-as-to-'human'epistemicity-totalising-purview-of-construal’ as superseding–oneness-of-ontology as an all-encompassing amplituding/formative-epistemicity/posturing as superseded reality
at a given point in time (erroneously construed as the absolute point of human thought apriorising, without a decentering sense of projection with respect to the prior and prospective). But existential-reality as of its human mental apriorising/axiomatising/referencing (heuristically at least) started well before that point and carries on well after that point, and such an exercise is more profound when it construes human mental apriorising/axiomatising/referencing along the full existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existence as it redefines meaningfulness-and-teleology on the basis of human limited-mentation-capacity-deepening in its construal/conceptualisation of a superseding–oneness-of-ontology construed as transcendentational-enabling/sublimating/supercategorical–de-mentativity. Insightfully, this author construes an existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising/referencing process for the transcendentational-enabling/sublimating/supercategorical–de-mentativity of successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendentental registry-worldviews/dimensions rather as of an exercise of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex basis as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly
operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn’t recognise that successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions are defining transcendent-enabling/sublimating/supererogatory–de-mentativity for new prospective relative-ontological-completeness-of-reference-of-thought and so-reflected as to the de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) undergirding the ontological-contiguity-of-the-human-institutionalisation-process. In the bigger framework, this author holds that conceptually and operantly nothing is certain but for the certitude of existence and its oneness, thereafter defining relative certitudes by the existentialising/contextualising/textualising-contiguity of existence as of human shallow-to-deepening–limited-mentation-capacity–deepening as of its successively developed transcendental psychical and institutionalisation notions from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition to successively profound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules associated with human limited-mentation-capacity-deepening, as further elaborated herein. This same insight can be extended with respect to an Einstein and Bohr led theory-of-relativity and quantum-mechanics physics respectively in relation to the physics of Newton, Galileo, Leibniz; wherein the latter established the ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psyche as ‘<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology} of positivistic physics right back then in their epoch such that the overall underlying principle of <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity as transcendental-enabling/sublimating/supererogatory-de-mentativity back then is still what prevails today. It is that physics psyche established back then which enabled seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics within a decade or so of their articulations as of more profound elaboration of transcendental-enabling/sublimating/supererogatory-de-mentativity <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity to establish themselves as the central physics theories with little or no quarrel. It is interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument relationship to <amplituding/formative-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-verbatimidity/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual-patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-verbatimidity/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity construction having to do with an agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our

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 }—
confoundedness in preconverging disentailment by postconverging entailment as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger ‘transcendental-enabling/sublimating/supererogatory-de-mentativity positivism psyche-and-thereof-philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/supererogatory-de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/supererogatory-de-mentativity of positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory-de-mentativity conceptualised/construed relations), and so as of its "reference-of-thought—categorical-imperatives/axioms/registry-teleology",-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.

The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual-patterning’ that are more often than not amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag than truly ontological when examined closely such that the test of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
transformation/psychical-detachment with corresponding institutional-cumulation/institutional-recomposur-
<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

nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle as ‘postconverging-or-dialectical-thinking’ –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of palliative construals and conceptual-patterning-\{as-devoid-of-attendant–ontological-contiguity \} 
educed–existentialising/contextualising/textualising-contiguity ‘s–reifying-or-elucidating-of-‘prospective-relative-ontological-completeness ’; so-rather-enabled-<by-a-

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

conflatedness \{in \{preconverging-disentailment by\} postconverging-entailment for knowledge/\} meaningfullness-and-teleology\(^\text{99}\) has to do with the bigger ontological-

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

de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentionation—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—oneness—
of-ontology), is technically apprehended rather as of the ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ of the prior/transcended/superseded registry-worldview reference-of-thought implied as of distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> in reflecting the prospective/transcending/superseding registry-worldview reference-of-thought suprastructuration as the ‘new ontologically-veridical becoming-or-present-of-reference-of-thought’ since there ‘cannot be two different becoming-or-present-of-reference-of-thought’ but rather that the prospective/transcending/superseding suprastructuration is by its prospective relative-ontological-completeness reference-of-thought the becoming-or-present-of-reference-of-thought. However, in all the de-mentation{(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) implied successive institutional-cumulation/institutional-recomposure{(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>), such a ‘confusion of relative ontologically-veridical becoming-or-present-of-reference-of-thought’ induces an underlying ‘paradox of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ involved in all such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity wherein mental-dispositions as of reference-of-thought are caught between the prospective/transcending/superseding registry-worldview prospective relative-ontological-completeness reference-of-thought and the prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness reference-of-thought, with respect to ‘meaningfulness-and-teleology’ referencing. Consider in this case the human condition of transience of reference-of-thought as experienced by Okonkwo returning from banishment to Umuofia village in Chinua Achebe’s Things Fall Apart. That is, basically and by reflex, mental-dispositions as of the formation of
existentialising/contextualising/textualising-contiguity — conflatedness — in {preconverging-disentailment—by}— postconverging-entailment — implying rulemaking—over—non-rules—apriorising/axiomatising/referencing—psychologism'. This is because a registry-worldview/dimension is a ‘circular-pervasiveness wooden-language’(imbued — averaging—of—thought — as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology — as—of—‘nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—implications>)} wherein achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family—wise, hedonic, etc. as of the registry—worldview’s/dimension’s denaturing — wooden-language{(imbued—averaging—of—thought —as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology — as—of—‘nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—implications>)} so—construed prospectively, will tend to ‘take precedence as of relative—ontological—incompleteness —of—reference—of—thought induced distractive—alignment—to—reference—of—thought ->of—apriorising/axiomatising/referencing>\textsuperscript{30} and override any such sense of relative pure—ontology apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity — educed—existentialising/contextualising/textualising-contiguity }) — conflatedness — in {preconverging—disentailment—by}— postconverging—entailment as of prospective relative—ontological—completeness —of—reference—of—thought (as implied by ontological—faith—notion—or—ontological—fideism—imbued—underdetermination—of—motif—and—apriorising/axiomatising/referencing —as—so—being—as—of—existential—reality —as—heuristic—but non—constraining compensation for human limited—mentation—capacity where constraining social \textsuperscript{10} —universal—transparency — {transparency—of—totalising—entailing—,—as—to—entailing—<amplituding/formative—epistemicity>totalising— in—relative—ontological—completeness } doesn’t yet avail) even though, it is such relative pure—ontology
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–
existentiaslising/contextualising/textualising-contiguity }–confalatedness –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 103\ universal-transparency\ 104\)
{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-reflecteplticmicity-relativism-determinism‘>}). Even then and
ultimately, it is mainly a crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring that progressively rids the prior conventional constructs
of their essence as of <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that enables prospective registry-
worldview/dimension suprastructuration/transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. This insight extends to all the
<cumulating/recomposing–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions including ours as positivism–procrypticism as the relative pure-
onontology apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–
existentiaslising/contextualising/textualising-contiguity }–confalatedness –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–reference-of-
contiguity ~-educed–existentialising/contextualising/textualising-contiguity ~

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-asymmetric-subsumption-of-temporality/ontological-asymmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology—in-preconverging–existential-extrication-as-of-existential-unthought’; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology—in-preconverging–existential-extrication-as-of-existential-unthought’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a same registry-worldview’s/dimension’s reference-of-thought like Doctor –Patient, Parent –Child, Server –Customer, Teacher –Student etc. as ensues from a Derridean binary opposition analysis). However at uninstitutionalised-threshold, the notion of intemporality-asymmetric-subsumption-of-temporality/ontological-asymmetrisation is not readily acquiesced to for the simple reason that two references-of-thought/axiomatic-constructs are at play with those adhering to the prior/transcended/superseded reference-of-thought—
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 intemporality-asymmetric-subsumption-of-temporality/ontological-asymmetrisation as of deconstruction/ontological-reconstituting—as-to-conflicatedness—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/desubjectification-as-objectification—as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism meaningfulness-and-teleology construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should be noted that in the example on the denaturing of Additionality as further articulated below with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by their prior relative-ontological-incompleteness-of-reference-of-thought as beyond-the-consciousness-awareness-teleology view—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-

of prior/transcended/superseded registry-worldview/dimension’ notwithstanding its failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; highlighting how across the ⟨cumulating/recomposuring—attendant-ontological-contiguity ⟩-successive registry-worldviews/dimensions threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation”</as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—as-apriorising-psychologism≥ arise, however, different the perception from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our positivism—procrypticism) depending on prospective relative-ontological-completeness—of—reference-of-thought. This is to point out that at uninstitutionalised-threshold temporal-dispositions as of relative-ontological-incompleteness—of—reference-of-thought do not necessarily acquiesce to intemporality—asymmetric-subsumption-of-temporality or asymmetrisation (as Z’s … looking down on A, B, C, D, E and F mental-dispositions perversion-and-derived—perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining-as—to-shallow-supererogation > as allowing for the endemisation/enculturation of the denaturing of additionality and the implications thereof of subsequent denaturing in circularity/recurrence/repetition/repeatability that ensue where socially-functional-and-accordant due to 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
language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of-'nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications} meaningfulness-and-teleology in such social-setup that is a question of a beyond-the-consciousness-awareness-teleology notion with respect to recasting of gender rights in a prospective meaningfulness-and-teleology. Likewise, it could be asked whether such an aetiologisation/ontological-escalation notion as notional-deprocripticism institutionalisation implied suprastructuration over our positivism–procripticism is rather not a beyond-the-consciousness-awareness-teleology notion as of the present wooden-language mental-disposition and mental-projection. The fact is that registry-worldviews/dimensions operate as of their ontological representation of reality within the limits of their categorical-imperatives/axioms/registry-teleology 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology as new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
suprastructuration, and prospectively the same 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 issues arise
with respect to the possibility of our prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity to deprocrypticism, as we perceive our
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
specific referencing/’ reference-of-thought/axiomatic-construct for predicative-insights’ as absolute
failing to construe the all-encompassing redefining implications of projective-
insights/postdication/deconstruction with respect to the possibility of an altogether
new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
specific referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ (as
preempting—disjointedness-as-of–reference-of-thought,-as-to–
epistemicity>growth-or-confalatedness/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism,

(apriorising/axiomatising/referencing–of(attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }–confalatedness—} preconverging–
disentailment–by}–postconverging-entailment). So the challenge as of this
aetiologisation/ontological-escalation as implying futural Being-development/ontological-
meaningfulness-and-teleology as of prospective deprocrypticism, is one of making
conscious beyond the nombrilism/closed-structuring-of–meaningfulness-and-teleology
within all registry-worldviews/dimensions just as ours inducing transversality<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’ , that doesn’t tend to
consciously recognise that prospective ontological-completeness-of–reference-of-thought
imply in reflecting holographically–<conjugatively-and-transfusively> the ontological-
contiguity>—of-the-human-institutionalisation-process that new projective-
insights/postdication/deconstruction necessarily induce new
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/<reference-of-thought/axiomatic-construct for predicative-insights’ defining
new/prospective registry-worldview/dimension. Particularly so, as
<amplituding/formative> wooden-language–{imbued–averaging-of-thought–<as-to-
‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>} mental-
dispositions most profound relationship to ‘meaningfulness-and-teleology’ tends to be geared
rather towards the given
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/<reference-of-thought/axiomatic-construct for predicative-insights’ as-an-only-one
as this enables human finite aspirations whether socially, professionally, family-wise, hedonic,
etc. as of the registry-worldview’s/dimension’s denaturing <amplituding/formative> wooden-
language–{imbued–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, as within ONLY recurrent-
utter-uninstitutionalisation (by its non-rules—apriorising/axiomatising/referencing–
psychologism, as-impulsive-or-accidented-or-random-mental-disposition ‘reference-of-
thought–categorical-imperatives/axioms/registry-teleology’), ONLY base-institutionalisation–
ununiversalisation (by its rulemaking-over-non-rules—apriorising/axiomatising/referencing–
wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>—
as-instant-and-absolute-basis-for-being/existence’ (naively perceived as the only one as of
mechanicalism with a poor sense of organicalism, despite the relative-ontological-
incompleteness³⁸-of—reference-of-thought and override any such sense of relative pure-
tonology 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) arose by projective-
insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—
imbuend-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality. Further, even more decisively though by reflex we naively-and-
erroneously tend to construe of human virtuous-dispositions or vices-and-impediments⁰⁵ as
arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a
registry-worldview/dimension prior relative-ontological-incompleteness⁸³-of—reference-of-
thought as a beyond-the-consciousness-awareness-teleology⁹⁹—<in-preconverging-existential-
extrication-as-of-existential-unthought>⁵ notion is the more decisive/salient notion as to human
‘objectively construed/analysed virtuous-dispositions or vices-and-impediments⁰⁵’ even
though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of
such virtuous-dispositions or vices-and-impediments⁰⁵ arising’; such that a registry-
worldview/dimension incompleteness-of—reference-of-thought is de-
mentatively/structurally/paradigmatically susceptibility as a state of ‘in-wait as of prior relative-
tonological-incompleteness—of—reference-of-thought defective⁸³ reference-of-thought—
categorical-imperatives/axioms/registry-teleology⁹⁹ for the vices-and-impediments⁰⁵ so
implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology\(^9\)\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}>\). This explains why the ontological-contiguity \(^9\)—of-the-human-institutionalisation-process is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology\(^9\)\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}>\) as of human limited-mentation-capacity-deepening in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing \(^8\)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-de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing//reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It equally explicates why threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerogation \(^8\)<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking –apriorising-psychologism
psychologism> individuation’, and consequently induced conjugated-postlogism²/social-
psychopathy as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation |
</as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing —apriorising-psychologism> individuations’; and as
this overall ‘dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-
normalcy/postconvergence’ reflects apriorising/axiomatising/referencing-{of-attendant—
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
constitutedness¹—in—preconverging-entailment as of base-constitutedness¹, first-level—
presencing—absolutising-identitive-constitutedness⁴, second-level—² presencing—
absolutising-identitive-constitutedness⁴, third-level—² presencing—absolutising-identitive-
constitutedness⁴ and notional—conflatedness³ (altogether construed as of
notional—conflatedness /constitutedness⁻¹-to-conflatedness ) reflecting both the
uninstitutionalised-threshold ⁰²’s as to conventioning/closed-structure/non-
transcendability/distractive-alignment-to²-reference-of-thought—<of-
apriorising/axiomatising/referencing>⁹/effecting-parsimony as to ‘reference-of-thought—
degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ meaningfulness and the
 corresponding prospective institutionalisation’s ontology/opened-
structure/transcendability/conflatedness¹ teleological-elevated-as—⁸ reference-of-thought—
prelogism⁻¹-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 }—conflatedness¹—in—{preconverging—
disentailment by}—postconverging-entailment of social-stake-contention-or-confliction
comprehensive-and-insightful itemisation for developing storied-construct/ontologically-valid-
narration. As conceptualised at both registry-worldview/dimension-level and individuation-
level of analysis unlike “reference-of-thought–prelogism”–as-of-conviction,-in-profoun
dupergeration”–<existentially-veridical–‘attendant-intradimensional>
apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>, threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supergeration”<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-attribute-ment-its-perpetuating-upon-other-mental-dispositions-as-supposedly-
superseding-intrinsic-reality/ontological-veridicality as so-mentally-invested with regards to
perceived social-stake-contention-or-confliction’ notwithstanding subsequent apprehension of
ontologically-veridical meaningfulness-and-teleology, that speaks of ‘ad-hoc social-
commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality’
and assuming denaturing as of ‘lack of constraining social universal-transparency
(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative
epistemicity>totalising–in-relative-ontological-completeness⟩ at the uninstitutionalised-
threshold. It is this dynamic-cumulative-aftereffect/aftereffect that underlies perversion-and-der-
derived–‘perversion-of’ reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supergeration ≥ associated with uninstitutionalised-threshold.) This thus conveys the
individuation-level of analysis <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-
ontological-contiguity as well as differentiated intemporal-conflatedness as-effecting-
wholeness-as-of-profoundsness-and-completeness-to–meaningfulness-and-teleology or-
temporal-constitutedness as-effecting-parsimony-of–meaningfulness-and-teleology (so
implied by metaphysics-of-absence-\{\text{implicated-epistemic-veracity-of- nonpresencing-} \langle \text{perspective-ontological-normalcy/postconvergence} \rangle \} as of our procreticism uninstitutionalised-threshold \(^2\) as disjointedness-as-of-\(^3\) reference-of-thought). By mental-reflex a postlogism \(^7\)-as-of-\(^1\) compelling–nonconviction/madeupness/bottomlining\(\{\text{\langle decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\rangle} \text{-induced-disontologising’-of-the-‘attendant-\text{intradimensional–ontologising}’–imbued-\langle contextualising/existentialising–attendant-ontological-contiguity \rangle \}; \text{in-shallow-supererogation} \langle \text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness} \rangle \} \) 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 \(^7\)-as-of-conviction,-in-profound-supererogation \(\langle \text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at} \rangle \) 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 \(^3\) universal-transparency \(\{\text{transparency-of-totalising-entailing,-as-to-entailing–\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness} \} \) at the uninstitutionalised-threshold \(^2\) due to relative-ontological-incompleteness \(\langle \text{of} \rangle \)-of- reference-of-thought, postlogism \(^7\)-as-of-\(^1\) compelling–nonconviction/madeupness/bottomlining\(\{\text{\langle decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\rangle} \text{-induced-disontologising’-of-the-‘attendant-\text{intradimensional–ontologising}’–imbued-\langle contextualising/existentialising–attendant-\}}\)
ontological-contiguity

outcome-sought-precedes-existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>

implied meaningfulness-and-teleology will tend to be incidentally conjugated with prelogism—as-of-conviction,-in-profound-supererogation —existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. This is the case beyond just any such specific instances and such specific postlogism -as-of- compelling—nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising—of-the—attendant-intradimensional—ontologising—imbued—contextualising/existentialising—attendant-ontological-contiguity —in-shallow-supererogation —as-to-disontologising-perverted—outcome-sought-precedes-existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>) character(s) and specific conjugated-postlogism character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness —reference-of-thought at its ‘uninstitutionalised-threshold the threshold-of—nonconviction/madeupness/bottomlining—of-shallow-supererogation —as-to—attendant—

intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism> as a preconverging-or-dementing —apriorising-psychologism enculturation’. This is characteristic of the successive uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition caricaturing-hollow-staging-and—
thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as allowing for the
endemisation/enculturation of the denaturing\textsuperscript{16} of additionality and the implications thereof of
subsequent denaturing\textsuperscript{16} in circularity/recurrence/repetition/repeatability\textsuperscript{10} that ensue where
socially-functional-and-accordant\textsuperscript{93} (lack of constraining social\textsuperscript{103} universal-transparency\textsuperscript{104}
(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 \textsuperscript{15}universal import as having to do with endemisation/enculturation of \textsuperscript{7}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\textsuperscript{13}-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{6}<as-to-\textsuperscript{9}attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism>’ (wherein Z’s disposition is an ordered-construct or secondnaturing
institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of
‘uninstitutionalised-threshold\textsuperscript{10}’). Though metaphorically in the mortal’s temporal/shortness-
of-register-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} terms, that ‘low-life’ of \textsuperscript{103}universal import
may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of
‘high-life’ of temporality\textsuperscript{99}/extrication as the ‘fullness of \textsuperscript{99}meaningfulness-and-teleology\textsuperscript{99}’
over the appreciation of the intemporal/ontological/social/species/\textsuperscript{106}universal/transcendental/\textsuperscript{106}maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{98}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming, be it that the latter disposition as
philosophically intemporal is what creates-and-enables the being in
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{87} as-to-`attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{82} arises (as uninstitutionalised-threshold \textsuperscript{106}); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation–universalisation to universalisation–non-positivism/medievalism to positivism–procripticism and prospectively to deprocrypticism. While for the temporal mental-disposition individuations the form-and-perception or derived-form-and-perception of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expeditiously or consciously) is a sufficient basis so long as it is socially-functional-and-accordant\textsuperscript{83} such that the possibility of blurring or undermining existential-reality by ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to-`attendant-intradimensional’-prospectively-\textsuperscript{96} disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{82} reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–ontological-contiguity\textsuperscript{83}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{84} <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-

\textsuperscript{84}thought- devolving-as-of-instantiative-context\textsuperscript{85} as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ is just as valid, hence a failure to abstractly recognise intemporality\textsuperscript{86}/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-impediments implied by its implied relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness(bottomlining-in-shallow-supererogation) as to ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism’. Hence the reason why the vices-and-impediments inherent of a given registry-worldview/dimension cannot be de-mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for prospective ontological-completeness-of-reference-of-thought structured to inherently supersede such vices-and-impediments, whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, universalisation superseding base-institutionalisation–ununiversalisation, positivism superseding universalisation–non-positivism/medievalism and deprocrypticism superseding positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of prospective transcendental-enabling/sublimating/suppererogatory-de-mentativity over any temporal extricatory preconverging–de-mentating/structuring/paradigming, however, the enculturation and mass thinking behind temporal extricatory preconverging–de-mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of-meaningfulness-and-teleology, that can accrue atleast incidentally/on-occasion in all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-cumulative-aftereffect and transcendent/transdimensional/interdimensional maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation analysis as metaphysics-of-
absence-(implicit-epistemic-veracity-of- nonpresencing-(perspective-ontological-
normalcy/postconvergence)>/postdication). Finally, thus it is critical to note that the existential
contextualisation above as ‘imbricatedness/threadedness/recomposuring as of attendant–
ontological-contiguity’/educt–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/educt–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-(implicit–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–
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/educt–
in shallowness-of-thought-or-unsophistication-of-understanding) in grasping 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—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
in inducing secondnaturized institutionalisation given that the succession-of-registry-worldviews-or-dimensions-institutionalisations as to the ontological-contiguity—a of the human-institutionalisation-process is ‘not a human emanance/seeding/incipient—transformation—<as-to-Derridean-messianicity—wherein—even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of—meaningfulness-and-teleology into the intemporal-disposition/longness-of-register-of—meaningfulness-and-teleology but rather is solely a secondnaturizing to supersede the uninstitutionalised-threshold (is not about the firstnaturesness of human dimensionality-of-sublimating

(<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)) but rather is solely a secondnaturizing to supersede the uninstitutionalised-threshold divulged as to its relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising—psychologism’. The implication is that acting as-of—a—secondnaturesness of thought as rather contextually temporal is not ‘intemporal as-of—universal-and-abstractive originariness-parrhesia,—as—spontaneity-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, and such conceptualisations from only a secondnaturized of thought as rather contextually temporal is not ‘intemporal as-of—universal-and-abstractive originariness-parrhesia,—as—spontaneity-of-aestheticisation nature’ but is rather in

<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence
Thus a registry-worldview’s/dimension’s institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness\textsuperscript{[88]}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{[8]} \textless{}as-to’-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism\textgreater{} marking its uninstitutionalised-threshold \textsuperscript{[10]} whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-meditievalism with universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. This equally explain why the notion of human transcendental progress is relatively ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\textless{}(imbued-postconverging/dialectical-thinking - projective-insights’/‘epistemic-projection-in-conflatedness’’-of- notional–deprocrypticism-prospective-sublimation)’ driven’ as it requires an intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality of thought more than just institutionalised secondnaturings such that it has often been the erudition periphery of institutional-cumulation/institutional-recomposure\textless{}as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing\textless{}perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\textgreater{} that had tended to fundamentally put into question their present with new postconverging–dementating/structuring/paradigming shifts. It is ontologically-speaking impossible to comprehensively undermine a dimension’s.registry worldview’s postlogism without undermining the registry-worldview’s/dimension’s \textsuperscript{	extasciitilde{}}reference-of-thought itself as implied by its state of relative-ontological-incompleteness\textsuperscript{[88]}-induced, ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{[20]}\textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{[20]}>, for instance psychopathy in positivism–procrypticism or notions of sorcery in \textsuperscript{[10]}universalisation–non-positivism/medievalism (wherein from the prospective point-of-reference respectively as notional–deprocrypticism or positivism, it is in \textsuperscript{[1]}de-mentation\textsuperscript{[2]} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as of the placeholder-setup/mental-devising-representation/MENTATION/consciousness-awareness-teleology\textsuperscript{[99]}), given that this fundamental relative-ontological-incompleteness\textsuperscript{[88]}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{[20]}\textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{[20]}> 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-mentionative/structurally/paradigmatically bound to enculturate/endemise its given postlogism\textsuperscript{[77]}. Obviously we can appreciate that without a positivistic outlook/\textsuperscript{[83]}reference-of-thought there is no chance that a non-positivism/medievalism registry-worldview/dimension will do away with notions-and-accusations-of-sorcery, as the latter is bound to arise as of human threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{[20]}\textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{[20]}> in non-positivism/medievalism where the mindset/\textsuperscript{[80]}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\textsuperscript{<as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > from a psychopathic character is contextually likely to be engaged with (as
‘prelogism -as-of-conviction,-in-profound-suprerogation <existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> re-engaging reflex’) and even exploited (whether
unconsciously, expediently or consciously), implies a comprehensive de-
mentative/structural/paradigmatic undermining of the phenomena of psychopathy and social
psychopathy is impossible without putting in question and undermining our uninstitutionalised-
threshold 02 as procrypticism for futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–99 meaningfulness-and-
teology99 as of prospective notional-deprocrypticism which is effectively the de-
mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides
palliative conceptualisations that can hardly make a dent on the comprehensively defined de-
mentative/structural/paradigmatic phenomenon in terms–as-of-axiomatic-construct of the larger
aetiologisation/ontological-escalation) just as positivism is the de-
mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery,
and ad-hoc tempering with medieval postlogism (disontologising-perverted-outcome-sought-
precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness) as instances of notions-and-accusations-
of-sorcery doesn’t grasp the underlying and comprehensive medieval social-construct de-
mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further,
registry-worldviews/dimensions being prospectively <amplituding/formative> wooden-
language-{imbued—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-

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threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’ determined by their sanctified-conventioning-social-aggregation-enablers, there is a need to circumvent and break these sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ to allow for new defining transcendental meaningfulness and its corresponding grander teleological-differentiation/teleology that can then perceive the prior registry-worldview/dimension as of its relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> and accessorially its enculturating/endemising of its postlogism, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/<amplituding/formative–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/<amplituding/formative–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\textsuperscript{22}\textsuperscript{-induced,-}
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{9}<-as-to-
‘attendant-intradimensional’\textsuperscript{20}\textsuperscript{-}prospectively-disontologising-preconverging/dementing –
apriorising-psychologism\textsuperscript{20}\textsuperscript{-}of our procrysticism and accessorily its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology \textsuperscript{9}\textsuperscript{-}<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{20} ) and as of the ontological-normalcy/postconvergence ontological-completeness-of\textsuperscript{83} reference-of-thought perspective, ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity\textsuperscript{67}\textsuperscript{-}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{87} as to existence-potency –sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ implies a transversality\textsuperscript{9}\textsuperscript{-for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ as ‘a relative teleological-differentiation/scission/variance/disambiguation of \textsuperscript{83} references-of-thought’ by \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87} —unenframed-conceptualisation of prospective \textsuperscript{83} reference-of-thought as supratransversality\textsuperscript{9}\textsuperscript{-in-sublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing (as of higher ontological-completeness-of\textsuperscript{83} reference-of-thought reflected in operant individuation terms as ‘coherence in depth of \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation/longness-of-register-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{9} construal of \textsuperscript{83} reference-of-thought’) over the preconverging-or-dementing\textsuperscript{20}–

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reference-of-thought-devolving-as-of-instantiative-context⟩


Constitutedness in preconverging entailment of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). This implies a human limited-mentation-capacity-deepening undergoing a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation from shallowest limited-mentation-capacity-deepening (as recurrent-utter-uninstitutionalisation) to deepest limited-mentation-capacity-deepening (as deprocrypticism) towards a superseding–oneness-of-ontology. Such that the respective reference-of-thought registry-worldviews/dimensions in successive shallow-to-deepening–limited-mentation-capacity–as-limited-mentation-capacity–

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold is de-mentatively/structurally/paradigmatically superseded by ‘notional–deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-reverberation as ‘notional–deprocrypticism’ accounts for both notional–deprocrypticism and procrypticism since it is a potency-construal and not a given reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances/desublimation wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances/desublimation as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional–deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional–deprocrypticism, on the basis of human limited-mentation-capacity-deepening maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure—{as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’}> as of ‘the successive de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-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 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-

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that our conceptions of rules as of their psychical and institutional implications is more of ‘our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-‘meaningfulness-and-teleology’/devising’ (reflected in our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology/) as of the given level of our limited-mentation-capacity-deepening\(^3\) with respect to existence-potency\(^5\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of the superseding–oneness-of-ontology. Thus for construing/conceptualising the relative epistemic-veracity of a supratransversality-<in-sublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing \(^7\) reference-of-thought over a subtransversality-<in-desublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing \(^7\) reference-of-thought with respect to the overall ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) manifestation of postlogism\(^7\) (wherein suprastructurally/beyond-the-consciousness-awareness-teleology\(^9\)-<in-preconverging–existential-extrication-as-of-existential-unthought>\(^\dagger\) and from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, the same \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^9\) —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\(^9\)-<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^8\)’ beyond these limits construed as uninstitutionalised-threshold\(^10\) in want for prospective institutionalisation): –the postlogism\(^7\) associated with ‘recurrent-utter-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness) in hollow-
constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> being ‘as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation-as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism’ do not operate on the
same logical-dueness of registry/anchoring-of-meaning/meaningful-reference/ontological-
reference/contending-reference/registry-worldview mental-devising-representation basis of
prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> as ‘of sound reference-of-thought’ which is
reflected as mental straightness and candored. Rather postlogism in hollow-constituting-as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being
about ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-
hollow-and-vague-vocalisation-or-subknowledging’, harkens back to a registry/mental-
devising-representation that is reflected/perspectivated as preconverging-or-dementing-
apriorising-psychologism (oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase). Thus postlogism in hollow-constituting-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> and-the-temporal-dispositions-
conjugation-to-it-as-conjugated-postlogism') (psychopathic-implies fundamentally non-
veridical implied reference-of-thought–categorical-imperatives/axioms/registry-teleology,-
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and thus the
apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology are undue for
logical contention but rather ontologically reflected/perspectivated in perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tells dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting–conviction-as-to-profound-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-
'attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at’ notions though of ‘poor or bad supplanting–
conviction-as-to-profound-supererogation—of–’attendant-intradimensional’
postconverging/dialectical-thinking–apriorising-psychologism’s’ (‘poor or bad supplanting–
conviction-as-to-profound-supererogation—of–’attendant-intradimensional’
postconverging/dialectical-thinking–apriorising-psychologism’ or prelogism\(^7\) construed as
wrong \(^5\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-
to-profound-supererogation \(^7\) or wrong operation of prelogism\(^7\)–as-of-conviction,-in-profound-
supererogation \(^7\)–<existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at\(^7\) but nonetheless prelogism\(^7\)–as-of-conviction,-in-profound-
supererogation \(^7\)–<existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at\(^7\)). Fundamentally, psychopathic slanting is particular in that it departs from
a relation to the ‘empty-form-of-meaning-as-inherently-deterministic outside the framework of
a veridical attendant–ontological-contiguity\(^7\)–educted–
existentialising/contextualising/textualising-contiguity \(<reifying-or-elucidating-of-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-
instantiative-context>’ contrasted with ‘poor or bad supplanting–conviction-as-to-profound-
supererogation—of–’attendant-intradimensional’–postconverging/dialectical-thinking–
apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the
framework of a veridical attendant–ontological-contiguity–educted–
existentialising/contextualising/textualising-contiguity \(<reifying-or-elucidating-of-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-
instantiative-context>’. But while poor-or-bad prelogism\(^7\) may be what is perceived from a
‘normal’ social and supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism point of view, particularly with adult psychopathy; these are all wrong and actually will make an analysis of the psychopath and psychopathy ontologically-flawed. The psychopath is in a state of compulsing—nonconviction/madeupness/bottomlining—\(<\text{decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing}\>\)-induced—disontologising’—of—the—‘attendant—intradimensional—ontologising’—imbued—\(<\text{contextualising/existentialising—attendant—ontological—contiguity}\>\)-in—shallow—supererogation—\(<\text{as—to—disontologising—perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical—dueness}\>\) or ‘compulsive-dementing’ (not recognising/giving-up-on the sound operation/processing of logic as the basis for deriving essence of meaning but rather perceiving meaning as just a hollow mimicking form that determines how others will act, more like a projection of form, i.e. compulsing—nonconviction/madeupness/bottomlining—\(<\text{decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing}\>\)-induced—disontologising’—of—the—‘attendant—intradimensional—ontologising’—imbued—\(<\text{contextualising/existentialising—attendant—ontological—contiguity}\>\)-in—shallow—supererogation—\(<\text{as—to—disontologising—perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical—dueness}\>\) being a state of ‘conscious, unprincipled and instrumentalised threshold-of—nonconviction/madeupness/bottomlining-in—shallow—supererogation—\(<\text{as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising—psychologism}\>\) in veridical unsoundness—or—ontological—bad—faith/inauthenticity—of—reference-of—thought as the psychopathic mindset/ reference-of—thought—\(<\text{amplituding/formative—epistemicity}\>\) causality—\(<\text{as—to—projective—totalitative—implications—of—}\>\)
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’, and so to satisfy ‘a faulty-mentation-procedure-deception-or-urge’; and so, one narrative iteration at a time. Now the faulty-mentation-procedure-deception-or-urge implying ‘a supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism deliberativeness’ is coming from its interlocutor’s ‘prelogism -as-of-conviction,-in-profound-supererogation —existence-<existentially-veridical—
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging^1^/slanting of empty narratives that are flawed or non-existent as postlogism^7^-
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^78_ hence wrongly validating as real its ‘fundamental faulty-
mentation—procedure—deception—urge ’ which is its ‘apriorising—‘reference—thought-
elements/apriorising—registry—elements, that in reality are out of attendant—ontological-
contiguity’—educed—existentialising/contextualising/textualising-contiguity’—<reifying—or-
elucidating—of-prospective-relative-ontological-completeness—of—reference—thought—
devolving—as—of—instantiative-context>, of implied—logical-dueness—scape, profile—or-
stature, presumptuousness—or—arrogation, assumptions, value-reference and teleology^9_ (instead
of examining in the very first place their relevance/pertinence or its soundness—or-ontological-
good—faith/authenticity—of—reference—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^12_ or meaning—by—the—mere—illogical—possibility—of—its—being—
formulaically—narrated or non-veridical hollow mimicking narratives. What the psychopath is
doing is ‘SLANTING’ as of compulsive-slan—t—preconverging—or—dementing—apriorising.
That is to arrive at a sought-outcome by subknowledging—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-as-to-profound-supererogation-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at” mind’, i.e. the psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at a sought-outcome by taking a posture that does not attach a depth of supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional–postconverging/dialectical-thinking—apriorising-psychologism on narratives but rather simply ‘the mere possibility of the hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the psychopathic postlogic mindset and by derivation conjugated-postlogism/preconverging-or-dementing—integration mindset is one of relating to meaningfulness as valid by ‘the mere performative-form representation of meaningfulness’ rather than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to perform in interlocution rather than express a genuine sense of supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional–postconverging/dialectical-thinking—apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/supererogatory–de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism . More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining
(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant–intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant–ontological-contiguity’>;in-shallow-supererogation<-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) and the notion of a lie which is in manifest prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of–’attendant-intradimensional’-postconverging/dialectical–thinking –apriorising-psychologism’) as with a lie the implied–logical-dueness (with the corresponding implied–reference-of-thought/implied-registry elements) are existentially veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively due’ 54logical-processing–or-logical-implicitation–supposedly-apriorising-in-conviction-as-to-profound-supererogation. The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the
lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-
mentation-procedure-deception-or-urge\(^7\) associated with postlogism\(^8\)-as-of-\(^9\) compulsion-
nonconviction/madeupness/bottomlining-{‘\(<\text{decontextualising/de-existentialising/of-attendant-}
\text{intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’-of-the-}
\text{‘attendant-intradimensional–ontologising’–imbued-}<\text{contextualising/existentialising–attendant-}
\text{ontological-contiguity}>;-in-shallow-supererogation-<\text{to-disontologising-perverted-}
\text{outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–}
\text{apriorising/axiomatising/referencing’-logical-dueness>}}\) with respect to social-stake-contention-
or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism\(^7\)-
opportunism and conjugated-postlogism\(^7\)-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 \(^{10}\) 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\(^7\)-educed–existentialising/contextualising/textualising-contiguity \(\because\)
\(\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-}
\text{thought- devolving-as-of-instantiative-context}\), whereas the latter is exactly what validates
\(\text{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-}
\text{profound-supererogation} \) as a process reflecting existential-reality as of implied—logical-
dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology\(^9\), with respect to construing meaningfulness as prelogism\(^8\)-as-of-
conviction,-in-profound-supererogation \(\text{existentially-veridical–‘attendant-intradimensional–}
\text{apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-}
outcome-arrived-at\rangle, but instead construes meaningfulness as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining\langle decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\rangle-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity >;\langle in-shallow-supererogation \langle as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\rangle explaining the circular nature and its particularly overblown extrinsic-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\langle educed–existentialising/contextualising/textualising-contiguity \langle reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context\rangle as is the case when someone tells a lie, and actually where such a ‘coherent whole of narratives’ with respect to attendant–ontological-contiguity\langle educed–existentialising/contextualising/textualising-contiguity \langle reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context\rangle is wrongly implied about slanting, it has to do with prelogism-as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
mind/mental-disposition ‘wrongly conjoining the succession of slanting narratives from the last iterated slanted narrative’ to wrongly imply that the slanting psychopath narratives are a ‘coherent whole of narratives as of attendant–ontological-contiguity’—educed–existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
thought-devolving-as-of-instantiative-context>’, and this is the mechanism that induces conjugated-postlogism /preconverging-or-dementing -integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at childhood psychopathy where the mental-disposition is relatively universally-transparent what is perceived and related to by supplanting–conviction-as-to-profound-supererogation —of-
‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism
interlocutors is not a ‘coherent whole of narratives’ but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism —of-conviction,-in-profound-supererogation —<existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logicaloutcome-arrived-at alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that strongly highlights the difference between slanting and lying, is that a lying child doesn’t come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge due to psychopathic developmental failure to relate to meaningfulness as of prelogism —of-conviction,-in-
(deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as
deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or
deception-by-concurrently-false-assumptive-preconverging-or-dementing \( \ldots \) –apriorising-
psychologism. Thus, with slanting the implied–logical-dueness (with the corresponding
implied–reference-of-thought/implied-registry elements) are existentially unreal/non-
veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an
exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of
‘effectively due’ \( \ldots \) logical-processing-or-logical-implication\( \text{supposedly-apriorising-in-}
conviction-as-to-profound-supererogation \), thus explaining why ‘slanting and derived-
slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity \( \ldots \) reference-
of-thought/preconverging-or-dementing \( \ldots \) –apriorising-psychologism as opposed to lying
deception construed in a shade of soundness-or-ontological-good-faith/authenticity \( \ldots \)
reference-of-thought. Insightfully, it points out as well that the basis of the
postlogism \( \ldots \) /psychopathic induced deception is not the psychopath itself (as it is commonly
asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning
of the prelogism \( \ldots \) –as-of-conviction,-in-profound-supererogation \( \text{\textbackslash{}textless} \) existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at \( \text{\textbackslash{}textless} \) interlocutor mental engagement reflex who ‘aligns
in-conviction-as-to-profound-supererogation’ \( \text{\textbackslash{}textless} \) as it will ‘normally do’ with other prelogic
supplanting–conviction-as-to-profound-supererogation \( \text{\textbackslash{}textless} \)–of-‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism minds to a postlogism \( \ldots \) –as-of-
compulsing–nonconviction/madeupness/bottomlining\( \text{\textbackslash{}textless} \)–decontextualising/de-
existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing\( \text{\textbackslash{}textless} \)
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
\( \text{\textbackslash{}textless} \) contextualising/existentialising–attendant-ontological-contiguity \( \text{\textbackslash{}textless} \)–in-shallow–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at mind’s deception since the latter operates on the basis that everyone must be of supplanting–conviction-as-to-profound-supererogation —of ‘attendant-
intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism (be it ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of ‘attendant-
intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’ at worst) and the notion of postlogism ‘-as-of- compulsing–nonconviction/madeupness/bottomlining
⟨‘<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity’>;-in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ doesn’t register naturally except where
the personality development of the childhood psychopathy into an adult psychopath is experienced closely, and the adulthood psychopath mentation processes structure can be retraced to the delirious mentation processes structure at childhood psychopathy when it is universally transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant. This induced deception does not however occur at childhood psychopathy since it is very much transparent as a deliriousness/delirious-effect/cinglé-effect as the childhood psychopathy has hardly achieved maturation/indirectness/spatialisation/credulity/craftiness of its slanting-deception mental-disposition. What underlies the slanting of the psychopath is its rather unnuanced understanding and gauging of social situations and social cues as out of attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity by its
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\(^{12}\)–educed–existentialising/contextualising/textualising-contiguity\(^{12}\), while the psychopath view of the
supplanting–conviction-as-to-profound-supererogation of ‘attendant–intradimensional’
postconverging/dialectical-thinking –apriorising-psychologism interlocutor’s supposedly
‘reifying nuanced/multivalent mental-processing’ knowledge-reification–gesturing<in-
prospective.psychologismic–apriorising/axiomatising/referencing- of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }–
conflatedness –in–{preconverging-disentailment by}–postconverging-entailment> is rather as
of its ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-
diffidence’ inclination as to inducing the interlocutors reifying perception of the psychopath’s
dereifying projection of attendant–ontological-contiguity\(^{12}\)–educed–existentialising/contextualising/textualising-contiguity\(^{12}\). 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\(^{12}\)–educed–existentialising/contextualising/textualising-contiguity\(^{12}\) is socially inefficacious and trouble-inducing giving the deliriousness effect from
universal-transparency\(^{10}\)–(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\(^{10}\)–(transparency-of-
totalising-entailing,-as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of the postlogism\(^{7}\)-slantedness rather makes the latter ‘sound
impassioned/stirring/vivid/spirited’ to the unsuspecting interlocutor who by mental-reflex
wrongly assumes as ontologically-veridical the falsely implied attendant–ontological-contiguity\textsuperscript{67}–educated–existentialising/contextualising/textualising-contiguity\textsuperscript{67}, 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/spiritied but rather falsely implied attendant–ontological-contiguity\textsuperscript{67}–educated–existentialising/contextualising/textualising-contiguity\textsuperscript{67}’ disposition tends to be socially enculturated/endemised as of conjugated-postlogism\textsuperscript{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\textsuperscript{103}universal-transparency’\{transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} with respect to intrinsic meaningfulness further elicits supplanting–conviction-as-to-profound-supererogation\textsuperscript{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\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{68} as it induces ‘socially-functional-and-accordant\textsuperscript{93}–ref...

the non-positivism/medieval mental-disposition is decentered and preconverging-or-
dementing –apriorising-psychologism as dialectically-out-of-phase; and in both instances,
construed as of their relative-ontological-incompleteness -of- reference-of-thought-induced-
virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance
(as-of-their-respective-prospective-registry-worldview/dimension attendant–ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity
-reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context>: since the prospective institutionalisation attendant–
ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity
-in-
elucidation-or-reification’s-elucidation-of-prospective-relative-ontological-completeness -of-
reference-of-thought-devolving-as-of-instantiative-context> speaks of a 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 of a deeper
and more correct grasp/apriorising-and-understanding of ontology/ontological-
mental-disposition’ is what is reflected at uninstitutionalised-threshold as registry-
worldviews/dimensions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> as of perversion-and-
derived- ‘perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism, and prospectively (as applicable with the construal of psychopathy and
social psychopathy postlogism) procrypticism; wherein the habitual intradimensional
placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology\(^9\) ‘nondescript/ignorable–void’ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\(^{10}\)-narratives) scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\(^8\)-of-\(^5\) reference-of-thought-as-an-ontologically-flawed-neuterisation -or-bracketing-or-epoché of \(<\text{amplituding/formative–epistemicity}>\text{totalising–conflated–}<\text{meaningfulness-and-teleology}>\text{as-of-notional–deprocrypticism-reflected–historiality/ontological-eventfulness}/\text{ontological-aesthetic-tracing–}<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism-determinism}>\text{as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’}, at uninstitutionalised-threshold \(^2\) (reflecting uninstitutionalised-threshold\(^1\)), is now substituted (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective of the prospective registry-worldview/dimension institutionalisation \(^8\) reference-of-thought) by its ‘decentering and dialectical–de-mentation of its \(^8\) reference-of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-threshold\(^1\) but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold \(^2\) as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold\(^1\) is implied. Thus this implied human ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as driven by ontological-normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions \(^8\) references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-faith/authenticity\(^9\)-of-\(^8\) reference-of-thought’) behind the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity}>=\text{successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure–}\text{as-to–historiality/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-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought–devolving-as-of-instantiative-context as ontologically-veridical. Thus, notional–deprocrypticism as decentering and preconverging-or-dementing–apriorising-psychologism the positivism–procrypticism registry-worldview 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
prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context> in reflecting/perspectivating the relative-ontological-incompleteness\(^7\)-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\(^{102}\) mental-disposition’ as metaphysics-of-absence-{implicitied-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>} points out that ontological analysis should rather be from the prospectively implied ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’, and in this instance implying an ontological analysis of psychopathy and social psychopathy from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^3\) as of prospective notional–deprocrypticism registry-worldview\(^3\) 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\(^3\) reference-of-thought and not its present\(^{103}\) universalisation–non-positivism/medievalism registry-worldview\(^3\) reference-of-thought; as of the fact of fundamental registry-worldview/dimension ‘prospective registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{102}\)–defect-<as-Being-or-ontological-or-existential–defect>\(^3\), so construed in order to supersedes its preconverging–de-mentating/structuring/paradigming vices-and-impediments\(^{103}\). Structural/paradigmatically/de-mentatively, this idea extends to all issues implying metaphysics-of-absence-{implicitied-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} ‘human temporal uninstitutionalised-threshold\(^{102}\) mental-disposition’. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening\(^{53}\) as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by
way of a concurrently more and more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition (‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’). Wherein, going by its first impulse with respect to its ‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental ‘meaningfulness-and-teleology’.

This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion
of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by 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/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that human emancipation and virtue has been and is fundamentally about buckling down and undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by asking the question, have all the idealisms as of the grander idealism been identified and superseded? It comes to the conclusion that while that has been decisively the case with supernaturalism, belief in essences and metaphysical idealism, as of de-mentative/structural/paradigmatic social implications, one other sort of idealism remains to be
recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence\[\langle\text{implicated-`nondescript/ignorable–void ‘-as-to- presencing—absolutising-identitive-constitutedness}\rangle\text{ and metaphysics-of-absence-}\{\text{implicated-epistemic-veracity-of-}
\text{nonpresencing-<perspective–ontological-normalcy/postconvergence}>\}\text{ 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}\[\boxed{23}\]. This insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal uninstitutionalised-threshold mental-disposition’, as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present \[\boxed{56}\] meaningfulness–
and-teleology frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic meaningfulness-and-teleology to engage the non-positivistic social-setup in terms–as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an ‘idle circularity and contrariety’ within the non-positivistic social-setup. But rather the point is all about recognising ‘huma prospective institutionalisation capacity as the very essence of human virtue’ available to all humans past and present, that enabled this animal among all creatures to be engaged in a grander collective exercise of ‘existential-tautological eudaemonic-contemplation’ (as of human ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness’), to imply that there is a prospective virtuous possibility of human registry-worldview’s/dimension’s institutionalisation that can be grasped, and so expressed in terms–as-of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that prospective institutionalisation psychologism, just as the vocation of the positivistic mindset/reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms–as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipating institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the ‘perpetually stable notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold’, across all registry-worldviews/dimensions references-of-thought but for the fact that they have different reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-
perpetuating-deprocrypticism). Supposed there was no 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-\langle\text{amplituding/formative–epistemicity}\text{totalising-in-relative-ontological-completeness}\}\text{ of the calculations to be done, it is fair to say ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ in this reference-of-thought is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and virtue is to achieve this state or deferential-states-of-this-state as with formalisations and percolation-channelling-<in-deferential-formalisation-transference>). Thus calculations (logically-derived meaningfulness) in such an institutionalised framework are effectively in ontological-good-faith/authenticity\{postconverging–de-mentating/structuring/paradigming\}

but for failure in aposteriorising/logicising/deriving/intelligising/measuring performance as defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-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-\langle\text{amplituding/formative–epistemicity}\text{totalising-in-relative-ontological-completeness}\}\text{ 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\textsuperscript{102} mental-disposition’ as of attendant–ontological-contiguity\textsuperscript{107}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{-reifying-or-
elicidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context\textsuperscript{-educed–ontological-normalcy/postconvergence. It
points to a fundamental de-mentative/structural/paradigmatic disposition for human
temporalities-drives to adhere to the <amplituding/formative> wooden-language-{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–
tonological-preservation as of ontological-normalcy/postconvergence which always factor in
human limited-mentation-capacity-deepening\textsuperscript{103} by a re-equilibrating metaphysics-of-absence\textsuperscript{(implicitited-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>/postdication) of the given registry-worldview/dimension, when
incapable of construing a prospective registry-worldview \textsuperscript{11} reference-of-thought as providing
the resolution for the vices-and-impediments\textsuperscript{105} 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<{implicitited-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>}) of the notion of ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ that de-
mentatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-worldview’s/dimension’s temporality\textsuperscript{/shortness and is non-transcendental to that possibility’: she deserves to be rape because she was scantily clad as well dressed women will not be raped;
his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc.

[We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences at the acceptable socially-functional-and-accordant -threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-’ reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation-inducing-the-uninstitutionalised-threshold —in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of- reference-of-thought-as-of- maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality-drive (longness-of-register-of—meaningfulness-and-teleology disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold are bound to arise successively in the ontological-contiguity—of-the-human-institutionalisation-process (out-of-human temporality) together with corresponding prospective institutionalisations (out of-human intemporality) with the latter enabling <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of–social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity —<profound-supererogation -of-mentally- aestheticised–postconverging/dialectical-thinking –qualia-schema> in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further development requires that it can utterly be put into question by pure-ontology apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—confaitedness—in-{preconverging-disentailment-by}-postconverging-entailment with no conventioning complexes’! (As a reminder, the notion of intemporality/temporality is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction nature of the being domains-of-study of the social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as an otherness from any emotional-involvement/subjectification/notional <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘modular-thresholds’-of-notional—firstnaturesness—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~conflatedness/to-conflatedness 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

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presencing-in-‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-
instantiative-context—first-level presencing—absolutising-identitive-constitutedness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
functional-and-accordant ‘modular-thresholds’—of-notional—firstnaturedness—temporal-to-
temporal-dispositions—so-construed-as-from-perspective—ontological-
ormalcy/postconvergence—dissociability—of base-institutionalisation constraining
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and non-
constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
prospective institutionalisation as universalisation, amplituding/formative—
epistemicity—totalising—ordinal—as-qualifying—implicit_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—reifying-or-elucidating-of-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-
instantiative-context—second-level presencing—absolutising-identitive-constitutedness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\(^3\)~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed \(^5\)meaningfulness-and-teleology\(^9\) construal in this regard, that explains our metaphysics-of-presence-(implicit-‘nondescript/ignoreable–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 \(^3\)~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction specific element (which tend to denaturing \(^5\)meaningfulness-and-teleology\(^9\) construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising \(^3\)~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\(^5\)~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\(^3\)(of our ‘emotional-involvement’ as self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting
depths of ontologically-veridical ‘meaningfulness-and-teleology’ construal (enabling ‘dissociability of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-the-consciousness-awareness-teleology\textsuperscript{9}\textsuperscript{,} ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{9}\textsuperscript{–}sublimating–nascence–disclosed–from-prospective-epistemic-digression contemplation to a point that subsumes equably both animate-existential-referencing/subjectification and inanimate-existential-effecting, wherein the underlying teleological-determinism of human functional and performance thresholds are effectively desubjectifiable-as-objectifiable to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{1}\textsuperscript{–}self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing\textsuperscript{1}\textsuperscript{–}meaningfulness-and-teleology\textsuperscript{9}\textsuperscript{ Construal}, and so enabled with the referentialism technique of point-referencing for apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity} — conflatedness ~in {preconverging-disentailment by} postconverging-entailment in construing temporal-to-intemporal contrastive-synopsising-depths-of–‘meaningfulness-and-teleology\textsuperscript{9}’ as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social\textsuperscript{1}\textsuperscript{ universal-transparency \textsuperscript{—} (transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} for prospective decentering/pivoting as enabling an epistemic-totalising\textsuperscript{2}\textsuperscript{–}renewing-realisation/re-perception/re-thought in ushering in notional–deprocrypticism institutionalisation). Interestingly, the very conceptual background for such transcendentally-enabling-level-
relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as we can
garner that we, as of the positivism–procrypticism registry-worldview/dimension, are relatively
psychologically geared to handle meaningfulness in a relatively objective way than say a non-
positivism/medievalism mindset cannot and rather parse over towards arriving at its final
‘greater egotistic or amplituding/formative-epistemicity’ totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag driven’ belief/conclusion and this
explains why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For
instance and why the corresponding transcendentally-enabling-level-of-ontological-good-faith-
or-authenticity’/objectification/desubjectification-as-objectification—as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism of
our registry-worldview enabled the natural sciences to arise, our relatively developed sense of
democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like
‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of
transcendentally-enabling-level-of-ontological-good-faith-or-
authenticity’/objectification/desubjectification-as-objectification—as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism of
meaningfulness-and-teleology construal as manifested in our positivism–procrypticism
registry-worldview, with the implication of metaphysics-of-absence/implicit-epistemic-
veracity-of-nonpresencing/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’/objectification/desubjectification-as-objectification—as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{100} meaningfulness-and-teleology\textsuperscript{99} construal capacity). Prospectively a transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{100} to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ of meaningfulness-and-teleology\textsuperscript{9} construal (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{3} ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing\textsuperscript{16} meaningfulness-and-teleology\textsuperscript{9} construal) will inform the underlying psyche of a notional–deprocrypticism mindset/ reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-objectify/authentify is what enables the human mind to be able to develop towards fully achieving intrinsic-reality/ontological-veridicality transcendentally-enabling/sublimating/supererogatory—de-mentativity. In this regard, we can grasp how human limited-mentation-capacity-deepening\textsuperscript{53} associated with the ontological-contiguity\textsuperscript{7} —of-the-human-institutionalisation-process increasingly implies ‘a more and more transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{9} /objectification/desubjectification-as-objectification-
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{100} psychology overcomiing subjectification denaturing\textsuperscript{17} of meaningfulness-and-teleology\textsuperscript{99}, and so 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’ psychology (recurrent-utter-
of-ontological-good-faith-or-authenticity
<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-
and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as
antinihilism> as implied by the ontological-contiguity
—of-the-human-institutionalisation-process reflects the successive psychologisms as of the respective mutually beyond-the-
consciousness-awareness-teleology
—in-preconverging-existential-extrication-as-of-
existential-unthought> of the <cumulating/recomposing–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions reference-of-thought construed
meaningfulness-and-teleology
as by apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }

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

prospective-relative-ontological-completeness ~of reference-of-thought devolving-as-of-
instantiative-context>/allegiance-subservience driven construal, ‘second-level presencing—
absolutising-identitive-constitutedness
universalisation—non-
positivism/medievalism/epistemic-totalising ~‘ordinal-as-qualifying—implicit attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity

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phenomenal-abstractiveness-of-presencing-in-'preclusive-consciousness'-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness ~of~ reference-of-thought~ devolving-as-of-
instantiative-context>/non-contiguous-qualification-categorisation as good-to-bad construal,
'third-level presencing—absolutising-identitive-constitutedness /'positivism–
procrypticism/epistemic-totalising /'intervalist-as-categorising—implicitly 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 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>/non-contiguous-intervalist-categorisation as kindness-humility-
helpfulness-etc. construal, and prospectively apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-
contiguity } ~ conflatedness ~ in ~ (preconverging-disentailment-by) ~ postconverging-
entailment/notional-deprocrypticism/epistemic-totalising /'ratiocontiguity/ratiocination-as-
referentialism—implicitly 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 ~educted–
existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–
psychologism tend to be circular with respect to their effective temporal/shortness-of-register-
of–meaningfulness-and-teleology threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation –<as-to–attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> commitments and are
no longer 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> such that the naïve implication of a mutual logical exercise (logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation ) is inherently deceptive as of as of transversality–<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’. This construal effectively enabling delineation of
underlying causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity of
mental-dispositions. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation –<as-to–attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> across all registry-
worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at
a registry-worldview/dimension uninstitutionalised-threshold and points to their threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> as of its uninstitutionalised-threshold pointing to an inclination for untranscendability and unde-mentativity as of mechanical-knowledge (beyond-the-
consciousness-awareness-teleology –<in-preconverging-existential-extrication-as-of-

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\text{apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at} mental-disposition that reflects its ontologically-veridical

\text{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 \[<\text{as-to-‘attendant-intradimensional’-prospectively-

\text{disontologising–preconverging/dementing –apriorising-psychologism}>\] at uninstitutionalised-threshold is critical because then and in effect, the mental-reflex to ontologically validate these as of \text{reference-of-thought-prelogism-as-of-conviction,-in-profound-supererogation}<\text{existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-}

\text{logical-dueness-precedes-disontologising-logical-outcome-arrived-at} mental-disposition so-construed as of sound attendant–ontological-contiguity \[<\text{educed–existentialising/contextualising/textualising-contiguity}\] logical-dueness is ontologically put into question given the perversion-and-derived-\text{perversion-of-} reference-of-thought<\text-as-

\text{preconvergingly-apriorising/axiomatising/referencing-in-

\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity is projectable about the uninstitutionalised-threshold, and not as it is circularly construed within the
apriorising-psychologism> as of such non-positivism reference-of-thought uninstitutionalised-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 reference-of-thought—categorical-imperatives/axioms/registry-teleology of superstition but rather one of determination of temporal individuations threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-'attendant-intradimensional’-prospectively-
disontologising—preconverging/dementing –apriorising-psychologism> as this reflects postlogism denaturing and conjugated-postlogism derived perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism meaningfulness-and-teleology reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism and derived conjugated-postlogism, human reference-of-thought—prologism as-of-conviction,—in-profound-supererogation
<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> tends to be relative. That is, even within a registry-worldview’s/dimension’s institutionalisation basis we don’t necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>) given our relative-ontological-incompleteness of reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we
make, and this get even worst at the uninstitutionalised-threshold. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute 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
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
This will explain why the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension ‘meaningfulness-and-teleology’, in the sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism social-setup as the positivism/rational-empiricism social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative– epistemicity>totalising–in-relative-ontological-completeness⟩ knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness-of-reference-of-thought. This imbued potency in social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative– epistemicity>totalising–in-relative-ontological-completeness⟩ across all registry-worldviews/dimensions is what explains the possibility of social transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. The reason for this is that the entire construct of human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction as the ‘social existential contract’ is implicitly built on supposed ‘reference-of-thought–prelogism’–as-of-conviction,-in-profound-supererogation’-<existentially-veridical– ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ to ‘meaningfulness-and-teleology’ as of both the individual’s expectation and the social’s expectation such that failure in this respect arises mostly surreptitiously since even the most disingenuous individuation will want the social-construct to function well in order to ‘parasitise’ it, as a failing social-construct as of ‘universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance,
however dubious, a rationale that is meant to be socially functional. Basically, the postlogism\textsuperscript{77}-
as-of-\textsuperscript{1} compelling–nonconviction/madeupness/bottomlining-(‘\langle decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\rangle–induced-
disontologising’–of-the–attendant-intradimensional–ontologising’–imbued-
\langle contextualising/existentialising–attendant-ontological-contiguity \rangle–in-shallow-
supererogation \langle as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\rangle)

mindset threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle
\langle as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\rangle arises out of its temporal individualisation’s surreptitiousness (‘lack of
constraining social\textsuperscript{103} universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-
entailing–ampituding/formative–epistemicity>totalising–in-relative-ontological-
completeness\rangle) such that it can induce threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation \langle as-to–attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\rangle 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\textsuperscript{1} 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\textsuperscript{77} derived threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation \langle as-to–attendant-intradimensional’–prospectively–
disontologising–preconverging/dementing –apriorising-psychologism\rangle, and so overall, on the
flawed mental-reflex that such protraction of threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-`attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism` is supposedly reference-of-thought–prelogism as-of-conviction,-in-
profound-supererogation <-existentially-veridical-`attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> (as to the lack of constraining social universal-transparency
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising–in-relative-ontological-completeness }). Such conditions as
highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood
psychopathy explaining why conjugated-postlogism as a social dynamism of protracted
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-
`attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –
apriorising-psychologism` doesn’t socially take hold then, as such childhood postlogism
perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > hasn’t superseded the social universal-transparency {transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness } in further inducing temporal-dispositions derived- perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. The further
implication is that such surreptitiousness, marginality and circularity with regards to a registry-
worldview’s/dimension’s temporal-dispositions are often construed rather as circumventive
issues as of temporal extricatory preconverging–de-mentating/structuring/paradigming, and not
by ontological-veridicality insight as of de-mentative/structural/paradigmatic
Thus ensuring ontological-veridical social universal-transparency is de-mentatively/structurally/paradigmatically inherently ‘advantaged ultimately’ by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a crossgenerational transcendence-and-sublimity/sublimation/supererogatory de-mentativity import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension relative-ontological-incompleteness reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of meaningfulness-and-teleology is a circular-pervasiveness closed-structure as of the habituated predicative-insights for meaningfulness-and-teleology based on the relative-ontological-incompleteness reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness reference-of-thought induced 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 ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging entailment as of prospective relative-ontological-completeness reference-of-thought apriorising/axiomatising/referencing {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging entailment). So the transcendental meaningfulness-and-teleology implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of meaningfulness-and-teleology going by its
prospective relative-ontological-completeness\textsuperscript{87} -of- \textsuperscript{83} reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for \textsuperscript{9} meaningfulness-and-teleology\textsuperscript{99}’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes \textsuperscript{9} meaningfulness-and-teleology\textsuperscript{99} in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness\textsuperscript{88} -of- \textsuperscript{83} reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness\textsuperscript{87} -of- \textsuperscript{83} reference-of-thought had moved on to the new/prospective \textsuperscript{9} meaningfulness-and-teleology\textsuperscript{99} which is now antipodal to his, hence his confliction with his circular-pervasiveness \textsuperscript{amplituding/\textit{formative}} wooden-language\textsuperscript{imbued—averaging-of-thought-<\textit{as-to-leveling/ressentiment/closed-construct-of-}} meaningfulness-and-teleology \textsuperscript{as-of-‘nondescript/ignorable–void ’-with-regards-to-\textit{prospective-apriorising-implications}>} which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness \textsuperscript{amplituding/\textit{formative}} wooden-language\textsuperscript{imbued—averaging-of-thought-<\textit{as-to-leveling/ressentiment/closed-construct-of-}} meaningfulness-and-teleology \textsuperscript{as-of-‘nondescript/ignorable–void ’-with-regards-to-\textit{prospective-apriorising-implications}>} when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of\textsuperscript{8} reference-of-thought with regards to \textsuperscript{9} meaningfulness-and-teleology\textsuperscript{99} construal where Nunez’s ‘seeing of the environment’ \textsuperscript{reference-of-thought as of it prospective relative-ontological-completeness\textsuperscript{7} -of-axiomatic-construct-or-\textsuperscript{7} reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ \textsuperscript{reference-of-thought as of its prior relative-ontological-incompleteness\textsuperscript{8}. 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/dementativity, 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-from-an-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Interestingly, facing their respective conundrum to take a drastic and immediate decision as of their ‘existential value references as what is worth living for’, and without the prospect for crossgenerational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez’s notion of ‘seeing of the world’ reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and
subsequently upon himself. This reflects the mental-disposition of all registry-worldviews/dimensions uninstitutionalised-threshold, including our own as positivism–procrypticism as of its disjointedness-as-of-reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distractive-alignment-to-reference-of-thought-notwithstanding any notion of relative prospective ontological-completeness-of-reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology> apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather such a demonstration is more de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology> apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior <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 its circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought; thus qualified as transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity/suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/\textsuperscript{7} reference-of-thought meaningfulness-and-teleology\textsuperscript{9} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism \textsuperscript{8} <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought\textsuperscript{8} devolving-as-of-instantiative-context—‘meaningfulness-and-teleology\textsuperscript{9} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold\textsuperscript{10} as of its ontologising-deficiency/relative-ontological-incompleteness\textsuperscript{10} of-reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening\textsuperscript{13} as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the \textsuperscript{14}<cumulating/recomposuring–attendant-ontological-contiguity >successive registry-worldviews/dimensions\textsuperscript{14} reference-of-thought under which their respective predicative-insights construct their respective ‘meaningfulness-and-teleology\textsuperscript{9}, 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 \textsuperscript{14}<cumulating/recomposuring–attendant-
measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring—
purpose—of-obtained-measurements’ on the basis of its ‘sea-level-height
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-
level-heights
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-
level-heights
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty
is that ‘no given
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and
by reflex circularly undertakes predicative-insights from its
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and
it is only the long run 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> [1], with the implication that its logical-dueness
doesn’t exist just as the logical-dueness of the animist reference-of-thought with their God-of-
plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-
satellite-level-height
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (as deprocrypticism) that ultimately provides the ideal ‘ascertaining-
perspectives for gauging the overall earth landscape’. Besides, why the explication herein is necessarily implying a prospective reference-of-thought (as the author in here with a supposed notional–deprocripticism reference-of-thought construal as implying a prospective relative-ontological-completeness reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different reference-of-thought in striving to explicate the ontological pre-eminence of the prospective reference-of-thought as of ontological-normalcy/postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our reference-of-thought being construed as ‘preconverging-or-dementing–apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within nonuniversalisation uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within 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 depcrypticism–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{76}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature’ for the sake of deconstructive-engagement/engaged-destruktion because an analysis construed as of \textsuperscript{8}reference-of-thought is all about mental-soundness or unsoundness representation (with no logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a change of \textsuperscript{8}reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument of–meaningfulness-and-teleology\textsuperscript{99} as a shift of the curve-of-prospective-relative-ontological-completeness–of-reference-of-thought/axiomatic-construct and not a change in logic as a change along the same \textsuperscript{8}reference-of-thought/curve-of-prior-relative-ontological-incompleteness–of-reference-of-thought/\textsuperscript{7}logical-processing-or-logical-implicitation\textsuperscript{74} supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{71}. In other words, a truly direct notional–deprocrypticism ontological analysis will be a ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism of our positivism–procrypticism as we by reflex ‘mentally break-in’/dement a non-positivistic \textsuperscript{8}reference-of-thought (as we don’t engage it on the basis of the non-positivistic \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, -for- aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} just as a notional–deprocrypticism analysis will not engage us on the basis of our \textsuperscript{8}procrypticism–or–disjointedness-as-of–reference-of-thought \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, -for- aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99}, and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness\textsuperscript{8}–of–reference-of-thought of non-positivism and \textsuperscript{8}procrypticism–or–
disjointedness-as-of-reference-of-thought). But then wholly carried out in both instances it will be off-putting to both prior reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation but an empirical reality of how cultural diffusion possibility as of ‘relative-ontological-completeness’ reference-of-thought over prior relative-ontological-incompleteness reference-of-thought took place historically (and so for instance, as of the relative ‘ontological-veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God-of-plane’ in the view that in due course there will be psychoanalytic-unshackling towards positivistic ‘meaningfulness-and-teleology’; considering as well as of registry-worldview level of analysis that such a conceptualisation of ‘ontological-veridicality tolerance as stretched-truth’ is crossgenerationally associated with the meeting of cultures wherein their meeting points often as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness reference-of-thought accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional–deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism uninstitutionalisation as procrypticism–or–disjointedness-as-of-reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus failing to grasp the notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism as preconverging-
or-dementing \textsuperscript{1}–apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage \textsuperscript{2}meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{7} reference-of-thought insisting to contendingly engage a positivistic mindset\textsuperscript{8} reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of \textsuperscript{4}reference-of-thought as of its prior relative-ontological-incompleteness\textsuperscript{9} reference-of-thought. Such insight point out that the ‘mental tools’ available to a mental state of recurrent-utter-uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing \textsuperscript{1}–apriorising-psychologism with respect to an implied prospective state of base-institutionalisation, the ‘mental tools’ available to a mental state of base-institutionalisation–ununiversalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing \textsuperscript{2}–apriorising-psychologism with respect to an implied prospective mental state of ununiversalisation, the ‘mental tools’ available to a state of universalisation–non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing \textsuperscript{3}–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 \textsuperscript{4}–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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation, issues of perversion-and-derived\textsuperscript{7} perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{7} rather render such notions as forgiveness/overlooking/resetting nothing more
but vague totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1} 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 wooden-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 intertemporal-preservation-entropy-or-contiguity—or—ontological-preservation; thus transforming such ‘denaturing’ notions of forgiveness/overlooking/resetting into a temporal mental-disposition causality—as-to-projective-totalitative—implications-of-prospective— nonpresencing.—for-explicating—ontological-contiguity ‘misconstrued vicious insight disposition’ thus rather endemising/enculturing vices-and-impediments\textsuperscript{101}! As the question that arises is what does it mean to forgive/overlook/reset with regards to a temporal mental state of prior relative-ontological-incompleteness—of—reference-of-thought beyond-the-consciousness-awareness-teleology\textsuperscript{8} in preconverging existentially-extrication-as-of-existential-unthought\textsuperscript{6} circular-pervasiveness at its uninstitutionalised-threshold\textsuperscript{02} in perversion-and-derived— 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} reference-of-thought. What is of relevance is a veridically uninhibited/decomplexified ‘understanding of how the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} works and induces prospective institutionalisations’ as a ‘The-Good/understanding/notional~knowledge-reification—gesturing—<in-
prospective vices-and-impediments\textsuperscript{105}, and thus ‘our shouldering of the given transcendence-uenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{1}/nihilistic underlying this prior relative-ontological-incompleteness\textsuperscript{88}—reference-of-thought behind our uninstitutionalised-threshold\textsuperscript{102}’s perversion-and-derived\textsuperscript{74} perversion-of- reference-of-thought\textsuperscript{102} as vices-and-impediments\textsuperscript{105}, and so as of an opened-construct-of—meaningfulness-and-teleology\textsuperscript{99} prospective transcendental mental inclination for prospective relative-ontological-completeness —of— reference-of-thought virtue-as-ontology’. Otherwise, such a notion of forgiveness/overlooking/resetting with respect to perversion-and-derived\textsuperscript{74} perversion-of—reference-of-thought\textsuperscript{102} shouldn’t be narrowly interpreted only with regards to our positivism registry-worldview/dimension in its wooden-language\textsuperscript{7} but should go back ironically to the very beginning at recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same thus undermining the very notion in reflecting holographically—conjugatively-and-transfusively—of-the-human-institutionalisation-process\textsuperscript{7} as the very de-
but rather wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} starting at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any such transcending enabled by the ontological-contiguity—of-the-human-institutionalisation-process. In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived perversie-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supenerogation is rather vague, as the more fundamental issue here is that human meaningfulness-and-teleology as of human limited-mentation-capacity for construing virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever dementatively/structurally/paradigmatically in need for prospective relative-ontological-completeness-of-reference-of-thought’ and that is what is to be sought after as with the recurrent-utter-uninstitutionalised striving for base-institutionalisation, the base-institutionalised-ununiversalised striving for universalisation, the universalised–non-positivist/medievalist striving for positivism and in our case the positivist–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—(supenerogatory—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 reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process as human limited-mentation-capacity-deepening retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived perversion-of reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social <amplituding/formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity within the framework in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-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 <amplituding/formative–epistemicity totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^1\) of the fundamental vices-and-impediments\(^2\) with both uninstitutionalised-threshold\(^3\), thus explaining the fundamental dilemma of all institutional Establishments in their \(<\text{amplituding/formative}>\) wooden-language\(^4\) \{imbued—averaging-of-thought-\(<\text{as-to-leveling/ressentiment/closed-construct-of—}\n\text{meaningfulness-and-teleology }\text{-as-of—'nondescript/ignorable–void ’-with-regards-to—prospective-apriorising-implications}>\}. Such confusion arises from a misconstruing of what is veridically implied deconstructively/ontological-reconstitutively by \(<\text{de-mentation}>\) \(\langle\text{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or—attributive-dialectics}\rangle\), which implies that ‘any registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) as of its prior relative-ontological-incompleteness\(^8\)-of—reference-of-thought’ is ‘a preconverging-or-dementing\(^7\)-and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology\(^9\) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) as unsoundness-or-ontological-bad-faith/inauthenticity\(^4\)-of—reference-of-thought’ from the ‘prospective registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) as of its prospective relative-ontological-completeness\(^7\)-of—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\(^4\)-of—reference-of-thought’. Certainly, we can recognise the veracity/ontological-pertinence of the above articulation with respect to retrospective registry-worldviews/dimensions placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) as of their prior relative-
mentativity hence our untranscendability for a de-mentative/structural/paradigmatic reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and paradoxically thus by implication that there is no relative-ontological-incompleteness—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 psychologismic—apriorising/axiomatising/referencing—of—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity—in—preconverging-disentailment—by—postconverging—entailment—amplitude—formative—epistemic—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-teleology soundness-or-ontological-good-faith/authenticity—of—reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence

{implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>—} construals/conceptualisations as implied by prospective relative completeness-of—reference-of-thought which rather construes it as a preconverging-or-dementing—and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness—of—reference-of-thought and a prospective relative-ontological-completeness—of—reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing—and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought by the latter as a postconverging-or-dialectical-thinking—and-centered-prospective-institutionalisation’s—
categorical-imperatives/axioms/registry-teleology soundness-or-ontological-good-faith/authenticity—of—reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of logical-processing-or-logical-implicitation—supposedly—apriorising-in-conviction-as-to-profound-supererogation of the former. This we can grasp retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our positivism and the non-positivism/medieval registry-worldview/dimension going by our prospective relative-ontological-completeness—of—reference-of-thought with respect to its prior relative-ontological-incompleteness—of—reference-of-thought. But since we have been habituated as of our existential formation within our <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-\textsuperscript{`}-nondescript/ignorable-\textsuperscript{-}void \textsuperscript{’}-with-regards-to-prospective-apriorising-implications\textsuperscript{>\text{	extregistered}} to be in logical-dueness for \textsuperscript{5} \textsuperscript{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 \textsuperscript{5} \textsuperscript{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{2\textsuperscript{-}of-\textsuperscript{2}-}reference-of-thought construed as disjointedness-as-of\textsuperscript{2}-reference-of-thought. But then ironically such a unde-mentativity posture could as well be adopted by a non-positivism/medievalism\textsuperscript{8} 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{1\textsuperscript{-}and-centered-prospective-institutionalisation’s–\textsuperscript{\textsuperscript{2}\textsuperscript{-}categorical-imperatives/axioms/registry-teleology\textsuperscript{9}} with its logical-dueness for \textsuperscript{5} \textsuperscript{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation} valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{9\textsuperscript{-}for-aposteriorising/logicising/deriving/intelligising/measuring–}meaningfulness-and-teleology\textsuperscript{9} 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{amplituding/formative–epistemicity–causality \textsuperscript{as-to-projective-totalitative–implications-of-prospective- nonpresencing.–for-explicating–ontological-contiguity} of vices-and-impediments\textsuperscript{105} of our prior relative-ontological-
incompleteness of reference-of-thought that does not focus on substantive critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a choice deterrent of institutional and eruditical Establishments of presence failing to recognise that more profound human insights arise from Dionysian dispositions and not just a reflex of looking at the presence as forever given as it is. The bluntness of reality/ontology doesn’t recognise the mortals that we are and we can’t advance our mortal statuses as superseding inherent reality/ontology, but we are rather bound to be much more substantive than that to avoid ‘human closure of meaningfulness-and-teleology’ which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction. The fact is such an articulation is not idle but rather the requisite fervour associated with many an enlightening thought, however qualified as impropriety, as a wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of notional~deprocrypticism prospective relative-ontological-completeness of reference-of-thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-in’/preconverging-or-dementing—apriorising-psychologism of positivism—procrypticism meaningfulness-and-teleology at its procrypticism uninstitutionalisation as of
disjointedness-as-of-reference-of-thought from notional-deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on relating to the plane as God-of-plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-dementing—apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of <amplituding/formative–epistemicity>causality ~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 meaningfulness-and-teleology is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing—apriorising-psychologism demonstration with regards to our procrypticism reference-of-thought as of its disjointedness-as-of-reference-of-thought construed from a notional-deprocrypticism reference-of-thought perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights will look weird to us going by our circularly pervasive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag procrypticism–or–disjointedness-as-of-reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought and not yet by social universal-transparency –{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }.

mental-reflex as has been the case across all the institutional-cumulation/institutional-recomposure—\{as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’—\} that has always been a drawback as of temporal extricatory preconverging—dementating/structuring/paradigming and parasitising/co-opting inclination subpar to the warranted ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality perpetually upholding the currency in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^{15}\) 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\(^{10}\) as of the transcendental prospective positivism prospective relative-ontological-completeness\(^2\)—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\(^9\) purpose requires making a ‘temporal palliation argument’ of the type oneself or another person is not involved in sorcery or a counterargument that the accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-ontological-incompleteness —of—reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity as intemporality\(^5\)—asymmetric-
subsumption-of-temporality’/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-’ reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism -and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness’-of-’ reference-of-thought social referencing of ‘meaningfulness-and-teleology’ which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) by superseding the prior non-positivism prior relative-ontological-incompleteness’-of-’ reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness’-of-’ reference-of-thought by ‘continuous habituation going by the latter’s <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity in the long run as superseding the prior beyond-the-consciousness-awareness-teleology’<in-preconverging-existential-extrication-as-of-existential-unthought>’ and initiating the appropriate prospective social universal-transparency’-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism’-and-conjugated-postlogism’ grounded on notions-and-accusations-of-sorcery associated with
postconverging/dialectical-thinking · 'projective-insights'/'epistemic-projection-in-
conflatedness · 'of-notional~deprocripticism-prospective-sublimation' ideas can supersede
conventionalised ideas where the former provide in the big picture the possibility for the social-
construct to function better by social universal-transparency · (transparency-of-totalising-
entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness) at a crossgenerational depth of analysis, and equally explains
human historical suspicions of new ideas just in case their social universal-transparency · (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness turn out to be better and
possibly leading to the dismantling of the prior and vested and attendant interests. It should be
grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-
worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation · <as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> (as an operant
construal) at its uninstitutionalised-threshold is what defines it as uninstitutionalised-
threshold which is decentered and preconverging-or-dementing–apriorising-psychologism
from the prospective institutionalisation perspective while that of its reference-of-thought–
prelogism · <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 intemporalit/longness and human
temporality /shortness as the ‘more fundamentally causality <amplituding/formative–
epistemicity>nonpresenceng,-for-explicating-ontological-contiguity analysable operant agency of the
"reference-of-thought–closeness-of-tethering–to–prologism\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> (not necessarily implying their logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation
appropriateness but logically-due as of attendant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>) while on the other extreme the temporal postlogism
-compulsing–nonconviction/madeupness/bottomlining–\langle \text{<decontextualising/de-
existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >\rangle–in-shallow-
supererogation
<as-to-disontologising–perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>–individuation’s mental-disposition as a ‘vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ as
reference-of-thought–looseness-of-tethering–to–prologism\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> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation
<as-to–‘attendant-intradimensional’–prospectively–
disontologising~preconverging/dementing –apriorising-psychologism>) is a mental-
disposition for caricaturing-hollow-staging-and-performance (with respect to whatever
narratives or acts can be made or committed opportunistically by ‘vague-rhyming-or-copied-

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mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging out of attendant–ontological-contiguity ~ educed–
existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-
prospective-relative-ontological-completeness reference-of-thought devolving-as-of-
instantiative-context’), while the threshold of nonconviction/madeupness/bottomlining-in-
shallow-supererogation as-to ‘attendant-intradimensional’ prospectively-
disontologising–preconverging/dementing apriorising-psychologism arising as of a
corresponding derived– perversion-of reference-of-thought as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation caricaturing-hollow-staging-and-performance of the temporal conjugated-
postlogism individuation’s mental-disposition is as of corresponding reference-of-thought–
looseness-of-tethering–to–prologism as-of-conviction, in-profound-supererogation
<existentially-veridical ‘attendant-intradimensional apriorising/axiomatising/referencing’ logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ (as of ‘derived–vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ out of attendant–ontological-contiguity ~ educed–
existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-
prospective-relative-ontological-completeness reference-of-thought devolving-as-of-
instantiative-context’). Such temporal postlogism as-of- compulsing–
nonconviction/madeupness/bottomlining<decontextualising/de-existentialising of attendant-
intradimensional–apriorising/axiomatising/referencing> induced-disontologising of the-
‘attendant-intradimensional–ontologising’ imbued contextualising/existentialising attendant-
ontological-contiguity in-shallow-supererogation as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical ‘attendant-intradimensional–
apriorising/axiomatising/referencing’ logical-dueness⟩ individuation’s mental-disposition
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to–
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>- failing 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 a ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-
projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’’–as–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’–of-tethering-trajectory
to  "reference-of-thought–prelogism”-as-of-conviction,-in-profound-supererogation ~
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> can be seen
transparently in the instance of the childhood psychopathy spilling water on a chair as a
dereifying mental-shortcut to accuse another. Such personality development into adult
psychopathy at which point social {universal-transparency{(transparency-of-totalising-
entailing, as-to-entailing <amplituding/formative–epistemicity> totalising~in-relative-
ontological-completeness }) is undermined with its increasing
maturation/indirectness/spatialisation/credulity/craftiness and the corresponding conjugated-
postlogism } leads to contextualised social dynamics of temporal individuations { reference-of-
thought–looseness-of-tethering–to–prelogism ”-as-of-conviction,-in-profound-supererogation ~
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> that underlies various
shades of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ~
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism~. As a general rule the {reference-of-thought–closeness-of-
tethering–to–prelogism ”-as-of-conviction,-in-profound-supererogation ~<existentially-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation)<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~educed–existentialising/contextualising/textualising-contiguity <reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context> of meaningfulness-and-teleology whether as of ‘direct or derived vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-
form-or-hollow-and-vague-vocalisation-or-subknowledging out of attendant–ontological-
contiguity~educed–existentialising/contextualising/textualising-contiguity <reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context> with temporal-dispositions or logical-dueness as of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-
contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context> with the intemporal/conviction-
as-to-profound-supererogation mental-disposition; so-construed as of their contrastive-
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-

which by habit or chance will often turn out to be as of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity —<reifying-or-elucidating-of-prospective-relative-ontological-completeness —of- reference-of-thought-

devolving-as-of-instantiative-context> as of the institutionalisation ambits of the domain-of-concern preceding so-established/so-institutionalised by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, and so with hardly any consequence for our methodological imprecision/inexactitude where the established/institutionalised reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology is not ontologically superseded as at uninstitutionalised-threshold. But that is technically/abstractly speaking inappropriate from an ontological-veridicality perspective requiring unassailability/reliability/dependability at uninstitutionalised-threshold. As explained elsewhere and implied above it is the conceptualising (by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation) of a reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as of apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in {preconverging—dissentailment by}—postconverging entailment that enables such a certitude at uninstitutionalised-threshold of an epistemic-totalising—devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that
The implication is that postlogism⁰⁷/psychopathy and other human temporal phenomena (and so, across all registry-worldviews) which speak of uninstitutionalised-threshold⁰² 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 } conflatedness⁰¹ in {preconverging-disentailment-by} postconverging- entailment requires
and accusing another, even at that relatively social\[103\] universal-transparency\[104\] \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\) level there is a chance of mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole situation including the child’s condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold\[102\] situation which is necessarily beyond-the-consciousness-awareness-teleology\[99\] \(\langle\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle\) and without social\[103\] universal-transparency\[104\] \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\) of the visitor. This example is exactly along the lines of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\[100\], for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\[99\] needed for construing postlogism\[77\]/psychopathy and conjugated-postlogism\[77\] as of its social model at uninstitutionalised-threshold\[102\], and so by way of\[55\] maximalising-recomposuring-for-relative-ontological-completeness\[87\]—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposuring attendant–ontological-contiguity\[100\]—educed–existentialising/contextualising/textualising-contiguity\[40\]–reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context>, in contrast to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity\[87\]—educed–existentialising/contextualising/textualising-contiguity\[40\] which is what renders-operant/incidenting predicative-insights). It is only then that such an established institutionalisation framework allows for elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
ontological-contiguity on the basis of the established reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-teleology before the institutionalisation of such a specific uninstitutionalised-threshold takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of its commonly assumed social elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticim or ‘disjointedness-as-of-reference-of-thought’–as-misappropriated–meaningfulness-and-teleology going by the visitor’s relative-ontological-incompleteness–reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional–deprocrypticism–reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to preempt the induced procrypticism or ‘disjointedness-as-of-reference-of-thought’–as-misappropriated–meaningfulness-and-teleology from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will now construe of notional–deprocrypticism–reference-of-thought–categorical-
imperatives/axioms/registry-teleology\(^9\),-for-
aposteriorising/logicising/deriving/intelligising/measuring--meaningfulness-and-teleology\(^{99}\) to
preempt the slanted inducing of procrypticism or 'disjointedness-as-of-' reference-of-thought'-
as-misappropriated-meaningfulness-and-teleology\(^{99}\) and gives up on positivism-
procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{99}\) with respect to its relations with the childhood psychopathy. Thus at this individuation-level
uninstitutionalised-threshold\(^{102}\) with respect to the childhood psychopathy, a new
notional-deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-
teleology\(^9\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-teleology\(^{99}\) has superseded the prior positivism–procrypticism reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^9\),-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{99}\),
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\(^{67}\)—educed–existentia[...](contiguity 6). 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\(^77\)/psychopathic personalities development
from childhood to adulthood together with the implications of conjugated-postlogism\(^77\)/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-
(Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration given the limits of the possibility of explanation as herein about the ‘lived social’ as of the aforementioned implied notional-deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻˓
dynamics for narration-construed-as-instantiative-mouling’). 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-reference-of-thought perspective but it is more difficult to grasp from a notional–deprocrypticism prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging-ordemining–apriorising-psychologism, given our state of metaphysics-of-presence\{implicated-
'nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness \}. Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness-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-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 epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’. This new positivism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology


will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition of the prior non-positivism–reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, highlighting that a postlogism like psychopathy in our positivism–procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism social-setup is not truly speaking an isolated phenomenon as construed from an individuation-level of analysis but speaks in the bigger picture of an underlying registry-worldview/dimension registry-worldview/dimension-level relative-ontological-incompleteness–reference-of-thought as beyond-the-consciousness-awareness-teleology—in-preconverging–existential-extrication-as-of-existential-unthought> and ‘lack of constraining social universal-transparency}—{transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity}totalising–in-relative-ontological-completeness}; such that implying that our prior positivism–procrypticism, as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology cannot longer be upheld at such uninstitutionalised-threshold but requiring in lieu a notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-
worldview’s/dimension’s-uninstitutionalised-threshold –defect–as-Being-or-ontological-or-existential–defect> Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–procrusticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity~in-reification/dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity <profound-supererogation of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema>, with superstitious claims in its ‘meaningfulness-and-teleology’. An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective ‘logically-due prelogism -as-of-conviction,-in-profound-supererogation’<existentially-veridical–attendant-intradimensional apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment as of positivism 3 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—‘meaningfulness-and-teleology’,
with both latter logically reference-of-thought construed as of distractive-alignment-to-reference-of-thought—of—apriorising/axiomatising/referencing—or lacking—an—ontologically-veridical—reference-of-thought due to their derived-denaturing which as of dynamic-cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very ontologically-central notion of every registry-worldview/dimension uninstitutionalised-threshold which should thus be always construed as being in distractive-alignment-to-reference-of-thought—of—apriorising/axiomatising/referencing with respect to its prospective institutionalisation. It is effectively derived-denaturing that induces threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation—<as—to—‘attendant—
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as of uninstitutionalised-threshold\textsuperscript{11}, as we can appreciate that the childhood psychopathy and the visitor’s ‘meaningfulness-and-teleology\textsuperscript{99} are in effect ontologically-speaking threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{8} as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism\textsuperscript{77} analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation’ <-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{13} in {preconverging-disentailment–by}–postconverging-entailment as of positivism’ ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology\textsuperscript{90}’ with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩} just as our positivism–procrypticism registry-worldview/dimension in relation to futural Being-
as of notions-and-accusations-of-sorcery and positivism social-setup as of psychopathy and social psychopathy divulge a bigger reality at the registry-worldview/dimension-level dynamic-cumulative-aftereffect/aftereffect that is hidden by registry-worldview/dimension-level complexity, wherein the childhood postlogism\textsuperscript{77} individuation-level construal points out the reality at the registry-worldview/dimension-level of respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{19}, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-веридичдeal notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{83}, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99}. That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-aftereffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism\textsuperscript{77}/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to reference-of-thought– of-apriorising/axiomatising/referencing\textsuperscript{30} as undermining apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment–by}–postconverging-entailment induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness\textsuperscript{88}–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\textsuperscript{77} 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 reference-of-thought–prelogism-as-of-conviction,-in-
profound-supererogation<existentially-veridical–attendant-intradimensional
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at’ is in an ‘intemporality’-asymmetric-subsumption-of-temporality/asymmetrisation relative to the visitor and childhood psychopathy with respect to the
construal of ontological-veridicality. Hence the explainer of the situation construes the
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-
disentailment-by}–postconverging-entailment as of its asymmetrisation with respect to the
visitor whose reference-of-thought ontologising-deficiency/relative-ontological-
incompleteness-of-reference-of-thought as not factoring in the childhood psychopathy
postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-
\{decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the–attendant-
intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
tonological-contiguity>;in-shallow-supererogation-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness}> of reference-of-thought which is
‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the
visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity-refere-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-reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity-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~duced–existentialising/contextualising/textualising-contiguity~<reifying-or-elucidating-of-prospective-relative-ontological-completeness-refere-of-thought-devolving-as-of-instantiative-context> as contextually-manifest prospective relative-ontological-completeness-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~duced–existentialising/contextualising/textualising-contiguity~<reifying-or-elucidating-of-prospective-relative-ontological-completeness-refere-of-thought-devolving-as-of-instantiative-context> as contextually-manifest prior relative-ontological-incompleteness-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
supererogation is construed operantly as of temporal postlogism -as-of- compelling-nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity
‘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> 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
reality/ontological-veridicality de-mentatively/structurally/paradigmatically by their relative-ontological-incompleteness\(^9\)-of-\(^-\)reference-of-thought, as all the meaningfulness-and-teleology\(^9\) that can be as of intrinsic-reality/ontological-veridicality wholly lies with the intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prospective relative-ontological-completeness\(^5\)-of-\(^-\)reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the meaningfulness-and-teleology\(^9\) that can be as of intrinsic-reality/ontological-veridicality’ over a state of recurrent-utter-uninstitutionalisation, and likewise for universalisation over base-institutionalisation–ununiversalisation, positivism over universalisation–non-positivism/medievalism, and in our case futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^9\) as of prospective notional–deprocrypticism over our positivism–procrypticism. The point here is to highlight that [apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness\(^5\) in {preconverging-disentailment–by}–postconverging-entailment’ doesn’t imply any symmetrisation of meaningfulness-and-teleology\(^9\) with regards to perversion-and-derived–perversion-of–reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) since the latter is de-mentatively/structurally/paradigmatically not logically-due for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in the very first place as is erroneously assumed by temporal projection mental-reflex. But rather, it implies an utter de-mentative/structural/paradigmatic reconstrual of meaningfulness-and-teleology\(^9\) as of intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective relative-ontological-completeness\(^5\)-of-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-postlogism
due to relative-ontological-incompleteness of reference-of-thought, and specifically in the case of positivism–procrypticism, due to disjointedness-as-of-reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of ‘decentering’ as of de-mentation—supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics, as the idea of value-reference if wrongfully ontologically construed as determined by the <amplituding/formative> wooden-language as imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications> as respectively non-positivism reference-of-thought or as procrypticism reference-of-thought, then in effect the phenomena of non-positivism/medievalism postlogism like notions-and-accusations-of-sorcery as well as psychopathic-postlogism -and-its-social-integration as of our procrypticism–or–disjointedness-as-of-reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity. The bigger point being that symmetrisation implying mutual recognition of reference-of-thought can only arise where there is mutual appropriateness-of-reference-of-thought-as-of-conflatedness as existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity of-reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation exercise which is then an altogether different issue of effective/ineffective logic as prelogism-as-of-conviction,-in-profound
supererogation\^6 \langle\textit{existentially-veridical}–‘attendant-intradimensional}\rangle

\textit{apriorising/axiomatising/referencing}‘-\textit{logical-dueness-precedes-disontologising-logical-outcome-arrived-at}‘, and this latter is what tends to be falsely implied in situations of postlogism\^7/psychopathy and conjugated-postlogism\^7/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived\^7 perversion-of\^8 reference-of-thought\langle\textit{as-preconvergingly}\rangle


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\^9 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\^7/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency\^* \langle\textit{transparency-of-totalising-entailing,-as-to-entailing-}\langle\textit{amplituding/formative–epistemicity}\rangle\textit{totalising~in-relative-ontological-completeness} \rangle \textit{with consequent conjugated-postlogism}^7 ‘involving beyond-the-consciousness-awareness-teleology\^9 \langle\textit{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle^9 dynamics
further associated with a generalised social ‘lack of constraining social \[103\] universal-transparency\[10\] \{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \} reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness\[104\] \{of-\} reference-of-thought thus reflecting the uninstitutionalised-threshold\[102\] backdrop for the registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\[10\] \{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 dementatively/structurally/paradigmatically ‘ontologically compromised’ as of a registry-worldview’s/dimension’s prior relative-ontological-incompleteness\[102\] \{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 \[103\] universal-transparency\[10\] \{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \} at this uninstitutionalised-threshold\[102\] allows for denaturing\[16\], which is rather subpar to the notional~conflatedness\[13\]/constitutedness\[14\]–to-conflatedness\[13\] required for ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, as <amplituding/formative> wooden-language–\{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing \} narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology \} failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to be construed as socially-functional-and-accordant\[2\], 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 103 universal-transparency 104
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising—in-relative-ontological-completeness ) 83 reference-of-thought—
categorical-imperatives/axioms/registry-teleology 99 ,for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation taking cognisance of the prior registry-
worldview’s/dimension’s relative-ontological-incompleteness8 -of- reference-of-thought;
wherein notional~conflatedness13/constitutedness17-to-conflatedness13 reflects their
institutionalisation and denaturing11 reflects their uninstitutionalised-threshold102. 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-preconvergence13 towards ontological-
normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity
with respect to social 103 universal-transparency 104 {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-teleology99 -in-preconverging-existential-extrication-as-of-existential-unthought>6
as in this individuation-level analysis, apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness11—in- {preconverging-disentailment-by}–postconverging-entailment can equally
be construed as tying down transcendentally-enabling-level-of–ontological-good-faith-or-
authenticity7/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
thinking as it disambiguates human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-’notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor ‘meaningfulness-and-teleology’
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating-ontological-contiguity’, as of
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perception–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–<perception–ontological-normalcy/postconvergence>} insights with regards
to obviating the high temporal-to-intemporal-conjugating-emotional-
involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-
perceived–social-stake-contention-or-confliction bound to disrupt thought and analysis in the
social as of its ‘relatively low results-constraining-effectiveness nature’. Along the same
argument and with regards to the high temporal-to-intemporal-conjugating-emotional-
involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-
perceived–social-stake-contention-or-confliction inherent in the social, it is important to grasp
that such an epiphenomenon/incidental-phenomenon insight as implied herein with
postlogism /psychopathy and corresponding human social dynamics implications is rather a
social construction supposedly coherent ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> that goes well beyond
any given specific epiphenomenon–{in-the-overall-ecstatic-existence-supervening-


conflatedness } / incidental occurring behind the inspired / insight - for - the social construction supposedly coherent ontological - commitment } < implied — self - assuredness - of - ontological - good - faith / authenticity ~ postconverging - de - mentating / structuring / paradigmming ~ as - being - as - of - existential - reality > as of aetiologisation / ontological - escalation for } universal retrospective to prospective understanding of postlogism / psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological - commitment } < implied — self - assuredness - of - ontological - good - faith / authenticity ~ postconverging - de - mentating / structuring / paradigmming ~ as - being - as - of - existential - reality > is inherently the more expansive, } universal, decisive, objective and easier basis for critiquing its theorising - conceptualising - operationalising narratives ‘ in order to assess the veracity / ontological - pertinence of the de - mentative / structural / paradigmatic } universal implications arrived - at of the social construction supposedly coherent ontological - commitment } < implied — self - assuredness - of - ontological - good - faith / authenticity ~ postconverging - de - mentating / structuring / paradigmming ~ as - being - as - of - existential - reality > as of the possibilities of easily transcendentally - enabling - level - of - ontological - good - faith - or - authenticity } / objectification / desubjectification - as - objectification - < as - to - ontological - faith - notion - or - ontological - fideism — imbued - underdetermination - of - motif - and - apriorising / axiomatising / referencing - as - so - being - as - of - existential - reality } as antinihilism } } myriad retrospective and prospective social contexts of analysis, and so more critically rather than an obscured / muddled / obfuscated and difficult critiquing grounded on ‘ assessing the veracity / ontological - pertinence of the de - mentative / structural / paradigmatic universal implications arrived - at of the social construction supposedly coherent ontological - commitment } < implied — self - assuredness - of - ontological - good - faith / authenticity ~ postconverging - de - mentating / structuring / paradigmming ~ as - being - as - of - existential - reality > rather on the basis of any such specific epiphenomenon — { in - the - overall-
both instances, such an apparently naïve intellectual disposition will point to relative intellectual impertinence at best, and at worst conscious ontological-bad-faith/inauthenticity angling to cynically undermine universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of many a natural sciences <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de–mentating/structuring/paradigming –as-being-as-of-existential-reality> is wrong, such an insight about the supposedly coherent ontological-commitment <implied—self-assuredness–of-ontological-good-faith/authenticity ~postconverging–de–mentating/structuring/paradigming –as-being-as-of-existential-reality> being wholly construed as of its ‘very own veracity/ontological-pertinence as of any of its objectificable contexts’ can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction that permeates the study of the social as of its 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—
biological domain as of its specific uninstitutionalised-threshold\(^\text{102}\) then over which the DNA-based genetics\(^\text{83}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{99}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^\text{99}\) was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold\(^\text{02}\) that then became a new specific institutionalisation\(^\text{83}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{99}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^\text{99}\) thereafter amenable to elaboration-as-to-mere-extrapolating/constituting/deducing/inferring-of-elucidation-outside–attendant–ontological-contiguity\(^\text{67}\)–educated–existentialising/contextualising/textualising-contiguity\(^\text{40}\) such that the prior non DNA-based construal/conceptualisation (as of\(^\text{83}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{99}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^\text{99}\) ) 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–educated–existentialising/contextualising/textualising-contiguity} conjoined effect of all specific uninstitutionalised-threshold\(^\text{102}\) institutionalisation breakthroughs of
construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however the ‘emotional involvement’ in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—confatedness—in {preconverging-disentailment–by}–postconverging-entailment within the same positivism registry-worldview of appraisal is way low compared to the high ‘emotional involvement’ in making the same construct as of a contrastive transcending/superseding of a prior registry-worldview/dimension institutionalisation
reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation reference-of-thought like between non-positivism and positivism or prospectively between our positivism–procrypticism and notional~deprocrypticism as in this latter instance such a construal/conceptualisation is comprehensively redefining of the human psyche and tend to elicit the highest levels of ‘emotional involvement’ thus requiring rather a crossgenerational adjustment as apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
confatedness—in {preconverging-disentailment–by}–postconverging-entailment over the prior
distractive-alignment-to–
institutionalisation\textsuperscript{83} reference-of-thought–\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{99} (with the difference as of a ‘relatively lower sensibility’ arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness\textsuperscript{87} of \textsuperscript{8} reference-of-thought limiting/constraining on the possibilities of vices-and-impediments\textsuperscript{105}); implying an underlying ontological-contiguity\textsuperscript{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\textsuperscript{99}—\textsuperscript{<}in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{6}\textsuperscript{>}\textsuperscript{6} and prior ‘lack of constraining social universal-transparency\textsuperscript{103}—\textsuperscript{<}transparency-of-totalising-entailing,-as-to-entailing,-amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\textsuperscript{83}\textsuperscript{84}\textsuperscript{85} reference-of-thought—devolving-as-of-instantiative-context—\textsuperscript{<}meaningfulness-and-teleology\textsuperscript{99} in the social extended-informality\textsuperscript{101}\textsuperscript{102}, this does not imply apart from such institutionalisation-as-secoendnaturung a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold\textsuperscript{102} as its beyond-the-consciousness-awareness-teleology\textsuperscript{99}—\textsuperscript{<}in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{6}\textsuperscript{>}\textsuperscript{6} and ‘lack of constraining social universal-transparency\textsuperscript{103}—\textsuperscript{<}transparency-of-totalising-entailing,-as-to-entailing,-amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\textsuperscript{83}\textsuperscript{84}\textsuperscript{85} reference-of-thought—devolving-as-of-instantiative-context—\textsuperscript{<}meaningfulness-and-teleology\textsuperscript{99} inducing anew the new \textsuperscript{8} reference-of-thought owns threshold-of—nonconviction/madeupness/bottomlining-in-shallow-suprerogation\textsuperscript{9}\textsuperscript{<}as-to—\textsuperscript{attendant-intradimensional}—\textsuperscript{prospectively-disontologising—preconverging/dementing—apriorising—psychologism}. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{102} can be construed ontologically as arising out of a further temporal/shortness-of-register-of—\textsuperscript{<}meaningfulness-and-teleology\textsuperscript{99} distortedness of the new <amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{8} reference-of-thought—devolving-as-of-instantiative-context—\textsuperscript{<}meaningfulness-and-teleology\textsuperscript{99} in the social extended-informality\textsuperscript{101}\textsuperscript{102}.}
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 by the registry-worldview’s/dimension’s least common denominator as \(<\text{amplituding/formative} \text{ wooden-language-} \langle \text{imbued—temporal—mere-form} / \text{virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing} -\text{narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } \rangle\) for social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness—of—reference-of-thought intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity \(<\text{amplituding/formative—epistemicity}> \text{ causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity } \rangle\), and is rather oriented to sovereign extrication over knowledge-reification—gesturing—\(<\text{in-prospective_psychologismic—apriorising/axiomatising/referencing—of—} \text{attendant—ontological—contiguity } \rangle\text{—eduiced—existentialising/contextualising/textualising—contiguity } \rangle\), conflatedness—\(<\text{preconverging-disentailment—by—} \text{postconverging—entailment—} \rangle\) at this uninstitutionalised-threshold as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-of-thought—categorical-imperatives/axioms/registry-teleology are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and—apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold that in effect the technical constraints of the law tend to supersede the spirit of the law as it is naïve to think that a ‘sense of rightness’ is all that matters before the law, and this extends to human meaningful and organisational principles in
general. Such that temporal-dispositions fulfilment of such ‘mechanistic’ effectiveness as mechanical-knowledge ‘without the non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the emanant-kind that-had-driven the reference-of-thought construal in the first place’ distort in due course organic meaningfulness-and-teleology, as of temporal mental-dispositions of shortness-of-register-of meaningfulness-and-teleology. Thus such implied prospective reference-of-thought, social organisations and institutions as organic meaningfulness-and-teleology then tend to develop ‘subcultural reorientations’ that are ‘mildly alien’ and ‘on-occasional gravely alien’ to the (especially in the extended-informalities of the social and institutions) original organic-knowledge conceptualisation as of the implied prospective reference-of-thought social and institutions meaningfulness-and-teleology. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity <amplituding/formative—epistemicity> causality ~as-to-projective-totalitative—implications-of-prospective—non-presencing—for-explicating-ontological-contiguity construal for the notional—deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the meaningfulness-and-teleology behind the construal of notional—deprocrypticism and the ‘reality of a human condition of temporal-dispositions distractive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing>, and so as of notional—confoundedness/constitutedness—to-confoundedness as historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> in articulating a (protensive-consciousness deneuterising—induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, that is preemptive of a least-common-denominator-of-social-functioning-and-accordance- or-confliction—effecting to
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>
⟩

⟩

temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation  

as-of-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism
⟩ as of the childhood psychopathy (where the reference-of-thought–looseness-of-tethering–to–prelogism -as-of-conviction,-in-profound-supererogation  

veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental defect is of social universal-transparency  


veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental defect is opaque due to its
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at: mental-states to be by mental-reflex in prelogism—as-of-conviction,—in-profound-supererogation—is existentially-veridical—‘attendant-intradimensional—

The statements articulated priorly (before the square brackets texts digression) speak of the
mental complex that only serves ‘flawed egos’ and is of no ontologically-veridical import). The point of this distinction made between the nature of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ registry-worldview’s/dimension’s reference-of-thought and ‘human temporal uninstitutionalised-threshold mental-disposition’ registry-worldview’s/dimension’s reference-of-thought, as of prospective ontological-normalcy/postconvergence is to put into perspective the idea that the present and as of our present social construction and individuations as being relatively more exceptional than the solipsistic nature of humans in prior epochs is false, with such wrongly implied exception rather being a confusion between ‘cumulated institutionalisation’ (which we carry by being secondnatured at the backend in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process as of human limited-mentation-capacity-deepening leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense of intemporality/longness (which overall is no more greater than that of humans of previous -successive registry-worldviews/dimensions); and further that we are just of the same ‘human temporal uninstitutionalised-threshold mental-disposition’ as all humans past when it comes to making solipsistic choices at uninstitutionalised-threshold, which choices when of intemporality-drive solipsistic-choices are maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension meaningfulness-and-teleology as comprising, rather as a more complete and grander
conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold facet, so construed by metaphysics-of-absence \{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\}, carries institutionalisation and uninstitutionalised-threshold implications with respect to the determination of ontologically-veridical meaningfulness-and-teleology as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. Such metaphysics-of-absence \{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\} considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’), like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’. Insightfully, it is the case that our present-day positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic meaningfulness-and-teleology (as ‘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 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 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 dementativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling-in-deferential-formalisation-transference and transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’. In another respect, with regards to scientific meaningfulness-and-teleology and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory dementativity 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 wooden-language-imbued–averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications’ mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative
intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory—
de-mentativity by human intemporal mental-dispositions and projections’; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness of reference-of-thought increasingly defer domains of meaningfulness-and-teleology more and more to formal constructs while increasingly reducing the sphere of the extended-informality as of its free-for-all nature. The bigger point being that even in our positivism–procrypticism registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—
de-mentativity by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific meaningfulness-and-teleology terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—
de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology -as-of-
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/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} mental-dispositions and projections’, and so in order to release the inherent virtue imbued in true knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis of postlogism phenomenon including psychopathy on the assumption of an overall ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social as of the present as metaphysics-of-presence-{implicitied-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness } instead of assuming a ‘human temporal uninstitutionalised-threshold’ mental-disposition’ of the social by prospective metaphysics-of-absence-{implicitied-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}, since the construal of our postlogism as of psychopathy and social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective, reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview’s/dimension’s reference-of-thought. Insightfully, by metaphysics-of-absence {implicitied-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality ‘-drive whereas in fact it is one of human uninstitutionalised-threshold of temporalities-drives such that it is
endemised/enculturated in various temporality*/*shortness shades
(ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s reference-of-thought. The same applies with psychopathy in our positivism–procripticism, as the wooden-language-imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications> in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal preconverging–de-mentating/structuring/paradigm 

and not intemporal/ontological/social/species/*universal/transcendental/*maximalising-recomposuring-for-relative-ontological-completeness*—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigm 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–procripticism registry-worldview/dimension vices-and-impediments*! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity*—of-the-human-institutionalisation-process* of institutional—
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 with reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} 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\textsuperscript{99} as these are failing/not-upholding\textsuperscript{\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\textsuperscript{53} 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\textsuperscript{}\textsuperscript{of} reference-of-thought, by ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting its mental-disposition will be to unleash its\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{97}–unenframed-conceptualisation intemporality\textsuperscript{52}–drive to supersede the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textsuperscript{\associationsymbol}} that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more
than just the circumstantial situation will equally appreciate that positivistic thinking over
animistic or medieval thinking will go a long way in improving the community’s existence. It is
interesting to grasp the difference in the dereifying and reifying construal of attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity here
between the non-positivists mindsets and the positivist mindset as of underlying relative-
ontological-incompleteness and relative-ontological-completeness reference-of-thought
and respectively as of their divergent non-positivists dereification perspective and positivist
reification perspective; as seeing the positivist stranger walking into the supposed ‘evil forest’
will be the confirmation for members of the non-positivist social-setup of its viciousness-or-
supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into
the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-
supernaturalness-or-evil-disposition going by their supernatural conception of attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity –in-
reification/dereification as of their prior relative-ontological-incompleteness of reference-
of-thought, contrasted with the positivist naturalist conception of attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity –in-elucidation-or-
reification as-seeking-a-cure as of its prospective relative-ontological-completeness of
reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight
equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–
procrypticism registry-worldview/dimension as of its prior relative-ontological-
incompleteness of reference-of-thought, as the notion of proof/evidence is more critically
tied down to attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity –reification as of singularisation as-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism; just as postmodern-thought
notional-contiguity/epistemic-contiguity of-mentally-
aestheticised-postconverging/dialectical-thinking in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter meaningfulness-and-teleology as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the universal ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness of reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning contortion is rather in transversality-for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ of the prior relative-ontological-incompleteness of reference-of-thought and the contorted prospective relative-ontological-completeness of reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-
completeness’ -of- reference-of-thought projection is what marks ‘transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis- or-acumen/asceticism’ as of reasoning-through/messianic-reasoning’ whether of philosophical implications as with say Socrates or philo-religious implications as of postconverging- nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness -of- reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological- completeness’ -of- reference-of-thought but for the induced crossgenerational transcendental metaphoricity’ possibility, and the contortion is more of a token as of the metaphoricity’ possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de- mentativity and without which token contortion there is ‘no existential reference for such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, as a gesturing of metaphoricity’ that is ‘beyond the prior relative-ontological-incompleteness’ -of- reference-of-thought full ’meaningfulness-and-teleology’ implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity’ possibility for prospective relative-ontological-completeness’ -of- reference-of-thought’; as transcendental instigation can’t be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the implied prospective relative-ontological-completeness’ -of- reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into the ordinariness of prior relative-ontological-incompleteness’ -of- reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness’ -of- reference-of- thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism as of contortive metaphoricity gesturing for prospective relative-ontological-completeness-of-reference-of-thought as of post-converging-nonextricatory-existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism rather as of reasoning-through/messianic-reasoning asceticism, different from asceticism as reasoning-from-results/afterthought or institutional asceticism, should basically be understood as of the general notion that all human meaningfulness-and-teleology are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness—towards-ontological-completeness of deprocrypticism’ as of their specific reflection of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to-human-amplituding/formative—epistemicity—totalising—purview—of-construal’ (just as implied with the case highlighted herein of the ‘ill-health amplituding/formative—epistemicity—totalising—devolved—purview/domain—of—construal—as—intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance—including-virtue—as-ontology’ equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—as—of—its-coherence/contiguity’ and construed as of ontologically-veridical difference-confinedness—as-to-totalitative-reification—in-singularisation—as-to-the-nondisjointedness/entailment—of-prospective—nonpresencing—as—veridical-epistemicity—relativism—determinism; with the
knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity \sim educed–existentialising/contextualising/textualising-contiguity \}/ conflatedness \in\{preconverging-disentailment\}_\{by\}_\{postconverging-entailment\}\} at a given reference-of-thought de-mentative/structural/paradigmatic nondescript/ignorable–void (actually speaking of akrasiatic-hag-natured-and-preconverging-or-dementing\textsuperscript{20}-narratives) threshold as of its prior relative-ontological-incompleteness\textsuperscript{7} construed as uninstitutionalised-threshold\textsuperscript{2}, while falsely implying the given reference-of-thought mere identitive conceptualisations/‘candid existential expressiveness’ are existentially veridical; and it is important to grasp that every registry-worldview/dimension is of a reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that by its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation falsely implies that its meaningfulness-and-teleology\textsuperscript{9} is necessarily as of ‘identitive <amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’ even at its uninstitutionalised-threshold\textsuperscript{102} where it is effectively preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism as its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing\textsuperscript{11} <perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’> of attendant–ontological-contiguity\textsuperscript{1}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{11}. We can imagine as of a non-positivistic social-setup reference-of-thought identitive-constitutedness\textsuperscript{14}–as–epistemic-totality\textsuperscript{7}–dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness _> –as-flawed-epistemicity-relativism-determinism <amplituding/formative–epistemicity>totalising/circumscribing/delineating
meaningfulness-and-teleology\footnote{9}, the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold\footnote{12}, much like as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\footnote{5}meaningfulness-and-teleology\footnote{9} as of prospective notional–deprocrypticism perspective we can imagine the ‘candid existential expressiveness’ in our positivism–procrypticism that ‘integrates \footnote{8}procrypticism–or–disjointedness-as-of–\footnote{3}reference-of-thought as-thinking’ as of its uninstitutionalised-threshold\footnote{12}; and in both cases the ‘trace/ontological-aesthetic-tracing-\footnote{2}perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’ of ontological wholeness/nested-congruence’ as of knowledge-reification–gesturing-\footnote{4}in-prospective_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity \} \footnote{2}–conflatedness -in–\{preconverging-disentailment-by\} postconverging-entailment\footnote{2} breaks down at the uninstitutionalised-threshold\footnote{12} thus assuming a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing \footnote{1}–narratives) identitive-constitutedness\footnote{4}–as–‘epistemic-totality\footnote{3}’–dereification-in-dissingularisation-\footnote{4}–as-to-the-disjointedness/disentailment-of– presencing–absolutising-identitive-constitutedness \} \footnote{2}–as-flawed-epistemicity-relativism-determinism \footnote{4} 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 \footnote{1}–apriorising-psychologism superstition’ and ‘preconverging-or-dementing \footnote{1}–apriorising-psychologism \footnote{8}procrypticism–or–disjointedness-as-of–\footnote{3}reference-of-thought’. It is singularisation-\footnote{4}–as-to-the-nondisjointedness/entailment-of-\footnote{prospective- nonpresencing} projected epistemic-immanence/veridical-epistemicity-relativism-determinism in preempting any such de-mentative/structural/paradigmatic threshold construed as uninstitutionalised-threshold\footnote{12} as implied by notional–deprocrypticism that
hermeneutic/reprojecting/supererogating/zeroing psychology is necessarily cognisant and departs from a construal of the fundamental instigation of human knowledge and emancipation as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ parrhesiastic asksis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very first place the prospective relative-ontological-completeness reproducibility—mathesis/motif/thrownness-disposition,—as—reproduciability-of-aestheticisation for reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed ‘meaningfulness-and-teleology’ aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed ‘meaningfulness-and-teleology’ aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such a hermeneutic/reprojecting/supererogating/zeroing psychology is more about instigating a parrhesiastic psychoanalytic-unshackling soul-searching acumen. In this regard, it is akin for instance to budding-positivism reasoning-through/messianic reasoning implied within a non-positivism/medievalism social-setup, in the sense that that budding-positivism reasoning-through/messianic reasoning then ‘is-not reasoning as-of-yet’ as reasoning is then as of the non-positivism/medievalism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘as non-positivism reasoning susceptible to superstition and medieval-scholasticism-like 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—
searching, for the psychoanalytic-unshackling of the human subject as of a de-
mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject
‘epistemic-totality’/reference-of-thought/epistemic-totalising ~self-referencing-
syncretising/circularity conception of "meaningfulness-and-teleology" as from prior
positivism–procrysticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—"meaningfulness-and-teleology" as of prospective —deprocrysticism–or–
preempting—disjointedness-as-of—reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the
fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrysticism
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 <amplituding/formative> wooden-language
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology —as—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-
reproduciability—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
notional-deprocrypticism

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 crossexgenerational instigation, but then
wouldn’t happen just by accident and thus has to be instigated for prospective relative-
ontological-completeness! In fact such an insight can be extended across ‘intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity—of-the-human-institutionalisation-process as of difference-
conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective nonpresencing—as-veridical-epistemicity-
relativism-determinism implied <amplituding/formative–epistemicity> causality as-to-
projective-totalitative–implications-of-prospective nonpresencing—for-explicating-
onontological-contiguity’ to imply that the state of recurrent-utter-uninstitutionalisation is
cognisant of emancipation but doesn’t anticipate that emancipation as of prospective relative-
ontological-completeness is rather as of base-institutionalisation reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, and likewise the
latter doesn’t anticipate the universalisation reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocrypticism. The fact is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—so-construed—as—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—presenting—absolutising-identitive—constitutedness—epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as if in a fully-attained state of singularisation—<as-to-the—nondisjointedness/entailment-of—prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the very central implication of <amplituding/formative—epistemicity>totalising—thrownness—in—existence, as reflected by the successive prior relative-ontological-incompleteness reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,—normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,—normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any
prior relative-ontological-incompleteness of reference-of-thought meaningfulness-teleology state is downright ontologically ridiculous and the manifestation of an totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions reference-of-thought is rather one that shouldn’t wrongly be reinforcing/propping-up the human subject as if a given reference-of-thought in prior relative-ontological-incompleteness as of dissingularisation as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism has its very own complete transformative and emancipative potential as if of fully-attained singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism, but an ontologically-veridical psychology rather warrants implying the human subject displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness registry-worldviews/dimensions superegoic vices-and-impediments; wherein postconverging-or-dialectical-thinking apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation at its uninstitutionalised-threshold is construed as preconverging-or-dementing—apriorising-psychologism as of prospective postconverging-or-dialectical-thinking apriorising-psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of 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 meaninglessness-and-teleology/reference-of-thought-devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing–apriorising-psychologism uninstitutionalised-threshold which it tends to represent as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing–narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/supererogatory–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 reference-of-thought. Human supererogatory-de-mentative constraint is fundamentally associated with poor universal-transparency -{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold. This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of <amplituding/formative> wooden-language (imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology } as of the prior institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology that stifle the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness, for resolving a given registry-worldview/dimension vices-and-impediments; this notion of human supererogatory-de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as implied by a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of de-mentation–supererogatory–ontological–de-mentation-or-dialectical–
a human disposition to decontortion at uninstitutionalised-threshold arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of meaningfulness-and-teleology as it reflects existence’s coherence/contiguity as of singularisation-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 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 causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity in undermining the human temporal inclination to phenomenality/phenomenal-manifestation decontortion, while human temporal mental-
disposition for decontortion is additionally ontologically-constrained with availability of
universal-transparency {transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }.
Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural
sciences is hardly subjected to decontortion while relatively subjective
phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to
decontortion as of blurriness and emotional-involvement. In another respect the implications of
flawed identitive-constitutedness 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 naïvely 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-

conflatedness—in–{preconverging-disentailment_by}–postconverging-entailment> as of singularisation—as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>


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—educated—existentialising/contextualising/textualising-contiguity. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already preceding/superseding as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification as simply projecting ‘the supposedly reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality and thus misrepresenting, denaturing and producing relatively ontologically-flawed ‘meaningfulness-and-teleology’. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness /relative-ontological-completeness {sublimating–referencing/registering/decisioning,—as-self-becoming/self-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-articulated Foucauldian discourse of ‘speech activity’ conceptualisation associated with the notion of parrhesia more critically enables its knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity \}——conflatedness —in—\{preconverging-disentailment by\}—postconverging-entailment> with regards to the possibility of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy ‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways by its mere denotative/connotative apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity \}——constitutedness —in—\{preconverging-disentailment by\}—postconverging-entailment connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness|‘epistemic-totality'|dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism<amplituding/formative-epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity posture as of atomising/taking-to-
pieces formalisation rather than a difference-conflictedness-as-totalitative-reification-in-
singularisation-as-to-the-nondisjoinedness/entailment-of-prospective-nonpresencing-as-
veridical-epistemicity-relativism-determinism implied amplituding/formative-
epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-
nonpresencing-for-explicating-ontological-contiguity posture that is as of ecstatic-
totalising-entailing/nested-congruence as with the latter. Such a conclusion can be extended to
other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation
orientation like the broader notion of language games when rather analysed as of a
denotative/connotative apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity}—
constitutedness-in-preconverging-entailment nature outside attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity whereas in
contrast this author construes of the ontologically-veridical reflection of the social purview as
better served by the notion of ‘ontologically-hegemonising-narrative’ ontological-
performance-including-virtue-as-ontology as of its reifying
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—conflictedness-in-preconverging-
disentailment by postconverging entailment connotative nature reflecting the ontological-
veracity/ontological-performance-including-virtue-as-ontology of human-subpotency
epistemic-or-notional-projective-perspective meaningfulness-and-teleology articulated
within any given registry-worldview/dimension social-setup going by its supposedly coherent
ontological-commitment implied self-assuredness-of-ontological-good-
faith/authenticity postconverging de-mentating/structuring/paradigming as-being-as-of-
existential-reality as so-reflected by its self-assuredness-of-ontological-good-
faith/authenticity postconverging de-mentating/structuring/paradigming as-being-as-of-
existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency~sublimating–nascence,disclosed-from-prospective-epistemic-digression
nonpresencing,for-explicating-ontological-contiguity as of prospective relative-ontological-completeness <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing,for-explicating-ontological-contiguity >, and so-construed as of difference-conflatedness~as-to-totalitative–reification-in-singularisation
<as-to-the-nondisjoinedness/entailment-of-prospective–nonpresencing> ~as-veridical–
nonpresencing,for-explicating-ontological-contiguity >, thus further articulating
meaningfulness-and-teleology as from prior relative-ontological-incompleteness to
prospective relative-ontological-completeness >, and so from the epistemic/notional perspective
of existence-potency~sublimating–nascence,disclosed-from-prospective-epistemic-digression
as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism and
this ‘ontologically-hegemonising-narrative’ ontological-performance <including-virtue-as-ontology>
orientation is theoretically, conceptually and operantly ontologically efficacious
individualisations-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
normalcy/postconvergence/referentialism/postdication


‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation with regards to human limited-mentation-capacity-deepening as prospective
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ which speaks of
the recurrent edging towards completion of ontological-performance ~<including-virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
extential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation), whereas the
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness ~in–preconverging–entailment mental-reflex assumes uncritically of its right
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset–in–positivism–procrypticism/disjointedness and goes on as of its categorising constituting to
construe knowledge for completeness without questioning its mindset, in positivism–procrysticism/disjointedness as if it has got an absolutely veridical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this is exactly what is implied by displacement/decentering-of-the-human-subject as of its relative-ontological-incompleteness. This specific deficiency of the analytic tradition as so-reflected in many of its conceptualisations has to do with the very notion of knowledge as being about supposedly coherent ontological-commitment

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

of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’, and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the implication that all the knowledge as ontologically-veridical ‘meaningfulness-and-teleology’ that exists is about knowledge-reification–gesturing

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

of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’, and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the implication that all the knowledge as ontologically-veridical ‘meaningfulness-and-teleology’ that exists is about knowledge-reification–gesturing

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’, and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the implication that all the knowledge as ontologically-veridical ‘meaningfulness-and-teleology’ that exists is about knowledge-reification–gesturing


identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism , which by the

token of working by atomising/taking-to-pieces formalisation on specific aspects or specific

interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of

eccentric-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent

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

faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-

eccentric-reality> in want of knowledge-reification–gesturing <in-

prospective_psycholegalism–apriorising/axiomatising/referencing–of-attendant–ontological-

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

conflatedness -in-[preconverging-disentailment by]-postconverging-entailment> for

knowledge as ontologically-veridical ‘meaningfulness-and-teleology’, as can be validated and

falsified by <amplituding/formative–epistemicity>causality as-to-projective-totalitative–

implications-of-prospective nonpresencing, for explicating ontological-contiguity. This

fundamental difference of conceptualisation very often underlies the disagreements between the

analytic philosophical orientation and other philosophical traditions, in the sense that while the

latter might be implicitly implying supposedly coherent ontological-commitment <implied—

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

mentating/structuring/paradigming as-being-as-of-existential-reality> about ‘axiomatic-
construct construal of eccentric-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 eccentric-
existence/the-nature-of-the-world/conditions’ in need of knowledge-reification–gesturing <in-

prospective_psycholegalism–apriorising/axiomatising/referencing–of-attendant–ontological-

contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by} postconverging-entailment> as of
<amplituding/formative–epistemicity>causality -as-to-projective-totalitative–implications-of-
prospective- nonpresencing,–for-explicating-ontological-contiguity , and goes on to naively deploy
outside knowledge-reification–gesturing -<in-
prospective_pseudologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } –
conflatedness -in-{preconverging-disentailment-by} postconverging-entailment> such logic
notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative
formalisations in apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } –
constitutedness 14 -in–preconverging-entailment as ends in themselves, rather than construing
logic as of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-
existence/the-nature-of-the-world/conditions’ of supposedly coherent ontological-
commitment –<implied–self-assuredness-of-ontological-good-
faith/authenticity –postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> for knowledge elucidating/reifying which validation and falsifiability is
rather a matter of <amplituding/formative–epistemicity>causality -as-to-projective-
totalitative–implications-of-prospective- nonpresencing,–for-explicating-ontological-
contiguity . The fundamental point here is that logic (reflected by the atomising/taking-to-
pieces formalisation approach) is instead the ‘inner working coherence/contiguity of axiomatic-
construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of Being and
beings as reflected in first-level ontology and second-level ontologies, and logic cannot derive
the superseding/preceding ecstatic existential veridicality of Being and beings which validation
and falsifiability is ever always a matter of <amplituding/formative–
epistemicity>causality -as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in the conceptualising of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or any
<amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, and so as of
articulated axiomatic-constructs; is rather reflected either in
affirmation/projection/assertion/dueness-validating-logicising/suitable-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-

becoming/self-conflatedness /formative–supererogating–<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–

ontological-normaley/postconvergence>, is further elucidative of the notions of incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{7}—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/intelligibility/setup/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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}. Whereas \textsuperscript{56}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{97}—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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation amplituding/formative–epistemicity>causality –as–to–projective–
contiguity. incrementalism–in–relative–ontological–incompleteness—enframed–conceptualisation can undermine knowledge development and as of its sophistic/pedantic
discontiguity/epistemic–discontiguity between–prior–shallow–supererogation –of–mentally–
supererogation of mentally-aestheticised postconverging dialectical-thinking

schema of their incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation from the prospective notional-contiguity/epistemic-contiguity—profund-supererogation of mentally-aestheticised postconverging dialectical-thinking

schema of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, with maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation reflected in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring as-to-postconverging-or-dialectical-thinking

reality/ontological-veridicality,-as-to-‘human-ampitutding/formative-
epistemacity-totalising-purview-of-construal’. This divergence implies lack of mutual-intelligibility as of lack of common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for common/mutual aposteriorising/logicising/deriving/intelligising/measuring, beyond just contending differences as of aposteriorising/logicising/deriving/intelligising/measuring which do not imply the divergence of common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of underlying relative-ontological-incompleteness \( \frac{88}{87} \)/relative-ontological-completeness \( \frac{88}{87} \).

\( \langle \)sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>\rangle\}. This is so-implied with regards to say Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\( \frac{99}{56} \) common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\( \frac{s}{s} \) 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\( \frac{14}{14} \) conventioneing-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness\( \frac{88}{88} \) or as with budding-positivists Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology\( \frac{99}{56} \) common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective

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relative-ontological-completeness’s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness conventioning-referencing in medieval-
conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
ontological-incompleteness’s. The point here being that the stake for prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity are ever always
beyond any given registry-worldview/dimension wooden-language	
{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications}> conventioning-referencing <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 
, and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions
as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation. With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly given the failure to explicitly grasp/appreciate the conflicting implications of their differing knowledge commitments as of supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> implied ecstatic-totalising-entailing/nested-congruence with the former and logical-commitment implied atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-patterning—(as-devoid-of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity ‘s—reifying—or-elucidating-of—‘prospective-relative-ontological-completeness ’;—so-rather-enabled—<by-a—nonpresencing—divulging-of-momentous—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism—determinism’>), it can be naively implied that similar conceptual wordings imply similar knowledge commitments and operant articulations. In the same vein, one can say that notions like spacetime, force, atoms, etc. in the physics <amplituding/formative—epistemicity—totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality are inherent supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of—existential-reality> about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of knowledge-reification—gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—
world/conditions’, and with mathematical logic as of mathematics supposedly coherent ontological-commitment \( \text{implies} \) self-assuredness-of-ontological-good-faith/authenticity \( \text{implies} \) postconverging/de-mentating/structuring/paradigming \( \text{implies} \) 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 \( \text{amplituding} \) formative–epistemicity \( \text{totalising} \) self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \( \text{presumption} \) 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 \( \text{implies} \) self-assuredness-of-ontological-good-faith/authenticity \( \text{implies} \) postconverging/de-mentating/structuring/paradigming \( \text{implies} \) 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 \( \text{\textit{implied—self-assuredness-of-ontological-good-faith/authenticity}} \) \text{\textit{~postconverging–de-mentating/structuring/paradigming}} \text{\textit{as-being-as-of-existential-reality}} \text{\textit{in producing knowledge as ‘meaningfulness-and-teleology’}}; \text{\textit{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 \( \text{\textit{amplituding/formative–epistemicity}} \text{\textit{causality}} \text{\textit{as-to-projective-totalitative–implications-of-prospective- nonpresencing,–for-explicating-ontological-contiguity}}, \text{\textit{and so because such well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’ in the philosophical domain-of-study is generally more ontologically profound and comprehensive as of apriorising/axiomatising/referencing–\{of-attendant–}} \) \}
ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity } conflatedness —in {preconverging-disentailment by} postconverging-entailment than any contrasted ad-hoc and focussed domain study, even though such domain studies may be insightfully relevant in specific ways but still as of the more profound background of well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’. The point here is to highlight that by its very given domain-of-study with respect to overall existence, philosophical knowledge more profoundly makes a totalising-entailing apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity } conflatedness —in {preconverging-disentailment by} postconverging-entailment demand on human living experience for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ than other more specific domains-of-study for which ad-hoc and focussed domain study methods are pervasively decisive for ontological pertinence. But then this is more a question of ‘expanded onticising construal of existence as of <amplituding/formative–epistemicity>totalising–devolved purviews of existence so-construed as subject-matters/domains-of-study’. The ontological-veracity and epistemic-veracity of all such <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality are effectively as of the very same underlying congruent philosophical domain-of-study construal of ecstatic manifestation of existence but for their ‘onticising specifisms of existence’s ecstatic manifestation’; as so-implied as of overall existence metaphoricity /ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ~(imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'herein-specifically-relevant_human-subpotency'–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation} as of

Rather any such science approaches and methodologies striving to validate knowledge as ‘meaningfulness-and-teleology’ by the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ¬postconverging–de-mentating/structuring/paradigming ¬as-being-as-of-existential-reality> reflected by <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, is necessarily instigated as from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. Insightfully, while in many ways such an elucidation hardly needs to be explicited in many a natural science domain-of-study as of their directly constraining cause-and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of <amplituding/formative–epistemicity–causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing,-for-explicating-ontological-contiguity as to existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, this unexplicated implicitness should not be confused with the notion that the natural sciences are essentially reduced to their science approaches and methodologies; as is often and awkwardly naively construed from without in many a social domain-of-study. The fact is notwithstanding the ‘onticising specifisms of existence’s ecstatic manifestation’ of the natural science domains-of-study, these are just as driven by a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as reflected in the often ‘unspoken/unelaborated scientific hunches and fine-tuning’ which is effectively what drives their deployed science approaches and methodologies for their sought after scientific reifying outcomes; and it is this subsuming/nestedness that keeps such science approaches and methodologies in nested-congruence with attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–

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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\(\rangle\) reflected by <amplituding/formative–epistemicity>causality \(~as-to\)-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\(\rangle\) as to existence-potency \(~sublimating–nascence,\)-disclosed-from-prospective-epistemic-digression. In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to ‘onticising specifisms of existence’s ecstatic manifestation’ as of the <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of natural sciences; with the implication that the philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the implicated nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of <amplituding/formative–epistemicity>causality \(~as-to\)-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\(\rangle\) 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\(\rangle\) as to
existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression

enforced’ unifying coherence as in many a natural science domains-of-study, with the
consequence that studies are often aloof to direct attendant–ontological-contiguity~educed–
extistentialising/contextualising/textualising-contiguity knowledge reifying exercise as of a
tendency to technicality as of institutional-being-and-craft sterile/anecdotal imprimatur,
‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly
enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically
stifle the possibility for conceptualisation as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression

sublimating-validation/desublimating-invalidations implications, beyond their conventioning-referencing <preconverging–‘motif-and-
apriorising/axiomatising/referencing–imbuing>–existentialising—enframing/imprintedness–
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition).

Ultimately the bigger issue arises as of the poorly-singularised/poorly-immanented nature of
many a social domain-of-study unlike the grand singularised/immanented
totalising/circumscribing/delineating ←amplituding/formative–epistemicity> reference-of-
thought~devolving foregrounding entailment (postconverging–narrowing-
down~sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting–immanent-ontological-contiguity’;–as-operative-
notional–deprocrypticism’) that are actually actively sought in the natural sciences; and this
author portends that the suprastructuralism/postmodernism as of notional–deprocrypticism
holds the promise for such effective grand singularised/immanented social conceptualisation
that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality
including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-
awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought>
as of human emotional-involvement and sophistic/pedantic distortion of perception of reality
so-implied in our present positivism—procrypticism ‘attendant-ontology—as-of-conventioning-
referencing’ and just as well when ‘science-ideology’ seem to subvert and undermine science-
in-practice. Worst still while in effect the idea of specialisation in many a natural science
domain is often the natural progression of a ‘comprehensively elucidated/reified
foregrounding—entailment—(postconverging—narrowing-down—sublimation-as-to
‘existence—as-sublimating-withdrawal, eliciting-of-prospective-supercorogation
—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-supercorogation
—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}—conflicatedness—entailment—in—{preconverging-disentailment—by}—postconverging-
implications of supposedly specialisation domains and their studies since such an
approach fails to effectively validate its methodological and conclusive implications with
respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter
specific epistemic-conception phenomenal/manifest-subpotency {in-transitive-conflatedness → reflexivity, in-the-full-potency-of-existence’s sublimating–nascence} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-
{hermeneutically/reprojectively/supererogatingly/zeroingly} educing ‘herein specifically-
relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif and re-apriorising/re-axiomatising/re-referencing~conceptualisation} so-reflected in
its philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-
of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and so construed as the-
enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. This weakness is
often reflected in naïve use of statistics and methods as well as drawing out conclusions based
rather on ordinary average-thinking interpretation as of human-subpotency ‘rather than
interpretations and conclusions ensuing naturally and arborescently as from existence-
potency sublimating–nascence, disclosed from prospective epistemic digression knowledge-
reification–gesturing <in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment by} postconverging-
entailment> implications derived from the general-theoretical-level of the subject-matter as
reflecting ontological-contiguity’ whereas this is ever always the case with good practice in
the natural sciences and just as well as with an increasingly self-conscious social science as
specifically upheld by postmodern-thought. For instance, the internal-coherence/nested-
congruence speaking of the underlying foregrounding entailment {postconverging–
narrowing-down–sublimation-as-to ‘existence—as sublimating-withdrawal, eliciting of-
prospective-supererogation ’ in reflecting ‘immanent ontological-contiguity ’ as operative-
notional–deprocrypticism} implications articulated herein in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity of the human-
institutionalisation-process\textsuperscript{58} can be garnered by the fact that all the knowledge-reification–gesturing-\textless in-prospective\_psychologismic\_apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity \} — conflatedness \textless in\_preconverging\_disentailment\_by\_postconverging\_entailment \textgreater \ 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 \textless amplituding/formative–epistemicity\textgreater causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of relative-ontological-incompleteness’/relative-ontological-completeness \textless \{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\}\textgreater’, which is exactly what avails in the good practices of the natural sciences as driven by their ‘cogent-unifying-operant-dynamics’ whether with regards to say ‘objectifying chemical processes articulation’, ‘objectifying physical principles articulation’ or ‘objectifying biological processes articulations’, contrary to a practice of disparateness-of-conceptualisation-\textless unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity \textgreater \ in many a social domain-of-study wherein supposedly reified knowledge ‘hardly has any underlying implied knowledge-reification–gesturing-\textless in-prospective\_psychologismic\_apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity \} — conflatedness \textless in\_preconverging\_disentailment\_by\_postconverging\_entailment \textgreater process/gesturing for its derivation’ as ‘cogent-unifying-operant-dynamics’ such that these turn out to be poorly operant or non-operant with the conceptual-patterning-\{as-devoid-of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity ‘s–
reifying-or-elucidating-of-‘prospective-relative-ontological-completeness ’; so rather enabled-
<by-a- nonpresencing-divulging-of-momentous- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment>, such that
the underlying ‘cogent-unifying-operant-dynamics’ of the flawed prior_knowledge-reification–
gesturing-<in-prior_psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
constitutedness -in–preconverging-entailment> is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness of the social seem to be misconstrued as implying knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> in the social
should reflect such blurriness -as-of-disparateness rather than the ultimate objectifying
‘foregrounding _entailment-{postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocripticism), and so
by conjugating ‘relative-ontological-completeness ⁸⁶ <amplituding/formative–epistemicity>_causality -as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity ’ together with ‘subject-matter breadth
and depth’ to achieve such an overall subject-matter knowledge-reification—gesturing—apriorising/apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

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


in order to elucidate the blurriness. Such that quite often as of institutional practice the notion of


is often misconstrued non-aporetically/undilemmatically/unreframed/untransformed as ‘merely bringing together disparate conceptualisations for their cross-examination (on the basis of prior reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation)’ in a naïve substitution of the idea that


as to apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment—by}—postconverging-entailment’ as herein implied (involving prospective originariness-parhesis, as spontaneity-of-aestheticisation for veridical ontologisation/ontological-veracity/aestheticisation-towards-ontology), rather than vague contrasting-and-comparison of disparate conceptualisations poorly reflecting underlying apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment—by}—postconverging-entailment; and further, such an insight of underlying ‘cogent-unifying-operant-dynamics’ as herein implied is often misconstrued as being monotonous (whereas such ‘supposedly monotonous process/gesturing of knowledge-reification—gesturing<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment—by}—postconverging-entailment’ reflecting inherent domains-of-study as of their given epistemic-conceptions phenomenal/manifest—subpotency—{in—transitive—conflatedness—reflexivity, in—the—full—potency—of—existence’s—sublimating—nascence} as to overall reifying-and-empowering—reflexivity—of—ecstatic—existence—as—panintelligibility {imbued—and—{hermeneutically/reprojectively/supererogatingly/zeroingly—educing—’herein—specifically—relevant—human—subpotency’—epistemic-perspective—of—projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation) takes the form of the process/gesturing of knowledge-reification—gesturing<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity ~educed—existentialising/contextualising/textualising—contiguity }—conflatedness—in{preconverging-disentailment—by}—postconverging—entailment> in say physics with the ‘supposed monotonity’ of differential equations on physical variables, in
chemistry with the ‘supposed monotony’ of valence bonding explaining chemical reactions or in biology with the ‘supposed monotony’ of gene regulation rather ultimately central to all biological processes), with the false implication of construing that disparateness-of-conceptualisation is inherently convenient as of a mental-reflex oriented towards ordinary wooden-language imbued—averaging-of-thought—levels—resentment—closed-construct—meaningfulness—and—teleology—as—of—‘nondescript/ignorable—void’—with-regards—of—prospective—apriorising—implications} human,—subpotency—ways—of—looking—rather—than—adopting—the—intellectual—hat—reifying the former in a mental-reflex oriented towards existence-potency—sublimating—nascence,—disclosed—from—prospective—epistemic-digression causality—as—to—projective—totalitative—implications—of—prospective—nonpresencing—for—explicating—ontological—contiguity ways—of—looking—at—things. Critically, lost to many naïve ‘science ideologues’ preaching about modelling the social domains—of—study along the natural sciences, is the fact that more than mere adoption and mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting and mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain—of—study is ‘massively uninsightful/shallow and subject to institutional—being—and—craft—sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity}—confaltedness—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
tabulation 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-completeneess transcendantal-
and-sublimity implications, and thus reflecting the fact that human knowledge is more
completely a two-fold process involving building the right mindset-as-of-prospective-relative-
ontological-completeness and thereof the knowledge for that given right mindset-as-of-
prospective-relative-ontological-completeness as of the <amplituding/formative-
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }~conflatedness ~in-{preconverging-
disentailment–by}–postconverging-entailment. It is thus not surprising that naive disparateness-
of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect–immanent-
ontological-contiguity ~> leads to subject-matters and studies whose flawed prior_knowledge-
reification–gesturing:<in-prior_psychologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }~constitutedness ~in–preconverging-entailment tend to be most heavily

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> for elucidating, deriving and 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> of its concepts and conceptualisations; as naïve identitive positivistic modern thought in its amplituding/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 [preeconverging disentailment by] postconverging entailment> of concepts and conceptualisations, and as such identitive positivistic modern thought fundamentally fails to recognise and factor in the aforementioned postmodern thought knowledge-reification gesturing <in prospective psychologismic apriorising/axiomatising/referencing {of attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity } conflatedness in [preeconverging disentailment by] postconverging entailment>
said of striving for the elucidation, derivation and knowledge-reification–gesturing—
prospective psychologismic–apriorising/axiomatising/referencing—{of-attendant–ontological-
contiguity —–educed–existentialising/contextualising/textualising-contiguity }—
conflatedness —{preconverging-disentailment by}–postconverging-entailment> of
Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and
conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both
cases, the as from prospective nonpresencing—{perspective–ontological-
normalcy/postconvergence> reflection of <amplituding/formative–epistemicity> causality —as-
to-projective-totalitative–implications-of-prospective—nonpresencing,—for-explicating-
ontological-contiguity of relative-ontological-incompleteness /relative-ontological-
completeness }—{sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence> } implied displacement/decentering-of-the-human-subject points to
different sense-of-conscious-representation-of—‘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/intelligibility/setup/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
{sublimating–referencing/registering/decisioning,—as-self-becoming/self-

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conflatedness /formative–supererogating–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normacy/postconvergence>/relative-ontological-incompleteness}, such that for instance even
a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces
apriorising=axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in {preconverging–
entailment} is shown to be veridically rather as of apriorising=axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness—in {preconverging-disentailment–by}–postconverging–
entailment going by the successive relative-ontological-completeness physics conception of
such notions as space, time, etc. in <amplituding/formative–
epistemicity>totalising/circumscribing/delineating development of successive theories say
Cartesian, Newtonian, Einsteinian, String theory, etc. using the very same notions and derived-
notions but with different implications. This <amplituding/formative–
epistemicity>totalising/circumscribing/delineating nature of all domains-of-study
apriorising=axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging–
disentailment–by–postconverging–entailment} as of <amplituding/formative–
epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–
nonpresencing—for-explicating-ontological-contiguity}, speaks of the epistemic-veracity of
the fact that ‘all knowledge is truly developed as of a
hermeneutic/reprojecting/supererogating/zeroing circle for relative-ontological-completeness’
that involves human limited-mentation-capacity-deepening]. This
hermeneutic/reprojecting/supererogating/zeroing circle knowledge-reification–gesturing—<in-
prospective_psychologismic~apriorising=axiomatising/referencing-{of-attendant–ontological–
process/gesturing is furthermore reflected in both human scholarly-and-pedagogic exercise wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic/reprojecting/supererogating/zeroing insight as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. The implication here is that postmodern knowledge-reification–gesturing process/gesturing simply integrates this notion in the sense that top-level postmodern scholars articulate their knowledge-reification–gesturing process/gesturing at its ‘appropriate hermeneutic/reprojecting/supererogating/zeroing circle level of postmodern knowledge-reification–gesturing process/gesturing at their ‘appropriate
hermeneutic/reprojecting/supererogating/zeroing circle level of top-level physics/natural-science


conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment’. In both instances, 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/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> process/gesturing should be directly and fully graspable to it as of a
predisposition to \(^5\) incrementalism-in-relative-ontological-incompleteness \(^8\) — enframed-conceptualisation. The fact is the various pedagogic hermeneutic/reprojecting/supererogating/zeroing circle levels of any subject-matter/domain-of-study as of successive \(^5\) maximalising-recomposuring-for-relative-ontological-completeness \(^7\) — unenframed-conceptualisation are meant to transmit a ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/comprehensive organic-attitude-to-knowledge}\) which is much more than just its technical knowledge veracity’ and that ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/comprehensive organic-attitude-to-knowledge}\) is needed together with the induced technical dispensation of the lower hermeneutic/reprojecting/supererogating/zeroing circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification—gesturing—\(<\text{in-}\) prospective.psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}— conflatedness \(<\text{in}\{\text{preeconverging-disentailment by}\}~\text{posteconverging-entailment}\)> in its \(^5\) maximalising-recomposuring-for-relative-ontological-completeness \(^7\) — unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification—gesturing—\(<\text{in-}\) prospective.psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}— conflatedness \(<\text{in}\{\text{preeconverging-disentailment by}\}~\text{posteconverging-entailment}\)>
process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal wooden-language
level of knowledge conception, and implicited in its 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⟩ 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 —educated—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-totallitative-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 sterile/anecdotal 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–


up-to-date knowledge-reification–gesturing~in-
contiguity ~educted–existentialising/contextualising/textualising-contiguity}

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

process/gesturing of the specific knowledge area as of inherent existence/ontological implications whether say with a natural science domain like hereditary as of its given specificity or philosopher’s thought as of the general ontological comprehensiveness of philosophical thought; to then credibly analyse the coherence of the given prior contribution on the basis of the analyst’s/philosopher’s baseline re-originary~as~unenframed/unbeholdening/outlier-conceptualisation~{imbued-postconverging/dialectical-thinking ~projective-insights’/epistemic-projection-in-conflatedness ~of~notional~deprocrypticism-prospective-sublimation}~up-to-date knowledge-reification–gesturing~<in~prospective_psychologismic~apriorising/axiomatising/referencing~{of~attendant~ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity}~conflatedness ~in~{preconverging-disentailment by}~postconverging-entailment~

process/gesturing of the specific knowledge area as of inherent existence/ontological implications as to what it brings and reflects about current knowledge-reification–gesturing~<in~prospective_psychologismic~apriorising/axiomatising/referencing~{of~attendant~ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity}~conflatedness ~in~{preconverging-disentailment by}~postconverging-entailment~; and then the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance~<including-virtue-as-ontology> of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere ‘relic-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability~as~of~inherent existence/ontological implications thus amenable to __foregrounding__ entailment~{postconverging~narrowing-down~sublimation-as-to–‘existence—as-sublimating-withdrawal}~
eliciting-of-prospective-supererogation

as-operative-notional–deprocrypticism

with other so-constructed knowledge-reification–

conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment>, that are

well beyond a disparateness-of-conceptualisation–unforegrounding-disentailment,-failing-to:

reflect–’immanent-ontological-contiguity’ orientation driven by the cultivation of mere sterile/anecdotal imprimatur totallyisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity, is particularly telling not about postmodern thinkers knowledge-reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }


conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment> epistemic-veracity of such critics who often pride themselves on not understanding postmodern-thought then by a strange paradox have the knowledge to produce a profound criticism of postmodern-thought which they supposedly do not understand’. Even more critically, the question can be raised whether such critics profoundly appreciate the overall human knowledge-reification–
confoundedness -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 Psychologism–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \sim educed–existentialising/contextualising/textualising-contiguity \}—confoundedness -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’ \Rightarrow epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative knowledge-reification–gesturing-<in-prospective Psychologism–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \sim educed–existentialising/contextualising/textualising-contiguity \}—confoundedness -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 Psychologism–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \sim educed–existentialising/contextualising/textualising-contiguity \}—confoundedness -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 \sim educed–existentialising/contextualising/textualising-contiguity \}—confoundedness -in- {preconverging-disentailment -by} -postconverging-entailment>
disentailment–by}–postconverging-entailment, an issue that has always been a difficult knot throughout the ontological-contiguity—of-the-human-institutionalisation-process but which inevitably has to be dealt with for the possibility of prospective human registry-worldview’s/dimension’s institutionalisation. Such weaknesses manifested by many a postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that poorly appreciates the causality as-to-projective-totallative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity involved in knowledge-reification–gesturing—in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness in-{preconverging-disentailment–by}–postconverging-entailment}, and is reflected in a lack of parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight that ‘poorly grasp the philosophical analysis implications of the existential background/development of becoming-as—historiality/ontological-eventfulness~/ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence-reflected—epistemicity–relativism-determinism’, as if philosophy only started as of our present positivist era with a naivety that seems to imply that all-that-should-have-been,—that-is-and-that-will-be,—as-of-the-human-potential is as of a modern positivist wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ‘-with-regards-to—prospective-apriorising-implications⟩} in its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity — conflatedness — in {preconverging-disentailment-by} postconverging-entailment'; and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive-constitutedness -as-'epistemic-totality '-dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > - as-flawed-epistemicity-relativism-determinism ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a ‘naïve insight’ arising exactly because the possibility for understanding requires the critic’s own parrhesiastic insight and then hermeneutic/reprojecting/supererogating/zeroing conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing- of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness — in {preconverging-disentailment-by} postconverging-entailment> process/gesturing and thus be able to understand how such knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness — in {preconverging-disentailment-by} postconverging-entailment> process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicited social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional
philosophical figures, such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing analytical insight actually converges with the epochal philosophical implications of attendant–ontological-contiguity\(^\textit{17}\)–educated–existentialising/contextualising/textualising-contiguity\(^\textit{10}\) in apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \(~\text{educated–existentialising/contextualising/textualising-contiguity}\}\}–conflatedness \(~\text{in-\{preconverging-disentailment–by\}–postconverging-entailment}\) 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\(^\textit{12}\) and validation in determining ontological-veracity as of a critical exercise of \(<\text{amplituding/formative–epistemicity}\) 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\(^\textit{10}\) universalising-idealisation that ‘runs-through/is-deflating’ by its evental \(-\text{instigation}\) traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced\(^\textit{10}\) universalising-idealisation transformative \(^{5}\) meaningfulness-and-teleology\(^\textit{9}\) 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\(^\textit{7}\) presencing—absolutising-identitive-constitutedness\(^\textit{13}\)
orientation that Socratic-philosophers were institutionally ‘anti-democratic’, going particularly by the Platonic emphasis on philosopher kings, by the naivety and mere token that the prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning-(as-devoid-of-attendant-ontological-contiguity ~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 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 epistemic-ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation knowledge culture that ‘dodges potential parrhesiastic implications from its very own tentative analyses’ speaks of ‘a supposed intellectualism’ that does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social progress especially so when it originates from the ‘mother of all disciplines’. The fact is ‘philosophy just as any of its derived domain-of-study is not the ownership of any institutional
culture’ but rather ‘a human abstract-property co-opted institutionally in deferential-
formalisation-transference to the extent that that deference fulfils its promise of knowledge-
reification–gesturing,<in-prospective_psycho~logicismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-
contiguity }—conflatedness ~\text{in—}{\text{preconverging-disentailment \ by}}\text{—}{\text{postconverging—}}
\text{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
\langle\text{amplituding/formative}\rangle\text{ wooden-language—}\{\text{imbued—averaging-of-thought—}<\text{as-to-
leveling/ressentiment/closed-construct-of— meaningfullness-and-teleology —as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}>\} is not
postconvergingly–de-mentated/structured/paradigmed to do! But then the phenomenological
question arising with respect to the fact that many a social domain-of-study ‘tend to assume a
disparateness-of-conceptualisation,<\text{unforegrounding-disentailment,—failing-to-reflect—}
\text{immanent-ontological-contiguity } \Rightarrow \text{ 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_psycho~logicismic~apriorising/axiomatising/referencing—\{of-attendant–ontological-

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 \(\langle\text{unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'}\rangle\) substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague contrasting-and-comparison’ rather than as of ‘existence-potency\(^{39}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression driven \(^{4}\) foregrounding-entailment\(^{5}\) (postconverging–narrowing-down~sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting–‘immanent-ontological-contiguity’\); as-operative-notional–deprocrypticism\(^{6}\)’. 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\(^{39}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression on human-subpotency. Human \(^{\text{meaningfulness-and-teleology}}\) as of its ontological-performance\(^{7}\)-<including-virtue-as-ontology> is the outcrop of human-subpotency conscious-able aestheticisation of ecstatic-existence. Human aestheticisation speaks of the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human \(^{\text{meaningfulness-and-teleology}}\) 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 \(^{\text{meaningfulness-and-teleology}}\) refers to human-subpotency conscious-able aestheticisation of ecstatic-existence as of varying human ontological-performance\(^{12}\)-<including-virtue-as-ontology> in veridically reflecting existence-potency\(^{39}\)~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression. Underlying the ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> of human-subpotency conscious-able aestheticisation of ecstatic-existence is both the human instigative-drivenness construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation and human reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflected-together in all human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{59}, as-of-their-inversely-varying-emphasis; and more specifically ‘as institutive of underlying \textsuperscript{8} reference-of-thought’, their implied spontaneity and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation conjointly drive ‘human existence \textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{56}/ontological-aesthetic-tracing<-perspective–ontological-
ormaley/postconvergence-reflected-'epistemicity-relativism-determinism'> creative aestheticisation of ‘meaningfulness-and-teleology\textsuperscript{59}’. In this regards, originariness-parrhesia,–as–spontaneity-of-aestheticisation is marked by its greater taxing of human limited-mentation-capacity and specifically so as it ‘re-stakes/put-back-at-stake the capacity of human ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> by its renewing spontaneity-of-aestheticisation’ over already set/established prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; and so as ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation’ so-construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation (which is actually constrained to ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity  ~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{60} fore grounding entailment\textsuperscript{60} (postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation"-in-reflecting–‘immanent-ontological-contiguity’\textsuperscript{70};
as-operative-notional–deprocrypticism) in elucidating ontological-contiguity \(<\text{as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective}>\), precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’. This inversely-varying-emphasis of originariness-parrhesia,—as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation, given human limited-mentation-capacity implications, is reflected in all human aestheticisation construals whether as of reflex aestheticisation construct, instant aestheticisation construct, shallow aestheticisation construct, dragged-out aestheticisation construct, profound aestheticisation construct or subsuming aestheticisation construct with respect to sought out ontological-performance \(<\text{including-virtue-as-ontology}>\) implications. The inevitability of this relation of originariness-parrhesia,—as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation in all human aestheticisation of meaningfulness-and-teleology lies with the fact that, however human limited-mentation-capacity-deepening \(^3\) implications of more and more profound reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation given supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–conceptualisation for meaningfulness-and-teleology \(^7\) unduly prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining in its ontological-performance \(<\text{including-virtue-as-ontology}>\) 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{18}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance\textsuperscript{17}~-\langle\text{including-virtue-as-ontology}\rangle$ of human aestheticisation of \textsuperscript{16}$meaningfulness-and-teleology in the construal of existential-reality’ while overcoming the stalling in ontological-performance\textsuperscript{17}~-\langle\text{including-virtue-as-ontology}\rangle$ underlying the mere complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is so-reflected with: prospective reactualising of ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ (as derived from the reconstruing/reconsideration of both mere-tracial-and-symbolisation-manifest aestheticisation and signification-as-of-existential-reality-manifest aestheticisation); prospective reactualising of ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, for instance in the dynamic reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflected with genres of music as of their originariness-parrhesia,–as–spontaneity-of-aestheticisation setting-up/establishing of drifting/derivating apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—re-originariness/re-origination; and prospective reactualising of ‘signification-as-of-existential-reality-manifest aestheticisation as
mathesis/motif/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 ^7^.<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 ^7^.<including-virtue-as-ontology> of prior reproducibility—

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

meaningfulness-and-teleology ^9^ as to existence-potency ^9^—sublimating—nascence,—disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—

function-development 5‘meaningfulness-and-teleology’9) and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
5‘meaningfulness-and-teleology’9) 5‘meaningfulness-and-teleology’9), and so epistemic-ricochettingly/transepistemically as of ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’
with respect to unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance72—<including-virtue-as-ontology> wherein originariness-parrhesia,—as—spontaneity-of-aestheticisation re-stakes/puts-back-at-stake the reconstruing of existential-reality despite the taxingness-of-originariness. This human aestheticisation process involves inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (so-construed as of ‘high/low parrhesiastic-pressure-of-aestheticisation’ with respect to ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant 5‘meaningfulness-and-teleology’(9)), reflecting the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’. For instance with regards to living-development—as-to-personality-development 5‘meaningfulness-and-teleology’9), human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant 5‘meaningfulness-and-teleology’(9)’ involves initially a more direct focus on instant-sensations-and-carefreeness with the child aspiring for social-integration-and-evolving at successive stages as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness9)–by-reification/contemplative-distension27 in a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’
that ultimately involves major stages like language acquisition achievement, schooling
achievement, greater social autonomy and responsibility achievement, and developing into an
adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness \(^2\)
-by-reification/contemplative-distension \(^27\) as for instance the notion of pleasure is increasingly
substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-
development–as-to-personality-development human aestheticisation of ‘meaningfulness-and-
teleology’ (‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’
as of a ‘more and more profound enlarging-framework of reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’) in
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \(~\)educed–
existentialising/contextualising/textualising-contiguity \}\~conflatedness \(~\)in \{preconverging–
disentailment by\} postconverging entailment
‘hermeneutic/reprojecting/supererogating/zeroing reactualising as \(\text{<amplituding/formative–}
epistemicity>\)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
\(\text{<amplituding/formative–epistemicity>\)totalising–renewing-realisation/re-perception/re-thought’}
ontological-contiguity –educted–existentialising/contextualising/textualising-contiguity

function-development ‘meaningfulness-and-teleology’ aestheticisation’ of any given
cfonventioned human ‘language-as-phonetic/written-signification-construct
coutcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
cincrusting/plating/coating-as-institutional-manifestation’. It is important thus to grasp that
‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-
historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-
manifestation’ is rather established institutionally as of the collective social human ‘complex
sense of ‘meaningfulness-and-teleology’ aestheticisation’ that drives human social
institutions, and that while ‘language-as-phonetic/written-signification-construct
outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
cincrusting/plating/coating-as-institutional-manifestation’ does reflect this collective social
human ‘complex sense of ‘meaningfulness-and-teleology’ aestheticisation’ rather as an
‘institutional-development–as-to-social-function-development ‘meaningfulness-and-
teleology’ outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
cincrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions’ as of
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging–
disentailment by} postconverging entailment, it is ontologically-flawed for ‘language-as-
phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ to be
construed in apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity }—
constitutedness in preconverging entailment as of elaboration–as-to-mere–
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity even
latter had been precedently contributive to that purposefulness-reflexivity) such that such a human ‘institutional-development–as-to-social-function-development’ of ‘meaningfulness-and-teleology’ outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions like language’ is more critically a passive ready-at-hand conception that is epistemically/notionally ever always critical only as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-disentailment by} postconverging entailment as it is adapted to ‘human <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective–nonpresencing, for explicating-ontological-contiguity purposefulness-reflexivity for prospective relative-ontological-completeness orientation’. This basically explains the constantly developing nature of human ‘institutional-development–as-to-social-function-development’ of ‘meaningfulness-and-teleology’ outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply ‘presencing—absolutising-identitive-constitutedness of ‘meaningfulness-and-teleology’ (even as the privileged social conceptualisation of say language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’). Insightfully, we can garner that it is ‘human <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective–nonpresencing, for explicating-ontological-contiguity purposefulness-reflexivity for prospective relative-ontological-completeness orientation’ implied as of maximalising-recomposuring-for-relative-ontological-completeness—an unenframed-conceptualisation that fundamentally renders/makes human institutional-development–as-to-social-function-
outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’. This will explain why the ontological-contiguity—of-the-human-institutionalisation-process as of ‘institutional-development—as-to-social-function-development meaningfulness-and-teleology aestheticisation’ is ‘highly parrhesiastically economical’ as reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’; wherein only the perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance—<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation epistemic-ricochettingly/transepistemically elicits ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. This is so because given the taxingness-of-originariness any such ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ has to resolve considerably unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance—<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation for such ‘institutional-development—as-to-social-function-development meaningfulness-and-teleology aestheticisation’ underlying ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process, the ‘institutional-development—as-to-social-function-development’ ‘meaningfulness-and-teleology’ aestheticisation’ with regards to language development hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In the bigger picture, the above human ‘meaningfulness-and-teleology’ aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {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 human underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
amplituding/formative wooden-language {(imbued—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 rather secondnatured institutionalisation outcome of reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards,
the more profound basis for prospective generation of human intemporal-as-ontological
meaningfulness-and-teleology arises as of transepistemic/epistemic-ricochetting
originariness-parrhesia,—as—spontaneity-of-aestheticisation that renews reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of prospective
existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression
sublimating-validation/desublimating-invalidation implications of human limited-mentation-
capacity-deepening. This underlying insight is reflective of the fact that ‘secondnaturedness is
no substitute for originariness as from prospective nonpresencing—perspective—ontological-
completeness/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-
normality/postconvergence)>’, as originariness is ever always about ‘intemporal parrhesiastic
seeding-promise dimensionality-of-sublimating ~(amplituding/formative—supererogatory—
dementativenss/epistemic-growth-or-conflatedness /transvaluative—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) of the
registry-worldview/dimension meaningfulness-and-teleology beyond just its mechanical
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation.
for the possibility of further prospective parrhesiastic instigation as from ontological-faith-
notion-or-ontological-fideism—imbuend-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ in contrast to the
essentially mechanical/merel-form of reproducibility—mathesis/motif/thrownness-disposition,–
as–reproduciability-of-aestheticisation of secondnaturedness. This fundamental originariness and
secondnaturedness conundrum in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity ‘—of-the-human-institutionalisation-process’ is reflected by the fact
that the human Self is ever always in disseminative constructiveness/destructuring defining its
given registry-worldview/dimension shiftness-of-the-Self as of ‘human-subpotency subpar
disposition to fail to construe the full existence-potency ‘~sublimating–nascence,~disclosed-
from-prospective-epistemic-digression at its uninstitutionalised-threshold ‘~ its prior
secondnatured reproducibility—mathesis/motif/thrownness-disposition,~as–reproducibility-of-
aestheticisation; and so in obfuscation and notional–pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-
totalising-entailing,~as-to-entailing--<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness }. The possibility for prospective human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity has ever always been able to arise at such
uninstitutionalised-threshold of registry-worldviews/dimensions not by a ‘false pretence’ that
the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-
undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-
deficient/prospectively-limititative/prospectively-constraining ontological-performance
<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-
disposition,~as–reproducibility-of-aestheticisation in the construal of ecstatic-existence, is one
in want of candid analysis as of the very same prior reproducibility—
mathesis/motif/thrownness-disposition,~as–reproducibility-of-aestheticisation but rather the
ontological-veracity of originariness-parrhesia,—as—spontaneity-of-aestheticisation for prospective/renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation; as perfectly understood by the Socratic-philosophers advancing of \(^{103}\) universalising-idealisation relative to the Ancient-sophists non-universalising inclination, budding-positivists/rational-empiricists advancing of positivism/rational-empiricism relative to the medieval-scholastics pedantic dogmatism and equally as of our positivism–procrypticism this author construes practices of disparateness-of-conceptualisation

<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> not constrained to existence-potency\(^{39}\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression but rather institutionalised sterile/anecdotal imprimatur as of institutional-being-and-craft as intellectually wanting and in need of the advancing of ‘deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought’\(^{4}\) foregrounding entailment


supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–conceptualisation. In other words, the uninstitutionalised-threshold\(^{102}\) of all registry-worldviews/dimensions as of their shiftiness-of-the-Self\(^{101}\) are the aporeticism overcoming/unovercoming point at which their languages collapse into ‘wooden languages’ that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining
ontological-performance\textsuperscript{72} of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating\textsuperscript{72} {\langle amplituding/formative\rangle}\textsuperscript{supererogatory–de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} of the registry-worldview/dimension \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{70}. 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\textsuperscript{72} {\langle amplituding/formative\rangle}\textsuperscript{supererogatory–de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/transepistemically salvageable as to existence-potency ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalititative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity That is, between reasoning–as-
reasoning-from-results/afterthought and reasoning–as-reasoning-through/messianic-reasoning is ‘aporetic overcomer/unovercomer underdetermined madness’ that renders a pretence of hanging unto prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation more like ‘a pretence of already grasping the complete implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the epistemic-ricochetting/transepistemicity implications of prospective relative-ontological-completeness ’ and rather speaks in effect of a nihilistic <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ‘—with-regards-to—prospective-apriorising-implications}>; and this temporal nihilism at uninstitutionalised-threshold 02 has ever always been associated with a corresponding intemporal asceticism* for opened-construct-of—meaningfulness-and-teleology 09 (not partaking as of transversality<for—sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—'motif-and-apriorising/axiomatising/referencing’ in any such ‘wooden language’) that is the sine qua non for the habituation of the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Overcoming this ‘aporia of underdetermined madness’ despite human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from—perspective—ontological-normalcy/postconvergence’–existentialism-form-factor, has ever always been the absolutely determinative possibility for the fulfilment of the construction-of-humanity-as-of-its-developing-construction-of-the-Self enabling human transcendence-and—sublimity/sublimation/supererogatory—de-mentativity to arise; as its overcoming has ever always elicited humankind’s ability to ascetically go beyond its ‘prior comfort zone’ to reconstrue its future emancipating possibilities. In this regard, the idea of ontological-faith—
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality

dimensionality-of-
sublimating<br/>
⟨amplituding/formative⟩supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality</amplituding/formative⟩, however its recurrent re-originary—as-
unenframed/unbeholding/outlier-conceptualisation—imbued-postconverging/dialectical-
thinking—projective-insights/epistemic-projection-in-conflatedness—of-
notional—deprocrypticism-prospective-sublimation⟩ intemporal instigation as of originariness-
parrhesia, as spontaneity-of-aestheticisation in reflecting holographically—<conjunctively-and-
transfusively> the ontological-contiguity—or-the-human-institutionalisation-process
speaks to the fact that the sense of prospective base-institutionalisation in prior recurrent-utter-
uninstitutionalisation is potentially an actionable possibility as of the latter’s ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming construed as ‘its-
given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-
ontological-completeness’—by-reification/contemplative-distension (as of human self-
surpassing—existentialism-form-factor, in-overcoming—notionally—collateralising-
beholding-protohumanity—to—attain-sublimating-humanity—as-to-existence-
potency—sublimating—nascence, disclosed from prospective-epistemic-digression to
supersede human temporality/shortness <amplituding/formative⟩ wooden-language
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—nondescript/ignorable—void—'with-regards-to-
prospective-apriorising-implications⟩)’, 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—<conjunctively-and-transfusively> the ontological-contiguity—or-the-
human-institutionalisation-process\(^{68}\) what is easily lost is exactly ‘this most vital but brittle ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating⟩\(\langle\text{amplituding/formative}\) supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\) element of ‘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’\(^{72}\)\(-\langle\text{including-virtue-as-ontology}\rangle\) 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\(^{52}\) as of the shiftiness-of-the-Self of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality\(^{59}/\)shortness within such a framework as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{34}\) is wrongly reconstrued as ‘intemporality’\(^{12}\) (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\(^{102}\) 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’\(^{72}\)\(-\langle\text{including-virtue-as-ontology}\rangle\)’ along the overall ontological-contiguity\(^{57}\)—of-the-human-institutionalisation-process\(^{68}\), 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 intelligibility setup measuring instrument – 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/Existent 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 temporality 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 presupsublimating 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 notional-preempting—disjointedness-as-of-reference-of-thought) but it is prospective notional-deprocrypticism ontological-faith-notional—or-ontological-fideism dimensionality-of-sublimating

<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation specif

originariness-parrhesia,–as–spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self undermining ‘deferment of human instinctual responsibility’ in perpetuating the human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity narrative; and so-construed as implying that notional-deprocrypticism as of its protensive–self-consciousness achieves an epistemic-ricochetting/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening so-reflected with the ontological-contiguity —of-the-human-institutionalisation-process dimensionality-of-sublimating

contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflicatedness ~in {preconverging-disentailment by} ~postconverging-entailment ~capacity.

This is achieved rather as of notional~deprocrypticism self-conscious construing of human
ontological-performance ~<including-virtue-as-ontology> at constructiveness-of-ontological-
performance ~<including-virtue-as-ontology> and vices-and-impediments ~at destructuring-
threshold~{uninstitutionalised-threshold /presublimating–desublimating–decisionality}~of-
ontological-performance ~<including-virtue-as-ontology> as inherently defined de-
mentatively/structurally/paradigmatically by ‘the ~amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity ~of-the-human-
institutionalisation-process ~in reflection of underlying human limited-mentation-capacity as of
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-
to-intemporal-dispositions ~so-construed-as-from-perspective–ontological-
normalcy/postconvergence >’ ~existentialism-form-factor ‘relative-ontological-
incompleteness/relative-ontological-completeness ~
{sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
metaphoricity ~as-rede-mentating/restructuring/reparadigming–psychologism ~induced/spawned/hatched/emerged difference-conflatedness ~as-to-totalitative-reification-in-
singularisation ~as-to-the-nondisjointedness/entailment-of-prospective– nonpresencing > ~as–
veridical-epistemicity-relativism-determinism as instigating both human constructiveness-of-
ontological-performance<including-virtue-as-ontology> and human destructuring-threshold

This de-mentative/structural/paradigmatic process orientation with regards to human virtue at constructiveness-of-ontological-performance<including-virtue-as-ontology> and vices-and-impediments at destructuring-threshold{uninstitutionalised-threshold/presublimating–desublimating-decisionality}-of-ontological-performance<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”

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institutional-development—as-to-social-function-development and living-development—as-to-personality-development. We can thus appreciate that just as a 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 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 of-the-human-institutionalisation-process ‘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 causality—<amplituding/formative—epistemicity>—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity in reflecting holographically—
<conjunctively-and-transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) 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\(^9\) —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\(^1\) —<including-virtue-as-ontology> over vices-and-impediments\(^\circ\) 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-
infrastucture-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\(^7\)—of-the-human-institutionalisation-process\(^8\) arises in the sense that as previously
articulated the postlogism\(^7\) —as-psychopathy-as-of—‘attendant-intradimensional’-
preconverging/dementing —apriorising-psychologism\(\xrightarrow{\text{<decontextualising/de—}\text{existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing>—induced—disontologising’,—as-so-undermining-the—‘attendant—intradimensional—ontologising’—<as-to—attendant—intradimensional—apriorising/axiomatising/referencing—imbued—
<contextualising/existentialising—attendant-ontological-contiguity’—educing—self—
referencing-syncretising—forward-facing—postconverging/dialectical-thinking—anapriorising—
psychologism>}}\) manifestation of any given registry-worldview/dimension is just a difference—

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
facing-postconverging/dialectical-thinking –apriorising-psychologism> manifestation on the
basis of a prior relative-ontological-incompleteness registry-worldview/dimension doesn’t-
work/is-inoperant with respect to a prospective relative-ontological-completeness registry-
worldview/dimension (say for instance a postlogism –as-psychopathy-as-of-‘attendant-
intradimensional’-preconverging/dementing –apriorising-psychologism>
(‘<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-
‘attendant-intradimensional–ontologising’<as-to-attendant-intradimensional–
apriorising/axiomatising/referencing–imbued<contextualising/existentialising–attendant-
ontological-contiguity ->educing—self-referencing-syncretising–forward-
-facing–postconverging/dialectical-thinking –apriorising-psychologism> manifestation on the
basis of non-positivism/medievalism superstition/positivistically-unenlightened-insight
wouldn’t be effective with respect to a positivism/rational-empiricism registry-
worldview’s/dimension’s supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation due to the difference-in-nature/difference-in-apriorising-or-axiomatising-or-
referencing between the two registry-worldviews/dimensions (as to the fact that the
prospective positivism/rational-empiricism registry-worldview/dimension isn’t
responsive/receptive to non-positivising supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation whether of ‘non-positivising prelogism –as-of-conviction,-in-profound-
supererogation –<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at’ or ‘non-positivising 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>⟩). Contrastively, postlogism-as-
psychopathy-as-of–‘attendant-intradimensional’–preconverging/dementing –apriorising-
psychologism–(‘<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the–
‘attendant-intradimensional–ontologising’–<as-to-attendant-intradimensional–
apriorising/axiomatising/referencing–imbued–<contextualising/existentialising–attendant-
ontological-contiguity’>-educing—self-referencing-syncretising–forward-
facing–postconverging/dialectical-thinking –apriorising-psychologism>}) manifestation going
by its ‘inordinarily/unexpectedly/anormally <decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising
lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-
for-relative-ontological-completeness -by-reification/contemplative-distension for living-
development–as-to-personality-development’ (and so as from ‘childhood
postlogism /psychopathy overt manifestation of <decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’
to
‘adulthood postlogism /psychopathy covert manifestation of <decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’ when effective/successful elicits in others corresponding manifestations as of
difference-in-kind/difference-in-aposteriorising-or-logicising (on the basis of the
<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising of the very same registry-worldview’s/dimension’s
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
for
aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
meaningfulness-and-teleology
eliciting adhoc conjugated-postlogism social dynamics as of conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation. Likewise, the same registry-worldview/dimension construed rather as of its ‘relative-ontological-incompleteness’
or prior–registry-worldview/dimension manifest preconverging/dementing–apriorising-psychologism

implied
‘inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising–extrinsic-attribution for social-functioning-and-accordance’ (as so-reflected as from the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
as-of\textsuperscript{8} reference-of-thought ‘as to its threshold of failing to reflect attendant–ontological-contiguity\textsuperscript{9}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10} (as so-underlied with 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 } and associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity\textsuperscript{<discretely-implied-functionalism> and notional–pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation) in reflecting the ontological-contiguity\textsuperscript{9}—of-the-human-institutionalisation-process\textsuperscript{8}’ (so-referenced in ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity\textsuperscript{9}–educed–
existentialising/contextualising/textualising-contiguity\textsuperscript{10} as from \text{deprocrypticism–or–
preempting—disjointedness-as-of-\textsuperscript{8} reference-of-thought
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation): whether such a corresponding
notional–procrypticism/notional–disjointedness, starting as from the basis of ‘fundamental
animality failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{8}–by-
reification/contemplative-distension’’ is recurrent-utter-uninstitutionalisation’s trepidatious–
self-consciousness specific notional–procrypticism/notional–disjointedness of ‘failing
prospective rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
given dispensing-with-immediacy-for-relative-ontological-completeness’–by-
reification/contemplative-distension’’ so-construed from base-institutionalisation perspective;
base-institutionalisation–ununiversalisation’s warped–self-consciousness specific
notional–procrypticism/notional–disjointedness of ‘failing prospective \textsuperscript{10} universalisation–
(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’, as so-undermining-the-
(<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’, as so-undermining-the–

ontological-contiguity→-educing→self-referencing→syncretising→forward-facing→postconverging/dialectical-thinking→apriorising-psychologism⟩ (as so-construed from within the very same registry-worldview/dimension supererogatory→acuity/perspicacity/astuteness/edginess/incisiveness→of apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument→for→conceptualisation perspective), is the fact that ‘all that humankind has got for conceptualising ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative→epistemicity>totalising→purview-of-construal’, is effectively our human limited-mentation-capacity of apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument’ by which we then assume/adopt a ‘presencing→absolutising-identitive-constitutedness’ disposition for aposteriorising/logicising/deriving/intelligising/measuring ‘meaningfulness-and-teleology’.

But by so doing wrongly impliciting as to in-effect absolution<as-to apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity→-educated→existentialising/contextualising/textualising-contiguity\}→constitutedness→in→preconverging-entailment> that humankind has ever always been as of the given prelogism<as-of-the ‘intradimensional’→postconverging/dialectical-thinking→apriorising-psychologism,→of ‘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⟩ disposition without drawing the implications arising as to ‘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-
'intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism,-of-
‘attendant-intradimensional–ontologising’<as-to-attendant-intradimensional–
apriorising/axiomatising/referencing–imbued–<contextualising/existentialising–attendant-
ontological-contiguity ›-educing—self-referencing-syncretising–forward-
facing–postconverging/dialectical-thinking –apriorising-psychologism>⟩ disposition as
implying respectively that the prior recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and procrypticism are then effectively 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/existentialising–attendant-ontological-
contiguity ›-educing—self-referencing-syncretising–forward-
facing–postconverging/dialectical-thinking –apriorising-psychologism>⟩’. 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 nonpresencing–<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-
non-disjointedness/entailment-of-prospective- non-presencing> -as-veridical-epistemicity-
relativism-determinism between the prior and prospective registry-worldviews/dimensions
involving prospective human limited-mentation-capacity-deepening
subontologisation/subpotentiation) as so-reflect as from the
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of:
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument – for
conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-
integrative social 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-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
*rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)
and secondnatured institutionalisation dispositions with respect to the fact that the human
<amplituding/formative> wooden-language—(imbued—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 —as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications} non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-positivism/rational-empiricism meaningfulness-and-teleology and harkening rather to its dogmatic notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—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—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-
as-to-social-function-development and living-development as to personality-development as to the respective possibility bound by either a non-transcendental wooden-language-\{imbued\-averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of\-meaningfulness-and-teleology-as-of\‘nondescript/ignoreable\-void \\‘with-regards-to-prospective-apriorising-implications\}\ and a transcendental opened-construct-of\‘meaningfulness-and-teleology with regards to reference-of-thought-level

supererogatory\-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument-for-conceptualisation. The prospect for prospective transcendence-and-sublimity/sublimation/supererogatory\-de-mentativity is thus in many ways re-originary-as-unenframed/unbeholdening/outlier-conceptualisation\{imbued\-postconverging/dialectical-thinking\‘projective-insights\‘epistemic-projection-in-conflatedness\‘-of\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;

explaining why transcendence-and-sublimity/sublimation/supererogatory\-de-mentativity cannot be construed as of \'incrementalism-in-relative-ontological-incompleteness\ —enframed-conceptualisation of \‘presencing—absolutising-identitive-constitutedness\finitism of aestheticisation’ but rather as \'maximalising-recomposuring-for-relative-ontological-

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completeness—unenframed-conceptualisation of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’, as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness
human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> necessarily imply the prospective devaluing of the ‘presencing—absolutising-identitive-constitutedness finitism of aestheticisation’ implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold-uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance
<including-virtue-as-ontology> as of prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducbility-of-aestheticisation, in the sense that the human investment as of ‘presencing—absolutising-identitive-constitutedness finitism of aestheticisation’ in prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducbility-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-
re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation) knowledge-reification–gesturing~⟨in-prospective_psychologismic–apriorising/aproximating/referencing–
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity}—conflatedness ~in–{preconverging–disentainment by}–postconverging–
entailment> maximalising) points out that all registry-worldviews/dimensions tend to assume a
sub-ontological–<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> equilibrium at their
prospective destructuring-threshold–{(uninstitutionalised-threshold/>/presublimating–
desublimating-decisionality}–of-ontological-performance—<including-virtue-as-ontology>
with regards to their given reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation; with the underpinning–suprasocial-construct,
<amplituding/formative> wooden-language–{(imbued—averaging-of-thought–<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology –as-of-
‘nondescript/ignoreable–void ‘–with-regards-to-prospective-apriorising-implications}>) and
sophistry in their ‘ presencing—absolutising-identitive-constitutedness” finitism of
aestheticisation’ dynamics seemingly substituting in effect for prospective
ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint ‘ nonpresencing–<perspective–ontological-
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’. The
prospective <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-

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conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>} in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity—of-the-human-institutionalisation-process critically and
insightfully highlights, in reflection of inherent human-subpotency–
aporia/undecidability/dilemma/ought-ndeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnuredness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, that ‘all
registry-worldviews/dimensions are ever always at the crossroads of knowledge-reification–
gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity } as

so-construed-as-from-perspective–ontological-normalcy/postconvergence> and

sophistry as the latter is facilitated by underlying social <amplituding/formative> wooden-
language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications> as of the implications of human limited-mentation-
capacity”; and so, as to the confluence of ‘prospective parrhesiastic instigative intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (inherently so as all
prospective knowledge is inherently initially underdetermined thus depended at its instigation
on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, and is only
prospectively validated as of <amplituding/formative–epistemicity> causality —as-to-projective-
totalitative–implications-of-prospective– nonpresencing,—for-explicating-ontological-
contiguity in reflection of the-transcendental-signifier as existence-potency—sublimating–
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
dispensing-with-immediacy-for-relative-ontological-completeness’ -by-
reification/contemplative-distension). Such an ‘absolutising disposition with the registry-
worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation’ is what underlies disparateeness-of-conceptualisation
<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
secondnatured 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

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

for—conceptualisation’ on the basis that such social practices are absolutely deterministic of
‘meaningfulness-and-teleology’. In other words, adherence to prospective knowledge-
reification—gesturing—of—attendant—ontological-contiguity

sublimating

⟨amplituding/formative⟩supererogatory—de-mentativeness/epistemic-growth—or-
transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩ for prospective knowledge-reification—gesturing—of—
prospective_psychologismic—apriorising/axiomatising/referencing—of—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity

for prospective

for prospective

for prospective

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

as of human temporality/shortness arises as of the existentially constraining
untenability of positive-opportunism—of-social-functioning-and-accordance induced
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-
sublimating

⟨amplituding/formative⟩supererogatory—de-mentativeness/epistemic-growth—or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩ for prospective knowledge-reification—gesturing—of
(prospective_psychologismic—apriorising/axiomatising/referencing—of—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity)

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

as of ‘a

weak social mental-reflex that any parrhesiastic

epistemicity—totalising—renewing-realisation/re-perception/re-thought of ontological-veracity

will put in question prior reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation as can be reflected in normativities, conventions, practices,
etc.’, and this is what explains the prevalence of disparateness-of-conceptualisation
<unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-contiguity⟩}

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<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity' > implies ‘foregrounding_entailment-(postconverging−narrowing-down−sublimation-as-to-
'theexistence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation't-in-
reflecting-'immanent-ontological-contiguity';–as-operative-notional−deprocrypticism) as to
existence-potency'~sublimating–nascence−disclosed-from-prospective-epistemic-digression,' and not 'unification as of human-subpotency elicited contrasting-and-comparison' as the latter just leads to a complexification of disparateness-of-conceptualisation<unforegrounding-
disentailment,-failing-to-reflect-'immanent-ontological-contiguity' > along the very same
reproducibility—mathesis/motif/thrownness-disposition,–as−reproducibility-of-aestheticisation
as of an ontologically-flawed human-subpotency dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness_in-{preconverging-disentailment—by}—postconverging-entailment,—in-self-
becoming/self-conflatedness/formative–supererogating> that ‘allows the mortals that we are
to average our thoughts’ rather than existence-potency’~sublimating–nascence−disclosed-
from-prospective-epistemic-digression imposing ontological-veracity as of prospective
<amplituding/formative−epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective,nonpresencing,−for-explicating-ontological-contiguity'. This explains why the
universalising-idealisation of Socratic-philosophers, budding-positivists thought and herein
as well suprastructuralism/postmodern-thought are all characterised in their knowledge-
reification–gesturing<in-prospective-psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity } —conflatedness_in-{preconverging-disentailment—by}—postconverging-
entailment> not by an articulation along the prior established reproducibility—
mathesis/motif/thrownness-disposition,−as−reproducibility-of-aestheticisation but rather
prospective existence-potency—sublimating–nascence,—disclosed—from-prospective-epistemic-
digression constraining parrhesiastic aestheticisation of prospective reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, that in all three
cases looks down upon the notion of human-subpotency sophistic/pedantic pretence of
foregrounding—entailment—(postconverging–narrowing-down—sublimation–as-to—
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—in-
reflecting—immanent-ontological-contiguity,—as-operative-notional—deprocrypticism)
that is no more than complexification of disparateness-of-conceptualisation—<unforegrounding—
disentailment,—failing-to-reflect—immanent-ontological-contiguity”—. Critically as of such
parrhesiastic instigation of prospective relative-ontological-completeness the prior
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon
parrhesiastically as the Socratic-philosophers go out of their way to highlight the intellectual
discredit of the sophists, as budding-positivists go out of their way to highlight medieval-
scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our
positivism—procrypticism reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of
institutional-being-and-craft and notional—pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—
as-to-entailing—<amplituding/formative—epistemic>totalising—in-relative-ontological-
completeness) as of positivism—procrypticism ‘disjointedness-as-of—reference-of-thought
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
as of its lack of prospective deprocrypticism—or—preempting—disjointedness-as-of—
reference-of-thought foregrounding—entailment—(postconverging–narrowing-
down—sublimation–as-to—existence—as-sublimating-withdrawal,—eliciting-of-prospective—
supererogation -in-reflecting-'immanent-ontological-contiguity '; as-operative-notional-deprocrypticism

supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument -for-
conceptualisation; as all that is as of knowledge-reification-gesturing<-in-
prospective-psychologismic-apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity ~educed-existentialising/contextualising/textualising-contiguity } —
conflatedness -in- {preconverging-disentailment-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-
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-
ormalcy/postconvergence>} as of ‘existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression induced foregrounding entailment-(postconverging-
widening-down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-

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as-operative-notional–deprocrypticism). Rather the Socratic-philosophers are not obstinate as all the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity that can-exist-as-of-existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating —
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} for prospective knowledge-reification–gesturing<in-
prospective_psycho logicalism–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in {preconverging-disentailment_by}–postconverging-entailment>, with
respect to human limited-mentation-capacity-deepening can only arise as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implied
prospective relative-ontological-completeness parthesiastic instigation implications of
universalising-idealisation as the foregrounding_entailment{postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation '–in-reflecting–immanent-ontological-contiguity ';–as-operative-
notional–deprocrypticism) at reference-of-thought-level for devolving 'meaningfulness-and-
teleology', and ‘not contrasting-and-comparison disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity > in
human-subpotency dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in {preconverging-disentailment_by}–postconverging-entailment,-in-self-

eliciting-of-prospective-supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ‘-;
as-operative-notional–deprocrypticism)

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation’. In furtherance of this prospective epistemic-ricochetting/transepistemicity
indictment, this author laments a covert practice of an intellection that has been critical of
postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as
original thought even as such practices supposedly passes their institutional thresholds of
admissibility with the caveat though that much of such thought is poorly operant given its ad-
hoc depth of knowledge-reification–gesturing.<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity } —
conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment>/process as of
disparateness-of-conceptualisation–<unforegrounding-disentailment,-failing-to-reflect-
‘immanent–ontological-contiguity ‘> implications, and along the same parrhesiastic
prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of
a perverted exercise to undermine the originality of this work supposedly because of the
theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much
confident fails as it overlooks the coherence and knowledge-reification–gesturing.<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity } —
conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment>/process
articulated herein. Generally, such perversion of thought as it discreetly networks fails society
in the long-run when it seems to assume a foreshadowing posture with regards to what can be
thought or not thought as of a ‘realpolitiking of thought’ exercise. Such intellectual shadiness of
vague highmindedness is no more different from the gross inanity of Ancient-sophists or medieval-scholastic pedants, as of naïve shallow-minded ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation as of a poor sense of intemporality/longness beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study

‘<amplituding/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–depocrypticism)’
reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-painintelligibility’-{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–depocrypticism)’
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/intelligibilitysetup/measuringinstrument towards
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-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> as from past to present to future with regards to knowledge-reification—gesturing—in-prospective-psychologismic-apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity } = conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment>. Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of identitive-constitutedness—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-conflatedness\textsuperscript{13} as-to-totalitative-reification-in-singularisation-as-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism. The implication here is that quite often when required to explicate social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very wooden-language-imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications that is supposed to be reified but now under the sterile/anecdotal 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 ~educted–existentialising/contextualising/textualising-contiguity } conflation –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/suberogatory–de-mentativity, induces a penchant for flawed intellectually supplementing rhetoricisation rather than reification as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of–prospective–nonpresencing–for-explicating-ontological-contiguity disposition rather than an orientation towards the ‘transversality<for-sublimating–existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ or transversal-analysis-towards-validatory-selectivity-
foregrounding 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
costentialisations-and-interpretations’ as constrained to \langle amplituding/formative–
epistemicity\rangle 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/supererogatory—de-mentativity to continually select the trace/ontological-
aesthetic-tracing—\langle perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-
relativism-determinism’\rangle 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 differential-totalitative-reification-in-
singularisation\langle as-to-the-nondisjointedness/entailment-of-prospective– nonpresencing\rangle —as–
veridical-epistemicity-relativism-determinism, construable rather as a more precise
theoretical, conceptual and operant notion of truth by its attendant–ontological-
contiguity—educed–existentialising/contextualising/textualising-contiguity knowledge–
reifying \langle amplituding/formative–epistemicity\rangle causality —as-to-projective-totalitative–
implications-of-prospective– nonpresencing,—for-explicating-ontological-contiguity as of the
human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation\langle as-to-the-nondisjointedness/entailment-of-prospective– nonpresencing\rangle as
reflected with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
derdeterminaton-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of–
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-presencing—as-veridical-epistemicity/relativism-determinism implied amplituding/formative-epistemicity/causality—as-to-projective-totalitative-implications-of-prospective-presencing—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—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’ amplituding/formative-epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions as if all the world that has ever existed is as of ‘presencing—absolutising-identitive-constitutedness’, and displaces/decenters the human subject as of its ‘presencing—absolutising-identitive-constitutedness’ cloistered-consciousness for a more mature and nuanced conception of truth and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on amplituding/formative wooden-language—imbued—averaging-of-thought—as-to—
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications} populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective—ontological-normalcy/postconvergence-implied-
prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—in—conflatedness—in—preconverging-disentailment—by—postconverging-entailment—of every domain-of-study; as the fact remains that the domain-of-study of the social world is utterly different as of attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—from the domain-of-study of the natural world, and not to mention that even within the natural world or social world there are equally subject-matters peculiarities that require their own specific approaches to elucidation/reification as of attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—and this said without undermining the idea of the ecstatic singularity of existence from which all such subject-matter-human-specialisms ecstatically arise as veridically implied by singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—projected epistemic-immanence/veridical-epistemicity-relativism-determinism speaking of an underlying ecstatic
commonness though not common phenomenality. Thus, in all cases the overall implications for the optimum advancement of human knowledge is most critically about constraining knowledge to attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity elucidation/reification rather than just mere formalisation as of conceptual-patterning for its own sake. The fact is the natural sciences are already naturally constraint to knowledge-reification–gesturing–eloquent–existentialising/contextualising/textualising-contiguity elucidation/reification–formalisation as of conceptual-patterning for its own sake. Consider in this regard the implications of interpreting natural science transcendent-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

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


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


extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity
reflected 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
which implied singularisation—as-to-the-nondisjointedness/entailment-of-prospective_nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism enables transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which is ‘concurrently formatted as formalisation’. Thus we know of the recurrent stories of ‘mathematics invented by physicists or mathematicians working under the physics attendant–ontological-contiguity—as-to-existentialising/contextualising/textualising-contiguity’

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contiguity –educated–existentialising/contextualising/textualising-contiguity 

ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \} conflatedness ~{in–{preconverging-disentailment–by}–postconverging-entailment}, inducing successive differences of ontological-performance ~{<including-virtue-as-ontology>} of “meaningfulness-and-teleology” as of the-very-same-immanent-existence/intrinsic-reality/ontological-vericality,-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-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } =
confatedness ~ in {preconverging-disentailment by} post converging-entailment> while
naively overrating contributions to knowledge of a conceptual-patterning orientation, in further
blurring the study of the social with mischaracterisations and poor appreciation of
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications and
ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically
‘paradoxically then supersede knowledge’ as of its very organic ontological-good-
faith/authenticity. One recurrent consequence of the formalisation credo that keeps on arising
for instance in the analytic tradition of philosophy as of its non-totalising-entailing or ‘poor
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity } = confatedness ~ in {preconverging-
disentailment by} post converging-entailment of totalising-entailing/nested-congruence’, is
that the underlying conception about growing the body of human knowledge seems to be the
‘incrementing of all such conceptual-patterning conceptualisations’ going by their cross-
analysis as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-
of-elucidation-outside—attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity}. Basically, the underlying implication of
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity } = confatedness ~ in {preconverging-
disentailment by} post converging-entailment, and so over naïve
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity —constitutedness —in—preconverging-entailment, is that all ontologically-veridical conceptualisations can only be veridical by their
‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation —<as-to-perspective—ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation—<as-to-the-nondisjointedness/entailment-of—prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in existence’ as this can only lead to flawed conceptualisations,
implied identitive-constitutedness → as-'epistemic-totality' dereification-in-dissingularisation <as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism. We can appreciate that the naïve conceptual-patterning of conceptualisations in many a social domain-of-study failing to disambiguate divergent knowledge implications-and-contributions as of knowledge-reification—gesturing <in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness > {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 > {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
contiguity — conflatedness — in {preconverging-disentailment by} — postconverging-entailment

insight often goes missing with many a subscriber to the formalisation credo, as of reification along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars cross-generationally developing interest-of-study). In this regard, the contribution of post-structuralist scholars like Foucault, Derrida, Lyotard, Lacan, Deleuze have now and then been belittled as not original, as of a very much naïve conceptual-patterning conception of knowledge; going by their profound association with earlier scholars and more specifically Heidegger and Nietzsche. From a creative knowledge-reification–gesturing<<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness — in {preconverging-disentailment by} — postconverging-entailment> construal perspective, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual-patterning of concepts originarily/as-of-event available to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual-patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual-patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative knowledge-reification–gesturing<<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness — in {preconverging-disentailment by} — postconverging-entailment> 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 ^5 maximalising-recomposing-for-relative-ontological-completeness^5—unenframed-conceptualisation 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>, inducing successive differences of ontological-performance^7-<including-virtue-as-ontology> of ^7 meaningfulness-and-teleology^9 as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness’. This is especially the case where such headway mirrors ‘pure-ontology’ articulation, as there is only one ontological as existential reality. This orientation and rearticulating exercise by postmodern-thought speaks rather of an assurance that they are on a solid ontological pathway just as physicists orientation and redevelopment of the ontic lines setup by the early Galileos, Newtons and Leibnizes speaks of an assurance of ontological depth, in both instances as of their knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }= conflatedness ~in-{preconverging-disentailment_by}–postconverging-entailment>. Ultimately,
and it is herein contended that the various scholarly contributions to postmodern-thought can be understood as rather pointing to the de-mentative/structural/paradigmatic disseminative implications of futural Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
prospective
deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought
ontologically-veridical
difference-conflicatedness—as-to-totalitative-reification-in-
existential-reality
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
epistemicity
reasoning-through/messianic-reasoning wherein in their states of
undecidability/aporia ‘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–
procrypticism human subject is rather undecentered’ relative to the prospective postmodern—
notional–deprocrypticism self-conscious mindset we fail to truly appreciate the de-
mentative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of 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 disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual-patterning
predispositions and orientations arise because of poor appreciation/reference for judging
knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein
the constraining metrics of institutional setups including strangely enough also many such
tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals,
‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation~<as-to-perspective–ontological-normalcy/postconvergence-implied-
prospective-aporeticism-overcoming/unovercoming’>. Such institutional nombrilistic
inclinations operate on the naivety that institutional processes are inherently reifying by their
mere infrastructure and deferential-formalisation-transference, and set up enframed constraints
that are in many ways self-defeating for the purpose of profound knowledge-reification–
gesturing~<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
tonological-contiguity~educed–existentialising/contextualising/textualising-contiguity
}—conflatedness~<in-preconverging-disentailment_by>–postconverging-entailment~
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. But then with regards

contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
conflicatedness } in {preconverging-disentailment-by}–postconverging-entailment } totalising-
entailing/nested-congruence’ as it aspires to grasping and articulating } ‘meaningfulness-and-
teleology } as portends to the wholeness/nested-congruence of the-very-same-immanent-
existence/intrinsic-reality/ontological-verbatimness-~as-to-‘human
amplitating/formative-
epistemicity } totalising–purview-of-construal’; with such construal in reality rather very much
as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/verbatim-epistemicity-relativism-
determinism rather than dissingularisation-<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness > }/epistemic-nonimmanence/flawed-
epistemicity-relativism-determinism. It is thus not a surprise that many natural sciences in their
‘creative
knowledge-reification–gesturing<in-
prospective psychologismic–apriorising/axiomatising/referencing-}{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
conflicatedness } in {preconverging-disentailment-by}–postconverging-entailment } totalising-
entailing/nested-congruence’ develop as
and aspire to be whole/congruent in conception, even though their concepts can be
misconstrued as rather disparate but in effect are ‘operative as of wholeness/nested-congruence’.
Likewise, the underlying } ‘deprocrypticism–or–preempting–disjointedness-as-of-’ reference-
of-thought apriorising/axiomatising/referencing-}{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
conflicatedness } in {preconverging-disentailment-by}–postconverging-entailment } totalising-
entailing/nested-congruence suprastructuralism conception herein is rather articulated as of
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/verbatim-epistemicity-relativism-determinism as of epistemic
reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation

Unlike the apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educated—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 ~educated—existentialising/contextualising/textualising-contiguity }—conflicatedness in {preconverging—disentailment—by}—postconverging-entailment totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence <amplituding/formative—epistemicity> causality as-to-projective-totalitative—implications-of—prospective—nonpresencing—for-explicating-ontological-contiguity with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting
wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operant interrelatedness speaking of singularity-<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 ~ened uc–existentialising/contextualising/textualising-contiguity }— constitutedness | in preconverging entailment token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative knowledge-reification–gesturing—<in-prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~ened uc–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-normaley/postconvergence-implied ‘prospective-aporeticism–overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~ened uc–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
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-
immanence/veridical-epistemicity-relativism-determinism. In effect this ontological difficulty
fundamentally has to do with the inherent difficulty of dispensing-with-immediacy-for-relative-
onontological-completeness -by-reification/contemplative-distension (as of human self-
surpassing—existentialism-form-factor,-in-overcoming—’notionally–collateralising-

beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-
potency —sublimating—nascence,-disclosed-from-prospective-epistemic-digression to
supersede human temporality/shortness <amplituding/formative> wooden-language,

⟨imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–

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

prospective-apriorising-implications>)⟩ construed as ‘dispensing-with-shallow-
mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness’ -by-reification;
with human self-consciousness rather prone to its given reference-of-thought
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge
construal. The insight for singularisation<-as-to-the-nondisjointedness/entailment-of-

prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism being that as of its ‘dispensing-with-shallow-
mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness’ -by-reification,
as increasing prospective relative-ontological-completeness of reference-of-thought towards
ontologically-uncompromised—referentialism avails, effectively the construal of the social
assumes the requisite reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

wholeness/nested-congruence conceptualisation as of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as implied by the suprastructuralism conception herein in fully reflecting the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation as—to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’, and so over our present parsimony/disparateness of conceptualisations ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as-of—ontologically-compromised—categorising positivism—procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. Thus we can appreciate here that ultimately singularisation—as—to-the-nondisjointedness/entailment-of—prospective—nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism is not just artificially prompted but is rather the dementative/structural/paradigmatic consequence of the prospective relative-ontological-completeness—of—reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, ultimately as of prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism —deprocrypticism—or—preempting—disjointedness-as—of—reference-of-thought. Our mental-disposition is caught
constitutenedness 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-relevant-human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation} of an outright social emanance as arising from ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-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 implied <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity’ as of ‘abstract cumulation of human memorisation and knowledge immanence’ is beyond the human neuropsychological background, and as human consciousness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-{hermeneutically/reprojectively/supererogatingly/zeroingly}educing-'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 present humans memories 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 abstract-tissue-of-social-emanance hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured as to cumulated/recomposured implicited_attendant–ontological-

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syncretising/circularity/interiorising/akrasiatic-drag mental-reflex in apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \sim\text{educated-}
existentialising/contextualising/textualising-contiguity } \sim\text{constitutedness } \sim\text{in-preconverging-entailment that induces dissingularisation}<\text{as-the-disjointedness/disentailment-of-}
{hermeneutically/reprojectively/supererogatingly/zeroingly} educing–‘herein-specially–relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation}. This immanence-function-conflatedness insight is effectively what marks prospective deprocrypticism/preempting—disjointedness-as-of-reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism–procrypticism self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity of singularisation<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> projected epistemic-immanence/veridical-epistemicity–relativism–determinism; the ontological implication here being that ‘we are as potently transcendental as from our flawed apriorising/ axiomatising/referencing {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness’ in {preconverging entailment} or ‘we are as potently immanent as of our virtuous apriorising/ axiomatising/referencing {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness’ in {preconverging–
disentailment–by)–postconverging-entailment’. Immanence-function-conflatedness points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness and prior relative-ontological-incompleteness is fundamentally flawed as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }~constitutedness in preconverging entailment, as all the objectifying discursivity that is ontologically-veridical is as of the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }~conflicatedness 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\textsuperscript{88}; respectively as of positivism and deprocrypticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness\textsuperscript{13} with the obviousness there is no point implying an ontologically-flawed objectifying/contending discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional-deprocrypticism immanence-function-conflatedness\textsuperscript{13} as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism–procrypticism mental-disposition with no pretence of such a positivism–procrypticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-reference-of-thought inclination. In other words, immanence-function-conflatedness\textsuperscript{13} 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-

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\textsuperscript{88} meaningfulness-and-teleology\textsuperscript{9} as if of prospective relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-
function-conflatedness equally highlights knowledge as of its essential organic construct implications. As an apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educated–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
while the natural sciences are generally more amenable to strong immediate cause-and-effect determination, such complex studies like string theory in physics, medical research, etc. send to assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a ‘construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications’, but this should however implicitly reflect concurrently the underlying notions of falsifiability\textsuperscript{12} -or-deferring-falsifiability\textsuperscript{12} and validation-or-deferring-validation. It is herein contended that it is the implicated orientation of many post-structuralists thinking as of the research-programme epistemic model as articulated herein that renders their thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough knowledge-reification–gesturing\textsuperscript{<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflicatedness ~in–\{preconverging-disentailment~by\}–postconverging-entailment> in their scholarly output, and paradoxically so over purported scholarly approaches ‘supposedly of a more scientific methodology but when evaluated as of such authorial scholarly comprehensive research-programmes’ turn out to be of weaker existential ramifications. This insight equally informs the supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism herein that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further knowledge-reification–gesturing\textsuperscript{<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—}}
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>, as well as of the disposition for advancing overall knowledge-notionalisation level reflecting the ontological-contiguity’—of-the-human-institutionalisation-process’ as to transversality—<for-
sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative-
disambiguated—motif-and-apriorising/axiomatising/referencing’ in
‘foregrounding—as-entailment-(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-
reflecting–immanent-ontological-contiguity ‘–as-operative-notional–deprocripticism) of the
‘de-mentative/structural/paradigmatic disseminative implications of postmodern and other
human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-
to-possibilities-of-self-becoming-as-of–‘existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence ‘ thought, that the ontological-pertinence
assumes <amplituding/formative–epistemicity>causality –as-to-projective-totalitave–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
unassailability; and so, not for the mere sake of research-programme extensiveness but as of its
internal constraining to falsifiability’—or-deferred-falsifiability’ and validation-or-deferred-
validation as of knowledge-reification–gesturing-<in-
prospective_psychologism–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> so-
underlied by ontological-good-faith/authenticity’ herein as of reasoning-through/messianic-
reasoning attitude/mental-disposition/care–and–episteme ‘implication of
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitave–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity ‘, on the basis that the
very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative
Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity criticism exactly because of its strong scholarly research-programme attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity, and thus an immanence-function-conflatedness insight in the study of the social as of its inherent complex nature is certainly justified to adhere to a research-programme epistemic model as herein articulated. In another respect, while intellectualism as of organic knowledge implications in many ways commands massive social deference and adherence, it is equally important not to naively assume that at uninstitutionalised-threshold, human existential-investment as of its temporality /shortness cannot be predisposed to anti-intellectualism, as this insight is pertinent in the sense that transcendental knowledge is articulated mostly as of its undermining of human temporal existential-investment. The bigger point here being that the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity lies in upholding-and-defending authentic intellectualism even as of metaphoricity beyond wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} socially intelligible ‘meaningfulness-and-teleology conceptualisation in <amplituding/formative—
Epistemicity 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 intemporal /longness parrhesiastic askance, and as of immanence-function-conflatedness highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporal manifestations that usurp and undermine human transcendence-and-sUBLImity/sublimation/supererogatory de-mentativity. Further, while ‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived absolutely as within an only same institutionalisation reference-of-thought’, with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–procrypticism social-setup to perceive our positivism–procrypticism humanistic knowledge system as absolute; it is immanence-function-conflatedness by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions reference-of-thought. With such immanence-function-conflatedness insight, the epistemic and methodological pretences as of our humanistic positivism—
procrypticism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic postconverging–dementating/structuring/paradigming as of their ultimate knowledge-reification–gesturing as knowledge; such that the immediacy of contention of appropriateness of epistemic and methodological approaches is less critical, as ultimately all knowledge constructs and their epistemic and methodological commitments face their long term bottomline reevaluation as to their relative knowledge 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-
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–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 ~educated–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in [{preconverging_disentailment_by]–postconverging-entailment> for
transcendence-and-sUBLImity/sublimation/supererogatory–de-mentativity. While today that
notion of contrariety has in many ways sanked in and been accepted with natural science
knowledge especially so as it hardly elicits social emotional-involvement, the fact of the matter
is that the possibility of the profound study and emancipation of the social inevitably comes
with a contrariety of our social ‘sense of presence’. Just as the ‘decentering of the subject’ was
what brought about the positivistic mindset today that allowed for modern-day science to
develop and just as well modern-day social science, it is inevitable that a further development
of human knowledge as of its organic knowledge construct warrants a further ‘decentering of
the human subject’ as implied by ‘deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought; and justified by the fact that if previous generations had to undergo their
psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed
into the corner of our intellectual nihilism when we seem to pretend that we are beyond the
prospect of our transcendence-and-sUBLImity/sublimation/supererogatory–de-mentativity.
Immanence-function-conflatedness analytical implications equally arise as of the
‘countervailing transversality<for-sublimating–existential-eventuating/denouement>–of-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ relation induced as of <amplituding/formative–
epistemicity–causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity’ between ‘existence/existential-
possibilities as the selecting transcendental-signifier/transcendental-
enabling/sublimating/supererogatory—de-mentativity’ and ‘the ever developing human limited-
mentation-capacity as of its deepening from relative uninstitutionalised-threshold to relative
institutionalisation so-construed as prospective institutionalisation dissemination’, as this
transversality<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-
unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing is exactly
what validates epistemic-veracity as of prospective relative-ontological-completeness as
relevant for the protracted-consciousness of notional–deprocrypticism. Thus for such a notion
of research-programme as articulated herein rather than just implying mere epistemic
latitude/anarchy, it speaks instead of the construal/justification of epistemic-veracity as of
precedence of prospective relative-ontological-completeness<amplituding/formative–
epistemicity>causality —as-to-projective-totalitative—implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity, and so as of the de-
mentative/structural/paradigmatic implication of singularisation—nondisjointedness/entailment-of-prospective—nonpresencing—projected epistemic-
immanence/veridical-epistemicity-relativism-determinism over dissingularisation—absolutising-identitive—
constitutedness. This
inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal
prospective-nonpresencing,-for-explicating-ontological-contiguity. Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity—of-the-human-institutionalisation-process which is deferential-formalisation-transference. Besides deferential-formalisation-transference associated epistemic-veracity relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-formalisation-transference associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to <amplituding/formative-epistemicity>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 <amplituding/formative-epistemicity>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 <amplituding/formative>wooden-language⟨imbued—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 <amplituding/formative-epistemicity>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. 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–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 such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function 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 <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, the ‘thin epistemic-veracity line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and- unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ constraining to the ‘superior party’ that is existence/existential-possibilities, and thus specifically giving room for many an instance of obvious muddlement as well as ontological-bad-faith/inauthenticity with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability and validation have traditionally been associated with the fundamental research methodologies of experimentation and observation, however the complex nature of social phenomena and even some natural science phenomena has dragged out the epistemic-veracity of the scientific methodology. Such that what increasingly underlies the scientific methodology is more extensive as of the reflection of pertinent phenomenality experimented or stated or demonstrated, by the coherence and implied ontological-contiguity of observations, conceptualisations and predictions, in their apriorising/axiomatising/referencing- of-attendant–ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity }–conflatedness }–in-{preconverging-disentailment–by}–postconverging-entailment totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness with existence–as-the-
absolute-a-priori-of-conceptualisation–and–existence–as-sublimating-withdrawal–eliciting-of-
prospective-supererogation }–<as-to-perspective–ontological-normalcy/postconvergence-
implied–’prospective-aporeticism-overcoming/unovercoming’}. Ultimately, the contrastive
epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their
knowledge-reification–gesturing }–<in-
prospectivepsychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity }–educed–existentialising/contextualising/textualising-contiguity }–
conflatedness }–in-{preconverging-disentailment–by}–postconverging-entailment> as of 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 secondnatured institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating-⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality⟩ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen behind the ‘inventing’ as of reasoning-through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality beyond constraining-and/or-secondnatured institutionalisation framework’ as well as actually perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-immanented-implications, and so as of a fundamental mental-disposition for perpetually preempting—disjointedness-as-of-reference-of-thought. With the foregoing immanence-function-conflatedness insight, of most critical importance and decisiveness as dementatively/structurally/paradigmatically anchoring futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional-deprocrypticism meaningfulness-and-teleology is the need for a notional-deprocrypticism reconceptualised conception of the human construction-of-the-Self. In this regard, we can appreciate critically that hitherto and as of a natural human predisposition to ⟨amplituding/formative–epistemicity⟩totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency–sublimating-nascence,-disclosed-from-prospective-epistemic-digression absolutising epistemic reference, specifically as so-construed from our positivism–procrypticism registry.
worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the ontological orientation of traditional psychology/psychoanalysis; wherein ‘the human psychology of absolutising epistemic reference is wrongly conceived as of ontological-normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence’ considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of our amplituding/formative—epistemicity—totalising—thrownness-in-existence. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of ontological-normalcy/postconvergence, and so given human-subpotency prior relative-ontological-incompleteness implied flawed prospective ontological-performance—including-virtue-as-ontology. Such a human-subpotency flawed absolutising epistemic reference for meaningfulness-and-teleology can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency temporality/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance—including-virtue-as-ontology as by its amplituding/formative—epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag it ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance—including-virtue-as-ontology of existence-potency—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\textsuperscript{9}/ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is de-mentatively/structurally/paradigmatically bound to fail the ontological-performance\textsuperscript{12}-<including-virtue-as-ontology> of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of universalisation mental-disposition, universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of notional–deprocrypticism mental-disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{1}/ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{83}-of-reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional–deprocrypticism perspective of analysis as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-projected epistemic-immanence/veridical-epistemicity-relativism-determinism. We can perceive the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{10}–qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness\textsuperscript{83}-of-reference-of-thought, and so as of the latter’s difference-conflatedness\textsuperscript{13}-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-relativism-determinism as from the ontological-conguitity 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{83}-of-reference-of-thought
from a prospective positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in this regards, with respect to ‘God-of-plane’ type of expression in an animistic/base-institutionalisation setup wherein their fundamental apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued/devolved in the animistic/base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought psychologism of meaningfulness-and-teleology<sup>99</sup> in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> with its uninstitutionalised-threshold<sup>12</sup> as a nondescript/ignorable–void<sup>56</sup> (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>20</sup>-narratives) whereas such a representation as a nondescript/ignorable–void<sup>60</sup> wouldn’t be recognised from the positivism/rational-empiricism perspective as of its prospective relative-ontological-completeness<sup>87</sup>–of–reference-of-thought. Likewise, as of prospective insight, the nondescript/ignorable–void<sup>60</sup> (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing<sup>20</sup>-narratives) we imply as of our positivism–procrypticism disjointedness-as-of–reference-of-thought is certainly prospectively contemplatable in 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 reflection of our akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>20</sup>–qualia-schema’ of positivism–procrypticism disjointedness-as-of–reference-of-thought in ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as of difference-conflatedness<sup>13</sup>–as-to-


inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’], 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 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 wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>]? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance as of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. It is this insight that validates the ontological-veracity of the conception of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’ /ontological-fracturing/desublimation/gimmickiness complex’, and it is inherently so-validated as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality


implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity

virtue-as-ontology>, but strangely enough hardly has there been articulated any conception about this obviously fundamental preconverging/postconverging—dementating/structuring/paradigmimg ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency/sublimating—nascence, disclosed from prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our presencing—absolutising-identitive-constitutedness<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness 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—including-virtue-as-ontology arising as of human temporality wherein ‘human-subpotency temporality’/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance by its totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance of the existence-potency—sublimating—nascence, disclosed from prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality perspective. In this regard, traditional psychology fails a theoretical-conceptual-operant accounting for the changing construction-of-the-Self, as reflected by the fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigating recurrent shot for prospective relative-ontological-completeness as reasoning-
normalcy/postconvergence/referentialism as-to-ontologically-uncompromised-ontological-
amplituding/formative/notional-preempting—disjointedness-as-of—reference-of-
thought/notional—deprocrypticism. We can fundamentally appreciate that just in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity— of-the-
human-institutionalisation-process is associated with epistemic-veracity
foregrounging__entailment-{postconverging—narrowing-down—sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-’immanent-ontological-contiguity ’; as-operative-notional—deprocrypticism) with
the increasing existential ousting of superfluous notions like superstitions, etc., likewise ‘human
akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-
fracturing/desublimation/gimmickiness complex’ as of prospective relative-ontological-
completeness’ epistemically shrinks with the ontological-contiguity—of-the-human-
institutionalisation-process. That is, in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process
epistemic-veracity of 
foregrounging__entailment-{postconverging—narrowing-down—sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-’immanent-ontological-contiguity ’; as-operative-notional—deprocrypticism) constraining, the ‘human akrasia-susceptibility-or-akrasiatic-
drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ for
everyday existential occurrences as of ‘meaningfulness-and-teleology’ ‘is of less-and-less-
degenerate epistemic-veracity prompting’, and so successively as from: - the trepidatious-
consciousness shiftiness-of-the-Self complex (by its epistemic non-rules—
apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-
mental-disposition relative ‘neuterising as of its random-as–uncircumscribing/undelineating-
as—‘epistemic-totality’’ existential—epistemic-totalisation-scheme-of—‘meaningfulness-and-
teleology), given its early hunter-gather recurrent-utter-uninstitutionalisation perceptivity-as-of-bad-omen attendant–ontological-contiguity\textsuperscript{100}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{100}~lowest-level-reification; - the warped-consciousness shiftiness-of-the-Self\textsuperscript{100} complex (by its epistemic rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism relative \textsuperscript{103}neuterising as of its tendentious–circumscribing-as-‘epistemic-totality’\textsuperscript{103}’-or-delineating-as-‘epistemic-totality’\textsuperscript{103}’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology\textsuperscript{100}), given its animistic base-institutionalisation–ununiversalisation perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period attendant–ontological-contiguity\textsuperscript{100}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{100}~second-level-reification; - the preclusive-consciousness shiftiness-of-the-Self\textsuperscript{100} complex (by its epistemic\textsuperscript{103}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism relative \textsuperscript{103}neuterising as of its qualifying–circumscribing-as-‘epistemic-totality’\textsuperscript{103}’-or-delineating-as-‘epistemic-totality’\textsuperscript{103}’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology\textsuperscript{100}), given its\textsuperscript{103}universalisation–non-positivism/medievalism perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor attendant–ontological-contiguity\textsuperscript{100}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{100}~third-level-reification; - the occlusive-consciousness shiftiness-of-the-Self\textsuperscript{100} complex (by its epistemic positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism relative \textsuperscript{103}neuterising as of its categorising–circumscribing-as-‘epistemic-totality’\textsuperscript{103}’-or-delineating-as-‘epistemic-totality’\textsuperscript{103}’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology\textsuperscript{100}), given its positivism–procrypticism perceptivity-as-of-full-rational-account-as-exclusive-cause-and-effect-conceptualisation attendant–ontological-contiguity\textsuperscript{100}~educed–
as of difference-conflatedness\textsuperscript{13}-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjoinedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism implied <amplituding/formative-epistemicity>causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity). This explains why Socrates construed knowledge as virtue, given that what approaches absolutising capacity in the human is rather the ‘sense-of-right-orientation with regards to human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of existentially-becoming-and-developing phronetic/practicality situations as to existence-potency~sublimating–nascent,-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\textsuperscript{14} as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific \textsuperscript{10}universalising-idealisation phronetic/practicality situations as to its defining existence-potency~sublimating–nascent,-disclosed-from-prospective-epistemic-digression). The fact is that Socrates (and as momentously reflected in his abhorrence of writing as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their \textsuperscript{10}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 psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment—by—postconverging-entailment}> as of the tranepistemic implications of human limited-mentation-capacity-deepening¹. 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-teleology⁹ 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-contiguity⁶ and thus allows prospective dimensionality-of-sublimating —{<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative—}
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and phronesis attendant–ontological-contiguity in order to grasp ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency sublimating–nascence, disclosed from prospective-epistemic-digression as so reflected with prospective originariness-parrhesia, as spontaneity-of-aestheticisation for renewed reproducibility—mathesis/motif/throwness-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/throwness-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 ~educted–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 ~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. 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 educed–existentialising/contextualising/textualising-contiguity at the latter’s destructuring-threshold (uninstitutionalised-threshold /presublimating–desublimating-decisionality) of-ontological-performance inclusion-virtue-as-ontology>, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective nonpresencing-as-veridical-epistemicity-relativism-determinism implied <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective-nopresencing-for-explicating-ontological-contiguity of phronesis attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity. In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex <amplituding/formative–epistemicity> totalising/circumscribing/delineating preconverging/dementing qualia-schema existential desublimation manifestation of meaningfulness-and-teleology as of both a universalisation–non-positivism/medievalism and our positivism–procrypticism registry-worldview/dimension with regards to ‘mental-dispositions of general social living, institutional and Being ontological-bad-faith/inauthenticity geared to undermine ontological-veracity’; but then the positivism–procrypticism perspective as of its prospective relative-ontological-completeness will be less complexed in identifying the mental flaw of the universalisation–non-positivism/medievalism manifestation of akrasia-susceptibility-or-akrasiatic-drag complex <amplituding/formative–epistemicity> totalising/circumscribing/delineating
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism
’amplituding/formative–epistemicity’ causality-as-to-projective-totalitative–implications-of-
prospective-nonpresencing,-for-explicating-ontological-contiguity of prospective relative-
ontological-completeness of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a
notional–deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its uninstitutionalised-threshold 02 construes that: as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human’amplituding/formative–
epistemicity’ totalising–purview-of-construal’, the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-
postconverging-or-dialectical-thinking–apriorising-psychologism of prospective relative-
ontological-completeness like base-institutionalisation with regards to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology as from its singularisation-as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-
immanence/veridical-epistemicity-relativism-determinism perspective, lent to the akrasiatic judgment of prior relative-ontological-incompleteness like recurrent-utter-
uninstitutionalisation as from its dissingularisation-as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness /epistemic-nonimmanence/flawed-
epistemicity-relativism-determinism perspective, will be construed as of the latter’s
’amplituding/formative–epistemicity’ totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in recurrent-utter-uninstitutionalisation
infrastructure-of—meaningfulness-and-teleology as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing —apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness’s. Thus more critically prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity that exploits the supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity’—postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from a presencing—absolutising-identitive-constitutedness perspective is not actual ‘meaningfulness-and-teleology’ but rather such is rather acting as a constrained metaphoricity upon a social-setup supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> to which the social-setup cannot overtly turn around and wholly assume a
contradictory nihilistic disposition; with metaphoricity rather inducing prospective meaningfulness-and-teleology mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the latter instance will fundamentally undermine and ridicule the underlying intellectual a priori aspiration for reification. In this regards, and as of extensive contemplation, it is herein contended that in many ways such ontological virginity with regards to intellectual practice today is covertly being undermined at the more fundamental level of social emancipation contemplation, and explains why it has herein been seen as relevant to introduce the notion of ontological-bad-faith/inauthenticity anticipating of such anti-intellectual dispositions. As of a further indictment, this author is sceptical of ‘covert cohorting initiatives’ that substitute intellectual work for ontological-veracity with ‘politicised intellectualism’ as to which type of theories can be entertained or not, as if there can be knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed to instigate. Generally, the idea that such entities and initiatives covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural
course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology). Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal—to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—’–existentialism-form-factor there is an effective mechanism of human registry-worldview’s/dimension’s institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that’s why at all stages of human history, the reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophistries; especially when
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-including-virtue-as-ontology is inherent, the underlying de-mentative/structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance-including-virtue-as-ontology in that individual or institution rather than just identitive inherence. In the bigger scheme of things, human registry-worldview’s/dimension’s institutionalisation outcome as of percolation-channelling-in-deferential-formalisation-transference doesn’t substitute for the <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating-
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} individuation disposition that of reasoning-through/messianic-reasoning brought about seconndnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or <amplituding/formative>wooden-language.
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 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 wooden-language-{imbued—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-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 wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider in this
regards for instance that while we generally tend to wrongy imply of a suprasocial absolutising
epistemic reference that can de-mentatively/structurally/paradigmatically bring about human
transcendence-and-sulimity/sublimation/supererogatory—de-mentativity, it is inevitably the
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-sulimity/sublimation/supererogatory—de-mentativity ideatisation
necessarily had to pass through the intemporal individuation transversality—<for-sublimating—
existential-eventuating/denouement>--of-affirmative-and-unaffirmative—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 seconddnatured
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-sulimity/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-
sulimity/sublimation/supererogatory—de-mentativity arises ultimately as of internalised
epistemic responsibility of intemporal individuation transversality—<for-sublimating—existential—
prospective possibilities. This doesn’t speak of subjectivity, no more than a doctor’s judgment is necessarily subjective as to the fact of its validation going by the primacy of the ‘superior party’ that is existence-potency\textsuperscript{19}~sublimating–nascence, disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality reflected in effective remedy as of \textless{}amplituding/formative–epistemicity\textgreater{} causality as-to-projective-totalitative-implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity over imagined \textless{}amplituding/formative\textgreater{} wooden-language\{imbued—averaging-of-thought\}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology >-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\}> opinionatedness, but rather that human transcendence-and-sublimity/sublimation/supererogatory de-mentativity idealisation is more operantly and effectively as of solipsistic projection of intemporal individuations dimensionality-of-sublimating \textless{}amplituding/formative\textgreater{} supererogatory de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} epistemic internalisation for intemporal ontological-performance\^{12} -<including-virtue-as-ontology>\>. The secondnatured institutionalisation as reflected as of suprasocial or \textless{}amplituding/formative\textgreater{} wooden-language\{imbued—averaging-of-thought\}<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology >-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\}> abstract integration/assimilation of such resultant intemporal ontological-performance\^{12} -<including-virtue-as-ontology> is ever always ontologically jeopardisable/compromisable as of the de-mentative/structural/paradigmatic reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, wherein
human intemporal ‘meaningfulness-and-teleology’ for prospective transcendence-and-
sublimity/sublimation/supernatory–de-mentativity that exists and can prospectively exist-
respectively effectively arises and lies in the ‘induced metaphoricity’ of such 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 seカのnatured institutionalisation of
intemporal ontological-performance ‘<including-virtue-as-ontology>’. Just as demonstrated
above with the physics <amplituding/formative–epistemicity>totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality, in
the instance philosophy reflecting the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising–purview-of-construal’ we can as well appreciate, going by the
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing.–for-explicating-ontological-contiguity of difference-
conflatedness ¹ as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing> ¹ as-veridical-epistemicity-
relativism-determinism over identitive-constitutedness ¹ as–‘epistemic-totality ’-
dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of–presencing—
absolutising-identitive-constitutedness > ¹ as-flawed-epistemicity-relativism-determinism .
that there was no suprasocial or <amplituding/formative> wooden-language-{imbued—
averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
teleology ¹ as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
completeness, and prospectively for notional-deprocriptism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of spurious institutional-being-and-craft muddlement. Effectively, human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional-firstnaturesness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective-ontological-normalcy/postconvergence'>—existentialism-form-factor implies that metaphoricity why 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’<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging-de-mentating/structuring/paradigming—as-being-as-of-existential-reality>’ for its effective functioning which lays it prospectively exposed to metaphoricity as of prospective <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-projective-epistemic-digression epistemic-or-notional—projective-perspective; as such a registry-worldview/dimension would
difficultly renege, as of contradictory and incoherent implications, on such critical prospective ontological-veracity implications of such prospective relative-ontological-completeness\(^7\) of meaningfulness-and-teleology\(^9\). 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 \(^5\), as of potentially the same ontological-performance\(^7\)~<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 \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\sim\text{postconverging–de-mentating/structuring/paradigming}~\text{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 \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\sim\text{postconverging–de-mentating/structuring/paradigming}~\text{as-being-as-of-existential-reality}\> as of its ‘self-assuredness-of-ontological-good-faith/authenticity\(^9\)~postconverging–de-mentating/structuring/paradigming\(^7\)~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity\(^7\) of prospective ‘meaningfulness-and-teleology’\(^7\) 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\(^7\). In other words, as of transversality~<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated~‘motif-and-apriorising/axiomatising/referencing’\(^10\) of human metaphoricity\(^7\) 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 diffusione. This is exactly why the overall ‘intemporal ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
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 implied <amplituding/formative–epistemicity>causality <as-to-
projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-
ontological-contiguity ’ ultimately has a direction as of intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation, notwithstanding de-mentative/structural/paradigmatic
implications of ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> 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 2 onto logical-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism> possibilities’. We
can appreciate both with regards to the social fabric as well as the natural sciences this common
basis of supposedly coherent ontological-commitment -<implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality> from a long-term perspective, in the sense that technical and
scientific progress associated with the industrial revolution ‘could hardly be socially reneged’
not only in Western Europe but with respect to its diffusion throughout the world, and so
because the supposedly coherent ontological-commitment -<implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality> of human societies conventioning as of their ‘self-
assuredness-of-ontological-good-faith/authenticity>~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-
stake-contention-or-confliction’ render themselves exposed to the transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity of the prospective relative-ontological-
completeness as projected by the industrial revolution underlying technical and scientific
knowledge manifesting as to existence-potency ~sublimating–nascence, disclosed-from-
prospective-epistemic-digression selection/skewing of <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity and so because these project beyond
subjectivity-of-truth-as-of-human-subpotency as implied by the universal objectivity as to
existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression of
the underlying sciences and their applications. It is this insight as of ‘existence-
potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression
selection/skewing of <amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity’ that animates the elucidation of metaphoricity herein as of ontology-driven
‘ontologically-hegemonising-narrative ontological-performance >-<including-virtue-as-
ontology>', more than just a notion of mere subjective human-subpotency epistemic-or-notional-projective-perspective narratives; and so, as underlined by human limited-mentation-capacity-deepening\(^3\) inducing prospective relative-ontological-completeness\(^5\) of reference-of-thought \(<\text{amplituding}/\text{formative-eipisticity}>\text{causality} \text{as-to-projective-totalitative-implications-of-prospective-nonpresencing}, \text{for-explicating-ontological-contiguity}\). This ontology-driven assessment of intemporality\(^7\)/longness metaphoricity\(^7\) perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness\(^1\)-as-‘epistemic-totality’-dereification-indissingularisation-\(<\text{as-to-the-disjointedness/disentailment-of-presencing}−\text{absolutising-identitive-constitutedness}\>−\text{as-flawed-epistemicity-relativism-determinism}\) critiques when misrepresenting the ontologically-verbatim observations/remarks/‘constatations’ as of ecstatic-totalising-entailing/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth speaks to \<\text{human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation}−\text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}\>−\text{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\(^7\); and this notion of relative truth is reflected in their works/research-programmes that undermine our \<\text{amplituding}/\text{formative-eipisticity}>\text{totalising}−\text{self-referencing-syncretising/circularity/interiorising/akrasiac-drag}\(^1\) identitive-constitutedness\(^1\)-as-‘epistemic-

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–dementating/structuring/paradigming of societies. Such an overall prospective institutionalisation metaphoricity constraining is very much unlike what we may naively imagine the prior human meaningfulness-and-teleology to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal meaningfulness-and-teleology’ for say a suprasocial or wooden-language–{imbued–averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications>} human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology–<in-preconverging-existential-extrication-as-of-existential-unthought> unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity as of a self-consciously instigated prior 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>} comprehensive sense of prospective metaphoricity’. This points to a more comprehensive reality of human epistemic-veracity arising as of our epistemicity–totalising–thrownness-in-existence with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability implications as of
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 ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or wooden-language 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-of-affirmative-and-unaffectative-disambiguated-'motif-and-apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-'nondescript/ignorable–void ’with-regards-to-prospective-apriorising-implications> presencing—absolutising-identitive-constitutedness
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[10] -of-axiomatic-construct-or-[11] 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-dementativity 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 implicit 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-deprocripticism-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 ricocheting postconverging-de-mentating/structuring/paradigmning 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. This is so because in the long run transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of temporal-to-intemporal–ontological-performance~<including-virtue-as-ontology>~of-narratives is rather as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing ~for-explicating-ontological-contiguity selecting/skewing-towards intemporality/ontological-veracity as to existence-potency~sublimating–nascence,~disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. It is important thus to grasp that a social-setup value construct lies somewhere between the possibility of its conventioning-referencing and its presencing—absolutising-identititive-constitutedness Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, when it comes to assessing the possibility of prospective meaningfulness-and-teleology inducing of metaphoricity. It is not necessarily the case that a society that doesn’t or poorly appreciate the implication of science will value as of immediacy prospective Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology like the cultivation of science over its conventioning-referencing as a cultural inclination or metaphysical predisposition or a creed; as we can appreciate the contrasting disposition towards the
cultivation of science as in Europe and the Arabic world during the medieval period, or even disparity in ontological progressiveness within the very same societies at various epochs. Thus the assumption that any given society or period is absolutely turned/committed to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology including our modern period, is a flawed appraisal; as in many ways, beyond our perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-threshold as of the privileging of conventioning-referencing over purely prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, and in many ways this explains at the more socially visible spectrum that is politics, the perceived political impotence today. This insight is critical for appreciating the implication of the conception of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism metaphoricity in our positivism–procrypticism; as its brings to the self-consciousness the reality that the implication of such a notional–deprocrypticism articulation is bordering on the limits/thresholds of our institutional capacity for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of a privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold; it is herein contended that the reality is similar to that which scuppered Arabic medieval science or scuppered medieval China progressiveness. 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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{11}—as-to-totalitative-reification-in-singularisation—\textless as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing\textgreater—as-veridical-epistemicity-relativism-determinism implied <amplituding/formative—epistemicity> causality \textless as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity\textsuperscript{7} warrants such intemporal relaying of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{87} beyond just conventioning-referencing; as the very possibility of the \textless cumulating/recomposuring—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\textsuperscript{14} conventioning-referencing to value prospective possibility for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{89} 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\textsuperscript{90} common\textsuperscript{103} universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\textsuperscript{7}’s but as of unaffirmation/deprojection/de Assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—\textless as-to-preconverging-or-dementing—apriorising-psychologism> devaluing their presencing—absolutising-identitive-constitutedness\textsuperscript{14} conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness\textsuperscript{88} or as with budding-positivists Being-
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag', and so-reflected socially as of the uninstitutionalised-threshold. The underlying insight about such ontological-veracity destructuring-threshold<uninstitutionalised-threshold /presublimating–desublimating-

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity as of the de-
mentative/structural/paradigmatic amplituding/formative-epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’; as reflected as of
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism over
dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism. Basically, the possibility in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process arises
as of human generation of ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-{as-
of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance -<including-virtue-as-ontology> ontological-performance -
<including-virtue-as-ontology>--including-virtue-as-ontology of narratives’ as of the specific
destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance -<including-virtue-as-ontology> of ‘human
akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-
fracturing/desublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-
narrative / ontological-performance -<including-virtue-as-ontology>’ that is implicated with
respect to the supposedly coherent ontological-commitment <implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opening it up to prospective intemporal-as-ontological metaphoricity, such that sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity/of-the-human-institutionalisation-process can effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative ontological-performance -including-virtue-as-ontology’, as it supersedes temporal-ontological-performance-of-narratives as of its constraining to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity over human-subpotency, and so with respect to human construal of existence and purviews of existence. We can appreciate in this regards the ‘ontologically-hegemonising-narrative ontological-performance -including-virtue-as-ontology’ drive in generally overcoming human egregious superstitious beliefs towards our positivism and science orientation today as well as ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ about purviews-of-existence which are today articulated in institutionalised frameworks as of subject-matter narratives like physics, law, biology, etc. oleagating social opinionatedness and substituting social percolation-channelling-in-deferential-formalisation-transference for ‘ontologically-hegemonising-narrative ontological-performance -including-virtue-as-ontology’. The ontological-contiguity-of-the-human-institutionalisation-process successive overcoming of uninstitutionalised-threshold involves a migration of the hegemony of social meaningfulness-and-teleology away from ‘individual whim/impulsion narratives
defective \textsuperscript{8} procrypticism–or–disjointedness-as-of- \textsuperscript{8} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, thus wrongly inducing \textsuperscript{8} procrypticism–or–disjointedness-as-of- \textsuperscript{8} reference-of-thought \textsuperscript{amplituding/formative–epistemicity}>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{34}; but rather has to project as of prospective epistemic-ricochetting/transepistemicity the requisite percolation-channelling-<in-deferential-formalisation-transference> as the mechanism for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{(9)} as of prospective notional–deprocrypticism institutionalisation based on \textsuperscript{3} deprocrypticism–or–preempting—disjointedness-as-of- \textsuperscript{8} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{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 \textsuperscript{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 \textsuperscript{amplituding/formative–epistemicity}>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{34}. Besides and overlaid on this underlying human-subpotency background deficiency 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, is the reality that human meaningfulness-and-teleology fundamentally develops out of the constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)\}–of-ontological-performance\}<including-virtue-as-ontology> nature of the social-construct (as significant otherness to the individual), and as this social-construct conventioning-referencing is thereof reflected in its relationship with inherent ontological-veracity as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, that goes into building the individual capacity to uphold ontological-veracity when the social-construct as its significant otherness is constructive/institutionalising/nascent–sublimating-decisionality of meaningfulness-and-teleology as knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring-threshold\{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)\}–of-ontological-performance\}<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\}
implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold\{uninstitutionalised-threshold\}/presublimating-desublimating-decisionality\} of ontological-performance\}<including-virtue-as-ontology> effect of social-construct settings with regards to individual possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold\ cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such \meaningfulness-and-teleology\ as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold\, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness\ by-reification/contemplative-distension\ to strategically articulate such \meaningfulness-and-teleology\ going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold\ as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiac-drag/shiftiness-of-the-Self\'/ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment\ <implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming~as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity\}~postconverging–de-mentating/structuring/paradigming\ as-being-as-of-
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology ⟧

failing/not-upholding-⟨as-of-apriorising/axiomatising/referencing⟩ intemporal-preservation-entropy-or-contiguity–or–ontological-preservation manifesting at ⟩reference-of-thought-
devolving-level as of postlogism slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
and so-disambiguated as of ‘ reference-of-thought- devolving-level difference-conflatedness ‘-as-to-totalitative-reification-in-singularisation⟩</as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing⟩ -as-veridical-epistemicity-
relativism-determinism reflected as the divergent temporal-to-intemporal ontological-
performance</including-virtue-as-ontology> of the \textit{historiality/ontological-eventfulness} /ontological-aesthetic-tracing</perspective–ontological-
ormaless/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩’. This social-
construct constructive/institutionalising/nascent–sublimating-decisionality and destructuring-
threshold</uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩-of-
ontological-performance</including-virtue-as-ontology> of ‘meaningfulness-and-teleology’ reality is exactly what renders ‘prospective metaphoricity’ as of ontological-veracity superseding of uninstitutionalised-threshold’, necessarily as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning, wherein the reality of social transformation is more veridically as of prospective nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ epistemic-ricochetting/transepistemicity rather than any prior presencing—absolutising-identitive-constitutedness epistemic grounding; with transcendence-and-sublimity/sublation/supererogatory-de-mentativity over the
uninstitutionalised-threshold \(^2\) de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ as of prospective superseding rede-mentating/restructuring/reparadigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as

\textbf{supererogatory—}acuity/perspicacity/astuteness/edginess/incisiveness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation \(<\text{amplituding/formative–epistemicity}>\) causality –as-to-projective–
totalitative–implications-of-prospective– nonpresencing.–for-explicating-ontological–
contiguity for affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism> of prospective registry-worldview/dimension. The ultimate point
here being that critically the notion of human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity more often than not occur as ‘reasoning-
through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-as-
reinventing-prospective–<perspective–ontological-
normalcy/postconvergence>-human-self-consciousness’ rather than as it can wrongly be
implied with ‘reasoning-from-results/afterthought postures as of 7\footnote{presencing—absolutising-
identitive-constitutedness 1 self-consciousness mastery and direction’ which are rather
ontologically-flawed \(<\text{amplituding/formative–epistemicity}>\) totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’. In this regards, ontological-veracity as of
a perpetual predisposition for prospective relative-ontological-completeness\footnote{is ensured by
supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological–
good-faith/authenticity} ~\text{postconverging–de-mentating/structuring/paradigming} ~\text{as-being-as–
of-existential-reality}~\) to undermine the social-construct predisposition to destructure
narrative, ontological-performance <-including-virtue-as-ontology>- is de-
mentatively/structurally/paradigmatically superseding over more specific and spurious
temporal–ontological-performance <-including-virtue-as-ontology>-of-narratives but with all
such temporal-to-intemporal–ontological-performance <-including-virtue-as-ontology>-of-
narratives susceptible to recombination in unsuspecting ways given human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnatures—temporal-to-intemporal–ontological-performance <-including-virtue-as-ontology>-of-
narratives susceptible to recombination in unsuspecting ways given human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
existentialism-form-factor, and are
variably 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 sublimating–nascence, disclosed-from-prospective-
epistemic-digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective
meaningfulness-and-teleology rather boils down to grasping prospective relative-
ontological-completeness <amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-
virtue-as-ontology> as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation for a ‘seeding promise of human-subpotency ontological-performance'-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating–nascence-as-of-its-coherence/contiguity’, which by that token as of the reference-of-thought-level induces the ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemicity-relativism-determinism in ontological-contiguity from notional–deprocrypticism. In other words, ontologically-veridical meaningfulness-and-teleology as organic-knowledge is more critically overtly walking into the evil forest and finding a root or leaf cure as 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’—as–‘epistemic-totality’—dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising—identitive-constitutedness > —as-flawed-epistemicity-relativism-determinism of meaningfulness-and-teleology”, rather than surreptitiously sneaking around and getting the root or leaf cure from the evil forest as remedy but then failing as of the prospective relative-ontological-completeness possibility for superseding/undermining/deflating-the-evil-forest-notion to enable the animistic social-setup to put into question and supersede the existential
implications of its prior presencing—absolutising-identitive-constitutedness preconverging—
de-mentating/structuring/paradigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective
nonpresencing<perspective–ontological-normalcy/postconvergence> rede-
mentating/restructuring/reparadigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-
construed as of ‘difference-conflatedness -as-to-totalitative-reification-in-singularisation-as-
to-the-nondisjoinedness/entailment-of-prospective- nonpresencing-as-veridical-
epistemicity-relativism-determinism of ‘meaningfulness-and-teleology’; in both cases, as of
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human-amplituding/formative–epistemicity’totalising–purview-of-construal’ but with
differing ontological-performance <-including-virtue-as-ontology> of ‘meaningfulness-and-
teleology’ as it is such ‘difference-conflatedness-as-to-totalitative-reification-in-
singularisation-as-to-the-nondisjoinedness/entailment-of-prospective- nonpresencing-as-
veridical-epistemicity-relativism-determinism of ‘meaningfulness-and-teleology’’ construed as
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
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–de-
mentativity 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-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning recurrent/relaying instigating, at
uninstitutionalised-threshold, in reflecting holographically<-conjugatively-and-
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—procrysticism
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 temporal-to-intemporal ontological-performance

-<including-virtue-as-ontology> in the

-historiality/ontological-eventfulness

/ontological-aesthetic-tracing

-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>

at the given uninstitutionalised-threshold

02, thus articulating the social epistemic-totality possibility of ‘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> ontological-performance

-<including-virtue-as-ontology>-including-virtue-as-ontology

of narratives’. ‘ontologically-hegemonising-narrative ontological-performance

-<including-virtue-as-ontology> as intemporal/ontological is thus effectively as to overall reifying-and-empowering-reflexivity-of-

ecstatic-existence-as-panintelligibility

(imbued-and-

-hermeneutically/reprojectively/supererogatingly/zeroingly)-educing ‘herein-specifically-

relevant–human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-

re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) the reflection of the social epistemic-totality

of human ‘notional–firstnaturedness—temporal-to-intemporal-dispositions

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

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  

ontological-performance  

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

-including-virtue-as-ontology > -including-virtue-as-ontology of narratives’ as of Being-development/ontological-framework-expansion–as-to-


personality-development, with respect to existence-potency~sublimating-nascence,-disclosed-

-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-

normalcy/postconvergence/referentialism contrastive disclosing of ‘human akrasia-

susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-

fracturing/desublimation/gimmickiness complex’, and so-disambiguated ontologically as of

reference-of-thought-devolving-level ontologically-veridical difference-conflatedness

-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-

prospective- nonpresencing>  -as-veridical-epistemlicity-relativism-determinism

‘differentiating/disambiguating transversality-<for-sublimating–existential-eventuating/denouement>’ of ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-

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

of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-

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

imbued-ontological-performance  

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

-including-virtue-as-ontology > -including-virtue-as-ontology of narratives’; wherein what

marks out temporal–ontological-performance 

-including-virtue-as-ontology > -including-virtue-as-ontology of narratives is

their ‘overt untransvaluated–temporal-intemporality

preconverging–existential-extrication-as-of-existential-unthought akrasia-susceptibility-or-akrasiatic-drag complex’ as of the dynamic

implications of direct and conjugating human temporal dimensionality-of-sublimating 

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


manifestation of postlogism

worldview/dimension social-construct is involved in a constructive (as of its institutionalising disposition) and destructuring (as of its disposition at its uninstitutionalised-threshold) relationship with ontological-veracity, this is exactly what inevitably validates the articulation of ontological-veracity/ontological-veridicality as more completely involving the displacement/decentering-of-the-human-subject priorly as implied with Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in reflecting the need to undermine human destructuring-threshold

\[ \text{⟨/presublimating–desublimating-decisionality⟩–of-ontological-performance} \]~

\<\text{including-virtue-as-ontology}>\to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective relative-ontological-completeness implications; reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness \[\text{as of projected apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–}{existentialising/contextualising/textualising-contiguity} \} ==\text{constitutedness} \]−in {preconverging–disentailment by}–postconverging-entailment. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–}{existentialising/contextualising/textualising-contiguity} \} ==\text{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\textsuperscript{72}–<including-virtue-as-ontology> nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcedence-and-sublimity/subimation/supererogatory–de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcedence-and-sublimity/subimation/supererogatory–de-mentativity meaningfulness-and-teleology\textsuperscript{72} whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsche, 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\textsuperscript{72}–<including-virtue-as-ontology> nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the
ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrpticism prior relative-ontological-incompleteness\textsuperscript{87} human social-stake-contention-or-confliction in disjointedness-as-of\textsuperscript{87} 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} deprocrpticism; 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 \textsuperscript{103}universalisation–non-positivism/medievalism prior relative-ontological-incompleteness\textsuperscript{89} 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{131}by-reification/contemplative-distension\textsuperscript{27} (as of human self-surpassing—existentialism-form-factor,\textsuperscript{131}in-overcoming–notionally–collateralising-befolding-protohumanity’to–‘attain-sublimating-humanity’as-to-existence-potency \textsuperscript{131}–sublimating–nascence,\textsuperscript{131}disclosed-from-prospective-epistemic-digression\textsuperscript{131} to supersede human temporality\textsuperscript{17}/shortness <amplituding/formative>\textsuperscript{131}wooden-language\textsuperscript{131}(imbued—averaging-of-thought–\textsuperscript{131}as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textsuperscript{131}as-of–‘nondescript/ignorable–void ’\textsuperscript{131}with-regards-to–
prospective-apriorising-implications>); which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes', Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrypticism prior relative-ontological-incompleteness human social-stake-contention-or-confliction as of its disjointedness-as-of-reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness 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<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness notional–deprocrypticism that we can appreciate more profoundly the universal ontological epistemic pertinence of 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 notional–deprocrypticism herein construed as human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter’s state very own
deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness^{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^{87} 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\[\{uninstitutionalised-threshold\sqrt{\text{presublimating–desublimating-decisionality}}\}--of-ontological-performance^{72}<\text{including-virtue-as-ontology}> nature inherently points out why human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of intemporal metaphoricity^{77} epistemic pertinence doesn’t lie with any inherent suprasocial framework or
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 is then about superseding the lack, and such relative-ontological-incompleteness is superseded rather as of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for-conceptualisation in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,–for-explicating-ontological-contiguity of human limited-mentation-capacity-deepening that goes well beyond a ‘golden mean’/moderation/temperance, etc. behaviour interpretation as implied with ‘enkrateia’ which, as explained and further elaborated elsewhere herein, doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/notional–knowledge-reification–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~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 reference of ontological-contiguity but for naively and wrongly implying good-natured qualities as being ontological; and such ‘antiakrasiatic disposition’ is more critically reflected as of underlying human ‘intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and—
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning parrhesiastic seeding-promise of prospective
meaningfulness-and-teleology as equivalence/correspondence antiakrasiac-aspiration
ontological-performance <including-virtue-as-ontology>’ with the ‘akrasiatic disposition’
construed as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity’
reasoning-from-results/afterthought reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-
misprising of prospective meaningfulness-and-teleology as covert-pretense-of-
equivalence/correspondence–antiakrasiac-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/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity, to then proceed in
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring <as-to-postconverging-or-dialectical-thinking–apriorising-
psychologism> as of our existential-instantiations and so defectively as if we have no limited-
mentation-capacity and no ontologically-uncompromised <amplituding/formative–
epistemicity>totalising-thrownness-in-existence ; and this with respect to our articulated–or–acquiesced-to meaningfulness-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 <including-virtue-as-ontology> of meaningfulness-and-teleology. The destructuring-threshold \{uninstitutionalised-threshold / presublimating–desublimating–decisionality\}–of-ontological-performance <including-virtue-as-ontology> of human articulated–or–acquiesced-to meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold, speaks of a threshold at which as of our human-subpotency we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality so-reflected as from the full sublimating-over-desublimating implications of existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression ontological-veracity perspective insight of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring <as-to-postconverging-or-dialectical-thinking–apriorising-psychologism>. This is the overall notion explaining human akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-capacity notional implications. Thereafter, understanding of this human ‘ontologically-flawed antiakrasiatic disposition’ is all about conceptualising the effective operant ontologically-constraining conditions as of human existential-instantiations given our limited-mentation-capacity implied as of temporality/shortness and intemporality/longness implications, and so construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-
digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism so-reflecte\n
with futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism

registry-worldview/dimension, over human-subpotency—as-of-ontologically-compromised-

epistemic-abnormalcy/preconvergence so-reflecte\n

variously with the preceding

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

worldviews/dimensions; wherein notional—deprocrypticism as to existence-

potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression will rather

speak of prospective ‘ontologically-hegemonising-narrative ontological-performance —

<including-virtue-as-ontology>’ which as of its inherent constructive ontological-

performance —<including-virtue-as-ontology> is of a de-mentative/structural/paradigmatic

implication that ultimately supersedes the destructuring-threshold—{uninstitutionalised-

threshold } 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

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

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systematically ‘contend recurrently’ on the basis of its ontologically-flawed destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider the case of the destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality} of-ontological-performance<including-virtue-as-ontology> with a ‘God-of-plane’ proposition in say an animistic social-setup (reflecting the underlying ‘animistic superstitious’ <amplituding/formative-epistemicity>totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human meaningfulness-and-teleology is <amplituding/formative-epistemicity>totalising/circumscribing/delineating as of its given <amplituding/formative-epistemicity>totalising–thrownness-in-existence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in notional–conflatedness with existence-as-of-existential-instantiations and as its ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating–narrative-disposition’ can then be reflected in an infinite number of propositions by that notional–conflatedness with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification is all about elucidating the ontological-veracity/ontological-performance<including-virtue-as-ontology> of human-subpotency epistemic-or-notional–projective-perspective meaningfulness-and-teleology articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency ~sublimating–nascence,
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–of-prior-shallow-supererogation –of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profund-
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–ratiocintuation-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-dispositions’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing <amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’ and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’), since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this misconstrued proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring as ‘God-of-plane’, a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like ‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious effect from the wings’; with the positivism relative-ontological-completeness perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness perspective as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed <amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –
qualia-schema’. This is the fundamental conception underlying the notion of ‘de-mentation\(\langle\)supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or–attributive-dialectics\rangle\) as implying an underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-mentative/structural/paradigmatic misconstruing for aposteriorising/logicising/deriving/intelligising/measuring \(\langle\)meaningfulness-and-teleology\rangle\), thus disambiguating/differentiating prospective relative-ontological-completeness as of ‘\(\langle\)amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\rangle\)–qualia-schema’ and the prior relative-ontological-incompleteness as of ‘\(\langle\)amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing \(\langle\)–qualia-schema’.

reshuffling thoughtfulness as from human anxiety, the underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ontological-performance—<including-virtue-as-ontology> of any given registry-worldview/dimension as of its ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance—<including-virtue-as-ontology>’ is limited due to human limited-mentation-capacity with regards to the intemporal ontological-faith-notion-or-ontological-fideism—imbuend-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning that establishes prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring ontologically-veridical meaningfulness-and-teleology, such that this reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus necessarily has a de-mentative/structural/paradigmatic prospective destructuring-threshold—
{uninstitutionalised-threshold /presublimating–desublimating-decisionality} of-ontological-performance—<including-virtue-as-ontology> that is susceptible to its very own ontologically-flawed manifestation of its <amplituding/formative> wooden-language—{imbued—temporal—
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the— reference-of-thought– categorical-imperatives/axioms/registry-teleology } so-implied as of postlogism—
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
instigated as of ‘<amplituding/formative–epistemicity>totalising~’random-as-impulsive—
implicated_attendant–ontological-contiguity ~/~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”’
<br/>'<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 ~/~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>

and-restore existence-potency\(^{19}\)~sublimating–nascence,~disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective of ontological-veridicality as of prospective relative-ontological-completeness\(^{17}\)~of~reference-of-thought in order to overcome the preceding destructuring-threshold\(\langle\text{uninstitutionalised-threshold} / \text{presublimating–desublimating-decisionality}\rangle\)~of-ontological-performance\(^{17}\)~<including-virtue-as-ontology>,

ontological-contiguity/duced–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—implicit_attendant–ontological-contiguity ~duced–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—implicit_attendant–ontological-contiguity ~duced–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—


<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-


Phenomenal-abstractiveness as of human-subpotency mental-processing for equivalence/correspondence with existence-potency—as—sublimating—nascence,—disclosed—from—prospective—epistemic—digression effectively reflected herein as of the varied depth as from

<amplituding/formative—epistemicity>totalising—‘random—as—impulsive—implicated—attendant—ontological—contiguity’—educted—existentialising/contextualising/textualising—contiguity/>

<amplituding/formative—epistemicity>totalising—‘nominal—as—tendentious—implicated—attendant—ontological—contiguity’—educted—
ontological-contiguity\textsuperscript{72} \textasciitilde \textsubscript{72} reduced–existentialising/contextualising/textualising-contiguity\textsuperscript{40}, phenomenal-abstractiveness as the human mental-processing capacity that is inclined to ever always expand the frontiers of human knowledge as ‘ontologically-hegemonising-narrative ontological-performance’\textsuperscript{72} \textasciitilde \textsubscript{72} \textlangle \textlangle \textsubscript{including-virtue-as-ontology} \textrangle \rangle\textsuperscript{40}, and so as of the very ‘recurrent edging towards completion of ontological-performance \textlangle \textlangle \textsubscript{including-virtue-as-ontology} \textrangle \rangle\textsuperscript{40} of intemporal ontological-faith-notion-or-ontological-fideism \textsubscript{imbuued-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 \textlangle \textlangle \textsubscript{amplituding/formative–epistemicity} totalising–thrownness-in-existence\textsuperscript{5} \textrangle \textsubscript{5} is-not-acquiesced-to/is-rejected naturally by the human mental-processing disposition of \textlangle \textlangle \textsubscript{amplituding/formative–epistemicity} totalising–\textsubscript{ratiocination-as-referentialism—implicited_attendant–ontological-contiguity\textsubscript{72} \textasciitilde \textsubscript{72} reduced–existentialising/contextualising/textualising-contiguity\textsubscript{40}, 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 \textlangle \textlangle \textsubscript{amplituding/formative–epistemicity} totalising–\textsubscript{ratiocination-as-referentialism—implicited_attendant–ontological-contiguity\textsubscript{72} \textasciitilde \textsubscript{72} reduced–existentialising/contextualising/textualising-contiguity\textsubscript{40}, phenomenal-abstractiveness as of its constructive reconstrual-as-of-disambiguation/differentiating of destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{72} \textasciitilde \textsubscript{72} \textlangle \textlangle \textsubscript{including-virtue-as-ontology} \textrangle \rangle\textsuperscript{40}, with \textlangle \textlangle \textsubscript{amplituding/formative–}
the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-
mental-processing-reflexes-contiguity into the more fully operant ‘meaningfulness-and-
teleology’ of lesser-and-lessen phenomenal-abstractiveness mental-processing tasking, and so
rather as ‘already achieved constructiveness-of-ontological-performance’<\textsl{including-virtue-as-ontology}>/institutionalisation’, as from the categorising register of ‘<\textsl{amplituding/formative–epistemicity}totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity’
derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, the
qualifying register of ‘<\textsl{amplituding/formative–epistemicity}totalising~‘ratiocontiguity/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 ‘<\textsl{amplituding/formative–epistemicity}totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity’
derived ontology/apriorising/axiomatising/referencing construal of Being and beings’ and the
impulsive register of ‘<\textsl{amplituding/formative–epistemicity}totalising~‘ratiocontiguity/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 ‘<\textsl{amplituding/formative–epistemicity}totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicited_attendant–
ontological-contiguity\textsuperscript{67}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67}’ ontology/apriorising/axiomatising/referencing construal of Being and beings’, forming the said registry-worldview’s/dimension’s ‘notional~conflatedness\textsuperscript{13}’ of memorisation as of replication-and-differentiation-in-a-‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness qualia-schema’ 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/supererogatory\textsuperscript{57} de-mentativity metaphoricity subjoining in \textsuperscript{13}<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 \textsuperscript{13}<amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicitiated_attendant–ontological-contiguity\textsuperscript{67}~educed–existentialising/contextualising/textualising-contiguity’ mental-reflex in their comprehensively underlying ‘notional~conflatedness\textsuperscript{13} 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 \textsuperscript{13}<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 ~educated–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\ as so construed from relative-ontological-completeness\ as to existence-potency\ sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective or \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\-\(\text{including-virtue-as-ontology}\), 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-

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subpotency epistemic-or-notional-projective-perspective of the given registry-worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, though from existence-
potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression epistemic
perspective of analysis as of prospective relative-ontological-completeness it is shown to be
ontologically-flawed. Basically thus prospective destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}—of-ontological-performance—
<including-virtue-as-ontology> renders the instigation of the categorising register, the
qualifying register, the tendentious register and the impulsive register, as of operant
“meaningfulness-and-teleology”, susceptible to be <amplituding/formative> wooden-
language-{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology } so-implied as of postlogism—s
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.
It is only <amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
referentialism—implicated_attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity’ phenomenal-abstractiveness as of its
mental-processing persistently pervasive existential reshuffling thoughtfulness as from human
anxiety that is bound at destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}—of-ontological-performance—
<including-virtue-as-ontology> to reconstrue the prospective constructiveness-of-ontological-
performance^{72}<including-virtue-as-ontology>/institutionalisation of \textsuperscript{7} meaningfulness-and-teleology\textsuperscript{99} as so-reflected from existence-potency\textsuperscript{79}~sublimating--nascent,-disclosed-from-prospective-epistemic-digression epistemic/notional perspective of analysis as of prospective relative-ontological-completeness\textsuperscript{87} to be ontologically-veridical. It is in this way that <amplituding/formative--epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant--ontological-contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{40}’ phenomenal-abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative\textsuperscript{1} ontological-performance\textsuperscript{72}<including-virtue-as-ontology>’, and thereof instigating the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant \textsuperscript{76} meaningfulness-and-teleology\textsuperscript{99} of lesser-and-less phenomenal-abstractiveness mental-processing tasking, as from the categorising register, the qualifying register, the tendentious register and the impulsive register, and thus enabling new human understanding; from whence new \textsuperscript{76} meaningfulness-and-teleology\textsuperscript{99} aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-instantiations. In the bigger scheme of things, this ‘constructiveness-of-ontological-performance\textsuperscript{72}<including-virtue-as-ontology>’ operation of the comprehensive human phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human \textsuperscript{7} meaningfulness-and-teleology\textsuperscript{99} as knowledge, is what brings about the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-ontological-completeness', and is reflected in the ontological-contiguity\textsuperscript{1}—of-the-human-institutionalisation-process\textsuperscript{68} reification of \textsuperscript{87}reference-of-thought-level successive self-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

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-disjoinedness/disentailment-of—presenting—
absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemicity—
relativism-determinism’, ‘<amplituding/formative—epistemicity>totalising—‘ordinal-as—
qualifying—implicit_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-disjoinedness/disentailment-of—presenting—
absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemicity—
relativism-determinism’ ‘<amplituding/formative—epistemicity>totalising—‘intervalist-as—
relativism-determinism as wooden-language (imbedded-temporal- mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology ) so-implied of postlogism\textsuperscript{7}—slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-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 antiakrasiatic-aspiration ontological-performance\textsuperscript{7}—<including-virtue-as-ontology>_\textsuperscript{7}', to then effect as of the dual implications ontologically-flawed overall perception of a primary commitment to constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{7}—<including-virtue-as-ontology>_\textsuperscript{7}' 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-profund— 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-pretense-of-equivalence/correspondence—antiakrasiatic- aspiration-ontological-performance\textsuperscript{7}—<including-virtue-as-ontology> as to destructuring-transitoriness -as-of-deratiocination/deratiocontiguity articulated—or—acquiesced-to meaningfulness-and-teleology\textsuperscript{99} ontological-performance\textsuperscript{7}—<including-virtue-as-ontology> is overlooked as marginal; and so with regards to implicated social epistemic-totality\textsuperscript{97} of meaningfulness-and-teleology\textsuperscript{99}, thus inducing the peculiar social dynamism effect of destructuring-transitoriness\textsuperscript{10}—as-of-deratiocination/deratiocontiguity wherein that temporarily
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
so-construed from the perspective of existence-potency\(^2\)~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism. This reveals destructuring-transitoriness\(^3\)-as-of-
deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiatic
disposition, that is further complexified with the blending of instances/instantiations of
constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration
ontological-performance\(^4\)-<including-virtue-as-ontology>’ with the marginal destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity 〈\textsc{between—prior-shallow-supererogation} \textsc{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—antiakrasiatic-
aspiration-ontological-performance\(^5\)-<including-virtue-as-ontology> as to destructuring-
transitoriness ~as-of-deratiocination/deratiocontiguity thus inducing the overlooking as
marginal of the destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity 〈\textsc{between—prior-shallow-supererogation} \textsc{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 thus defining the specific sustainable destructuring-threshold\(^6\)
{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-
performance\textsuperscript{72}<-including-virtue-as-ontology> parasitism in amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{74} as of any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102}, and is so- reflected as of its endemised/enculturated social construal of the ‘types of vices-and-impediments’\textsuperscript{11} that can be overlooked beyond-the-consciousness-awareness-teleology\textsuperscript{75}<-in-preconverging-existential-extrication-as-of-existential-unthought>, determining its uninstitutionalised-threshold\textsuperscript{02}. Critical to the social manifestation of destructuring-transitoriness as-of-deratiocination/deratiocontiguity and its-extension-in-complexification is that it is socially perceived decisively as not destructuring going by the narrative of the collective social-setting destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{19}<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 at its destructuring-threshold—{uninstitutionalised-threshold}/presublimating—desublimating—decisionality—of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>, to then reflect of such ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’ as if of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’ and to assent to such a state of affairs. Destructuring-transitoriness as-of-deratiocination/deratiocontiguity thus arises as of human limited-mentation-capacity deficient personality adherence, personality formation and personality development as of the social-setting very own registry-worldview/dimension institutionalisation level, with regards to the construal of the social-construct in its constructiveness-of-ontological-performance\textsuperscript{72}.
ontological-contiguity —~duced—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—implicit_attendant—ontological-contiguity ~duced—
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—implicit_attendant—ontological-contiguity ~duced—
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 < /including-virtue-as-ontology> analysis is
notionally/epistemically as to existence-potency ~ sublimating–nascence, disclosed-from-
prospective-epistemic-digression epistemic-or-notional~projective-perspective of
notional–deprocrypticism which is in ontological-normalcy/postconvergence and
beyond/superseding the internal positivism–procrypticism disjointedness-as-of- reference-of-
thought human-subpotency social-stake-contention-or-confliction perspective wherein the
human-subpotency <amplituding/formative–epistemicity> totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag perspective of analysis as of its prior
relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in 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 } undisambiguated appraisal of its destructuring-threshold {uninstitutionalised-
threshold /presublimating–desublimating-decisionality} of-ontological-performance
< /including-virtue-as-ontology> in contrast to the epistemic/notional veracity of existence-
potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression implication
as of notional–deprocrypticism in prospective relative-ontological-completeness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of
aetiologisation/ontological-escalation; and this is akin to the existence-potency ~ sublimating–
nascence,-disclosed-from-prospective-epistemic-digression projection to prospective positivism insight of aetiologisation/ontological-escalation with regards to say the reflection of destructuring-transitoriness\textsuperscript{11}-as-of-deratiocination/deratiocointiguity in the manifestation of notions-and-accusation-of-sorcery in a non-positivism social-setting social-stake-contention-or-confliction, with the construal of such purportedly constructiveness disposition of ‘equivalence/correspondence antiakrasiac-aspersion ontological-performance\textsuperscript{77}<-including-virtue-as-ontology’ as of positivism ontologically-hegemonising-narrative not necessarily telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity\textsuperscript{77} as prospective ontologically-hegemonising-narrative of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold\{-uninstitutionalised-threshold /presublimating–desublimating–decisionality\}-of-ontological-performance\textsuperscript{77}<-include-virtue-as-ontology> analysis insight is more like a projective contrast as with the case of the BODMAS characters deficient apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument <amplituding/formative–epistemicity> causality \textsuperscript{9} as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity operation of Arithmetic construed as of dissingularisation\textsuperscript{11}<-as-to-the-disjointedness/disentailment-of-presencing–absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism in epistemic-abnormalcy/preconvergence and with regards to our normally conceived apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument <amplituding/formative–epistemicity> causality \textsuperscript{9} as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity for the operation of Arithmetic as of singularisation<-as-to-the-nondisjointedness/entailment-of-prospective-
ontological-performance /<including-virtue-as-ontology>/institutionalisation/nascent–
parasitism, as beyond-the-consciousness-awareness-teleology’ -<in-preconverging-existential-extrication-as-of-existential-unthought>’ this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ -<including-virtue-as-ontology>’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology’ -<in-preconverging-existential-extrication-as-of-existential-unthought>’ cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social ‘meaningfulness-and-teleology’. Insightfully, it can be appreciated that the ontological-contiguity—of-the-human-institutionalisation-process is one long process involving the undermining of destructuring-transitoriness-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’ -<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative implied as of prospective ‘<amplituding/formative-epistemicity>totalising-‘ratiocontiguity/ratiocination-as-referentialism—implicit attendant–ontological-contiguity’–educed–existentialising/contextualising/textualising-contiguity’ projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening implications the destructuring-transitoriness-as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative implied with social enlightenment and the sciences rendered many purviews of existence as of
relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\textsuperscript{72} ―<including-virtue-as-ontology>’. We can similarly project of the same with respect to our positivism–procrysticism disjointedness-as-of\textsuperscript{1} reference-of-thought destructuring-transitoriness\textsuperscript{10} as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold\textsuperscript{02} as to be prospectively superseded by notional–deprocrysticism preempting―disjointedness-as-of\textsuperscript{1} reference-of-thought ontologically-hegemonising-narrative\textsuperscript{1} thus rendering human ontological-performance'―<including-virtue-as-ontology> correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-

‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ as of prospective relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\textsuperscript{72} ―<including-virtue-as-ontology>’. This destructuring-threshold\textsuperscript{3} (uninstitutionalised-threshold /presublimating–desublimating-decisionality)―of-ontological-performance\textsuperscript{72} ―<including-virtue-as-ontology> analysis effectively points to the fact that human akrasia-susceptibility-or-akrasiatic-drag complex is such a decisive and determinant notion with respect to the human psyche as the critically interceding notion with respect to human social construction-of-the-Self and as it remains a transitive and constant notion in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{58} as to the destructuring implications at uninstitutionalised-threshold\textsuperscript{02} implied human-subpotency epistemic-or-notional~projective-perspective in dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism relative to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. This overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-{imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly}-eduding-‘herein-specifically-
relevant-human-subpotency’-epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation} of the social-
construct as from the elucidation/reification as ‘destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality} -of-ontological-performance}-1-
<including-virtue-as-ontology> analysis’ is rather notionally/epistemically reflective of the
social-construct constructiveness-of-ontological-performance}-2-<including-virtue-as-ontology>,
as such an antiakrasiatic analysis of uninstitutionalised-threshold notionally/epistemically
reflects the ontological-contiguity —of-the-human-institutionalisation-process; and so,
similarly as the analysis of prospective possibilities of disease and illness is not about being
pessimistic about the biology of human beings but is notionally/epistemically reflective of the
possibility for the further development and provision of medicine and healthcare, and just as the
projective analysis of lack of science and technology capacity is not about being pessimistic
about human technical development but is notionally/epistemically reflective of the possibility
for the further invention of technologies and scientific discoveries. We can appreciate here that
the very same epistemic/notional conceptualisation with respect to the human subject as with
natural subject-matters elicits in the former high emotional involvement whereas the latter as of
its direct <amplituding/formative–epistemicity>-causality -as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity elicits
low emotional-involvement, but for the case where with regards to high and conflicting human
social-stake-contention-or-confliction even the natural domain is not immuned from high
emotional-involvement as with the climate change issue for instance. The point being made
here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that
human progress happens anyway, but then such naïve criticism only recounts the fact of human
progress while failing to be reifying and is actually dereifying when by its ‘implicated passivity
implications for prospective human progress’ it fails to account for how human progress occurs
in the very first place or even whether there is any underlying process for its occurrence or non-
ocurrence. Actually, human progress occurs because of effective human constructive
disposition to supersede identified-and-defined destructuring-threshold-\{\text{uninstitutionalised-
threshold } / \text{presublimating–desublimating–decisionality}\}–of-ontological-performance\textsuperscript{72}–
<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}–
<including-virtue-as-ontology> destructuring-threshold-\{\text{uninstitutionalised-
threshold } / \text{presublimating–desublimating–decisionality}\}–of-ontological-performance\textsuperscript{72}–
<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}–<including-virtue-as-ontology> for human Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development. The implicated passivity
behind such reflections that human progress occurs anyway again highlights why the
intemporal mental-dispositions behind the superseding of destructuring-threshold\textsuperscript{72}–
\{\text{uninstitutionalised-threshold } / \text{presublimating–desublimating–decisionality}\}–of-ontological-
performance\textsuperscript{72}–<including-virtue-as-ontology> need to be integrated into the very core of such
secondnatured formulaic/mechanical-knowledge outcome as part and parcel of knowledge,
construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge
end up being denatured as of deficient

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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-intemporal—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

epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking^{21}–qualia-schema’, and likewise \(^{10}\) universalisation with respect to base-institutionalisation–ununiversalisation, \(^{10}\) universalisation–non-positivism/medievalism with respect to positivism, and our present positivism–procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity emancipators across the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{67}\) —of-the-human-institutionalisation-process\(^{68}\) are just as equally relatively enmeshed in many ways with their reference-of-thought old psychology ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\(^{20}\)–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 \(^{70}\) presencing—absolutising-identitive-constitutedness\(^{1}\) positivism–procrypticism disposition is all-encompassing as of our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when we construe of ourselves as ‘postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism as of their constructiveness-of-ontological-performance\(^{72}\)-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\(^{1}\)–qualia-schema’ at their relative-ontological-completeness\(^{87}\) and preconverging-or-dementing\(^{20}\)–
apriorising-psychologism as of their destructuring-threshold\{uninstitutionalised-threshold \(\langle\text{presublimating–desublimating-decisionality}\rangle\)-of-ontological-performance\}\-
\text{<including-virtue-as-ontology> reflected as of \text{‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing}\rangle–qualia-schema’ at their relative-ontological-incompleteness}, we equally manifest the same and so-perceived from the prospective relative-ontological-completeness of \text{deprcrypticism–or–preempting—disjointedness-as-of–reference-of-thought. The critical point here has to do with the fact that beyond the \text{‘attendant-ontologies—as-of-conventioning-referencing’ of the <cumulating/recomposuring–attendant-ontological-contiguity >}-successive registry-worldviews/dimensions, in their <amplituding/formative> wooden-language\{imbued–averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
development/ontological-framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’. Such questions with regards to how the humanities can be further developed as efficaciously as the natural sciences, how can philosophy be more socially potent, and on the social paradoxes of our suboptimum institutional-development–as-to-social-function-development and living-development–as-to-personality-development, more critically point to the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity’—of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–”meaningfulness-and-teleology”’ as of its implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation registry-worldviews/dimensions; and so critically by the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In this regards, as applies with our positivism–procrypticism and so just as with any other prior relative-ontological-incompleteness registry-worldviews/dimensions <amplituding/formative> wooden-language{imbued—averaging-of:thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as of their ontologically-flawed identitive-constitutedness ’-as–‘epistemic-totality’’-dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >-as-flawed-epistemicity-relativism-determinism, there has
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as actually of an underlying coupling of postconverging-or-dialectical-thinking—apriorising-psychologism constructiveness-of-ontological-performance—<including-virtue-as-ontology> as reflected by ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’ and preconverging-or-dementing—apriorising-psychologism destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology> as reflected by ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’. Ultimately, human de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is the notion underlying human self-consciousness as of construction-of-the-Self all along in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’. It all arises from the ‘human capacity for decomplexified/uninhibited preconverging-or-dementing—apriorising-psychologism’ in order to then ‘prospectively induce originarily/as-of-event prospective postconverging-or-dialectical-thinking—apriorising-psychologism’. In this regards, we can factor in for instance that more critically rather than construing the prospective reification of the humanities and philosophy for instance in terms of breakthroughs along the lines of say exceptional methods or capacity along the lines of our ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will rather be ‘a more candid face-up with our procrypticism—or—disjointedness-as-of—reference-of-thought’ as herein implied by
this author as of the notion of ‘beyond-the-consciousness-awareness-teleology’<in-preconverging-existential-extrication-as-of-existential-unthought>-instructing-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that de-mentatively/structurally/paradigmatically as of a destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating–decisionality} of-ontological-performance<including-virtue-as-ontology> cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing postconverging–de-mentating/structuring/paradigmging based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating–decisionality} of-ontological-performance<including-virtue-as-ontology> of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought notional–pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} as if critical reification will arise by that pathway. In other words, the possibility of all huma prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of ’incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting de-mentative/structural/paradigmatic development ‘weaning humankind from its traditional complexes/inhibitions reasoning-from-
results/afterthought conceptualising flaws’ that then brings about the corresponding existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression level for human emancipation as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation; and this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Whether of low or high emotional-involvement, it is inevitably the case that the de-mentative/structural/paradigmatic possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ever always and has ever always involved or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can appreciate for instance that without the secondnatured institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-reasoning highlighted above, there wouldn’t have been the human psychology reflected in the displacement/decentering-of-the-human-subject as of the resultant reasoning-from-results/afterthought later on in the 20th century to acquiesce to such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as of human de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) implied prospective postconverging-or-dialectical-thinking—apriorising-psychologism and prior preconverging-or-dementing—apriorising-psychologism, is merely a reflection of the fact that human
meaningfulness-and-teleology’ devolved institutional-development–as-to-social-function-
development as of its devolving living-development–as-to-personality-development’ reflecting its <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought devolving
meaningfulness-and-teleology. Likewise, the idea of a preconverging-or-dementing–apriorising-psychologism representation of human ‘meaningfulness-and-teleology’ as to existence-potency sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective is operantly elicited as of the prospective relative-
ontological-completeness postconverging-or-dialectical-thinking–apriorising-psychologism registry-worldview/dimension superseding construal of the said preconverging-or-dementing–apriorising-psychologism prior relative-ontological-incompleteness registry-worldview/dimension ‘dementing’ apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’, as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative implied ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’, so-reflected rather as from the prospective relative-ontological-completeness postconverging-
or-dialectical-thinking–apriorising-psychologism registry-worldview/dimension ‘deeper/more-profound implied and underlying background Being-development/ontological-
meaningfulness-and-teleology’ devolved institutional-development–as-to-social-function-
development as of its devolving living-development–as-to-personality-development’ as of the prospective <amplituding/formative–epistemicity>totalising–self-referencing-
psychologism representations and as this is often further skewed towards the locus of the present registry-worldview/dimension (positivism/rational-empiricism) postconverging-or-dialectical-thinking\(^9\)–apriorising-psychologism representation’, and thus in many ways failing to project fundamentally the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor and further fails to echo the metaphoricity\(^{17}\)/existential-ecstasy of the sublimating \(^4\) historiality/ontological-eventfulness\(^{39}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of \(^5\) meaningfulness-and-teleology\(^{99}\) as of the ‘ontological-contiguity’—of-the-human-institutionalisation-process\(^{68}\) dynamics of successive postconverging-or-dialectical-thinking\(^21\)–apriorising-psychologism representation and preconverging-or-dementing\(^{30}\)–apriorising-psychologism representation of \(^5\) ‘meaningfulness-and-teleology’\(^{99}\) reflected in ‘successive construction-of-the-Self underlying the sublimating \(^4\) historiality/ontological-eventfulness\(^{39}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of successive self-consciousness for \(^5\) ‘meaningfulness-and-teleology’\(^{99}\) as from recurrent-utter-uninstitutionalisation trepidatious-selfconsciousness, base-institutionalisation–ununiversalisation warped-selfconsciousness, \(^{103}\) universalisation–non-positivism/medievalism preclusive-selfconsciousness, our present positivism–procrypticism occlusive-selfconsciousness and prospective notional–deprocrypticism protensive-selfconsciousness; with this underlying a poor conception of human psychology that poorly and hardly recognises the transepistemic/epistemic-ricochetting veracity of human constructiveness-of-ontological-

\(^{2784}\)
performance\textsuperscript{72} \textlangle \textit{including-virtue-as-ontology} \rangle \textrangle \textlangle \textit{and destructuring-threshold} \textrangle \textlangle \textit{uninstitutionalised-threshold} \textrangle \textlangle \textit{presublimating-desublimating-decisionality} \textrangle \textlangle \textit{of-ontological-performance} \textrangle \textlangle \textit{including-virtue-as-ontology} \rangle \textrangle \textlangle \textit{as of relevance to prospective meaningfulness-and-teleology} \textrangle \textlangle \textit{knowledge-reification-gesturing} \textrangle \textlangle \textit{prospective_psycho	extlog{logistic-}}\textlangle \textit{apriorising/axiomatising/referencing} \textrangle \textlangle \textit{of-attendant-ontological-contiguity} \textrangle \textlangle \textit{educed-existentialising/contextualising/textualising-contiguity} \textrangle \textlangle \textit{conflatedness} \textrangle \textlangle \textit{in} \textlangle \textit{preconverging-disentailment-by} \textrangle \textlangle \textit{postconverging-entailment} \textrangle \textrangle \textlangle \textit{This comprehensive elucidation as to existence-potency} \textlangle \textit{sublimating-nascence-disclosed-from-prospective-epistemic-digression and human-subpotency implications of ontological-performance} \textrangle \textlangle \textit{articulated above} \rangle \textlangle \textit{can more fully be abstracted to reflect the overall effecting-phenomenality underlying existence and existential-manifestations} \rangle \textlangle \textit{The implied underlying singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism of existence as to existence-potency} \textlangle \textit{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 dementative/structural/paradigmatic unity of the reflected existential sublimation manifestations} \rangle \textlangle \textit{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} \rangle \textlangle \textit{(so-enabled by underlying supposedly coherent ontological-commitment implanted-self-assuredness-of-ontological-good-faith/authenticity postconverging-de-mentating/structuring/paradigming as-being-as-of-existential-reality} \rangle \textlangle \textit{as of amplituding/formative-epistemicity causality as-to-projective-} \textrangle \textlangle \textit{2785} \rangle
ecstatic-existence-as-panintelligibility  
{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  
phenomenal/manifest~subpotencies-{in-transitive-conflatedness —reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence}  
{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}. Such an epistemic notion as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility  
{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) conceives of ontological-veracity/ontological-performance—<including-virtue-as-ontology>
{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) speaks of
ontologically-veridical apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
conflatedness in [preconverging disentailment by] postconverging entailment ever always
bounded with ontologically-flawed apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educted–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 ~educted–existentialising/contextualising/textualising-contiguity } —
conflatedness in [preconverging disentailment by] postconverging entailment as
constructiveness-of-ontological-performance —<including-virtue-as-ontology> and
ontologically-flawed apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
constitutedness in — preconverging entailment as destructuring-threshold {uninstitutionalised-
threshold /presublimating–desublimating–decisionality} of-ontological-performance —
<including-virtue-as-ontology>, with regards to ‘phenomenal/manifest~subpotencies-{in-
transitive~conflatedness –reflexivity,—in-the-full-potency-of-existence’s~sublimating–
nascence} in —<amplituding/formative–epistemicity>totalising–thrownness-in-existence ,-
<of– surrealistic-as-pseudoreal–epistemic-abnormalcy> determination, can be effectively
determinable ecstatically/metaphoricitically by way of transepistemic/epistemic-ricochetting
projective-insights as of ‘phenomenal/manifest~subpotencies-{in-transitive~conflatedness –
reflexivity,—in-the-full-potency-of-existence’s~sublimating–nascence} in —<amplituding/formative–epistemicity>totalising–thrownness-in-existence ,-
<of– surrealistic-
of apriorising-teleological-elevation-in-notional-contiguity/epistemic-contiguity -<profound-
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-
schema>’ superseding prior relative-ontological-incompleteness\textsuperscript{1} induced ‘preconverging-or-
dementing\textsuperscript{2}—apriorising-psychologism 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>’. Thus what is particular about the notional—deprocrypticism registry-
worldview/dimension as preempting—disjointedness-as-of—reference-of-thought is that it is
‘beyond just a constraining institutionalisation secondnaturing articulation of a
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
as of reasoning-from-results/afterthought’ by which the human mindset can be attached to
mechanically as of reasoning-from-results/afterthought while displaying
‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing-
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }
of such reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’, but necessarily implies as of its organic-knowledge implications a
secondnaturing ontological-contiguity\textsuperscript{3}—of-the-human-institutionalisation-process\textsuperscript{4} implicated
convergence of reasoning-through/messianic-reasoning in the elicited notional–deprocrypticism
reasoning-from-results/afterthought reflected as of a conception of notional–deprocrypticism
that is more than just its reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation but is reflexive of the assimilation of the ‘intemporal seeding
promise of human-subpotency ontological-performance’—<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-


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– meaningfullness-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 ‘meaningfullness-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– meaningfullness-and-teleology -as-of-

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

disposition as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
faith/inauthenticity\textsuperscript{24} reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
meaningfulness-and-teleology\textsuperscript{29} as covert-pretense-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{22}–<including-virtue-as-ontology>’; and so as
temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-consciousness-awareness-teleology\textsuperscript{20}–in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{6} disposition to stifle the transformative implications of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. The inevitability of a projection for the ‘\textsuperscript{103}universalising-idealisation coherence of contemplation’
as of dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension\textsuperscript{27} associated with the Socratic/Platonic/Aristotelian individual emancipation as of \textsuperscript{103}universalising-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness’-dereification for \textsuperscript{amplitudning/formative} wooden-language-(imbued–
aestheticised–postconverging/dialectical-thinking–qualia-schema> as of his symbolic asceticism\textsuperscript{4} even at the risk of his life; budding-positivism projection as of Copernicus/Galileo/Descartes dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27}–by-reification/contemplative-distension\textsuperscript{27} over medieval-scholasticism–
pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness 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 as of medieval-scholasticism tradition and notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension like ending Slavery and the Slave-Trade in the United States involving the American civil war or the French Revolution for instance, meeting with sophistic/pedantic eliciting-of-immediacy-as-of-relative-ontological-incompleteness dereification for wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩ dispositions like ‘in many ways the slaves lives are better off than their kindreds in the darkness of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far worse than was worth the struggle’. In all these instances, the sophists as of its preconverging—existential-extrication-as-of-existential-unthought with respect to social-stake-contention-or-confliction are ever always inclined to eliciting-of-immediacy-as-of-relative-ontological-incompleteness dereification for wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of—‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications⟩ disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-
completeness′ -by-reification/contemplative-distension accruing 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′ as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity—of-the-human-institutionalisation-process as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology′, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness′ -by-reification/contemplative-
distension which is ‘never always the easiest of notion’ for human disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parhesisatic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning’ has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-immediacy-as-of-relative-ontological-incompleteness—dereification for disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and so beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought. In all such instances as was realised by universalising-idealisation philosophers Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence—as-to-psychologismic~apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in—[preconverging-disentailment—by]—postconverging-entailment,—in-self—becoming/self-conflicatedness/formative–supererogating and intellectual-and-moral-equivalence is not a given, and as the sophists commit to sophistry the genuine intellectual holds it against the sophists to imply they are effectively of ‘apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity -<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 ‘apriorising-
teleological-elevation-in-ontological-contiguity ‘ to avoid wrongly implying dialogical-
equivalence:<as-to-psychologismic-apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity -educed–existentialising/contextualising/textualising-contiguity } – 
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment.-in-self-
becoming/self-conflatedness /formative–supererogating>, as the latter notion only arises as of 
mutual apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in 
relative-ontological-completeness as of the underlying registry-worldview/dimension 
reference-of-thought <amplituding/formative–epistemicity>totalising-devolved-apriorising-
rule; as there can be no genuine contention between a 
universalising-idealisation mindset and 
a sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset or a 
positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for 
the mere sake of preserving and avoiding the denaturing of the 
universalising-idealisation 
meaningfulness-and-teleology or positivising/rational-empiricism meaningfulness-and-
teleology. 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
This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance but this only holds with the mathematical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit for engaging genuinely and naturally in the calculations; where that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit is lost, fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of ‘meaningfulness-and-teleology’ as of ontological-veracity is about the ‘reasoning-through transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of contentsions for the determination of existence-potency—sublimating–nascence, disclosed-from-prospective-epistemic-digression as of causality as-to-projective-totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity; and it is rather different from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-
through/messianic-reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance’-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’. The secondnatured institutionalisation constructs as of sovereign institutions and establishment frameworks are ‘not to be necessarily-and-absolutely considered as knowledge reifying frameworks’, as could falsely be implied by cohorting sovereign institutions and establishments surreptitiously usurping the knowledge-reification–gesturing-<in-prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment_by}–postconverging-entailment> role and as beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> surreptitiously defining what can be thought or not thought. The fact is such implied underpinning–suprasocial-constructs are mainly secondnatured whether as sovereign representation or establishment constructs, and can easily be caught up in their own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag^ in prior relative-ontological-incompleteness with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human ^meaningfulness-and-teleology^, as the social knowledge-reification–gesturing-<in-prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—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—ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/ axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis—or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’, is nothing but <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency—sublimating—nascence—
disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notional–deprocrypticism perspective) de-mentatively/structurally/paradigmatically ‘no registry-worldview/dimension has the eyes to see of its defective ontological-performance’<including-virtue-as-ontology> as it surreptitiously implies that it is absolute beyond-the-consciousness-awareness-teleology’<in-preconverging-existential-extrication-as-of-existential-unthought>’. The fact is, it is this possibility of the universalising-idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into question their conventioning-referencing ‘meaningfulness-and-teleology’ and value that allows for prospective institutionalisation to arise as of universalising-idealisation and positivism/rational-empiricism respectively. In this regards, it is important to grasp that what is peculiar about the <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 wooden-language—imbued—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 wooden-language—imbued—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/intelligibilitysetup/measuringinstrument 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-
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 reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipating of the human condition is the reification of psychological traits as of its meaningfulness-and-teleology despite the supposed deficiency of its given meaningfulness-and-teleology in relative-ontological-incompleteness, thus failing to grasp that the more decisive transformation of the human subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in reflecting holographically-and-transfusively the ontological-contiguity underlined as of human limited-mentation-capacity-deepening antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance including-virtue-as-ontology enables the superseding-and-deflating of the overall individual and social vices-and-impediments arising as of the relative-ontological-incompleteness of the successive registry-worldviews/dimensions; and wherein our conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism turns out to be rather skewed towards our positivism–procrypticism perspective with the implication of history considered mainly as of succession of
postconverging-or-dialectical-thinking\textsuperscript{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 \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>} ontologically-hegemonising-narrative\textsuperscript{21} implications reflecting the dynamics of human postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism representation and preconverging-or-dementing\textsuperscript{21}–apriorising-psychologism representation as of human \textsuperscript{1}de-mentation\textsuperscript{71} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as such \textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>} can very much inherently grasp the metaphoricity\textsuperscript{57} of human \textsuperscript{4}meaningfulness-and-teleology\textsuperscript{59} as implied by its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, since ‘individual-collective-and-social constructiveness-of-ontological-performance\textsuperscript{72}–\textsuperscript{<including-virtue-as-ontology>} or destructuring-threshold-\textsuperscript{uninstitutionalised-threshold} /presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{72}–\textsuperscript{<including-virtue-as-ontology>} as of any given registry-worldview/dimension \textsuperscript{83}reference-of-thought–and–\textsuperscript{1}reference-of-thought–\textsuperscript{4}devolving is of teleological/narrative apriorising/axiomatising/referencing determinism’ so-construed as from prospective registry-worldview/dimension existence-potency\textsuperscript{79}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective singularisation-\textsuperscript{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} projected epistemic-immanence/veridical-epistemicity-relativism-determinism supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
performance<including-virtue-as-ontology> as of its destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance<including-virtue-as-ontology>, as it can’t pretend to avoid this purposefulness as it is, as of its any presencing—absolutising-identitive-constitutedness state, the outcome of such purposefulness as relayed with the ontological-contiguity —of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’. This coherently explains the inevitability of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning prospective relative-ontological-completeness—reference-of-thought; as when the organic-knowledge avails it is much more than just an idea of choice but rather an obligation as of the implied inherently antiakrasiatic disposition that can’t afford to overlook as if lacking the organic-knowledge for degrading into <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in preconverging-existential-extrication-as-of-existential-unthought. When the dialecticism of human meaningfulness-and-teleology as of its prospective ontological-performance<including-virtue-as-ontology> implications as of virtue at constructiveness-of-ontological-performance<including-virtue-as-ontology> and vices-and-impediments at destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance<including-virtue-as-ontology> shows itself to be definitely determinable and is no longer the bigger issue for prospective human emancipation but rather the bigger issue becoming one of human psychological cognisance and adjustment to any such prospective emancipating meaningfulness-and-teleology as so-reflected across the
determination of human meaningfulness-and-teleology as from this hindsight, as so-reflected from singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of prospective notional-deprocrypticism meaningfulness-and-teleology, will necessarily imply preconverging-or-dementing –apriorising-psychologism implications of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation with respect to prior non-positivism/medievalism meaningfulness-and-teleology as dissingularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism even as we are thereby emotionally inconvenienced, just as singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism as from our positivism perspective of meaningfulness-and-teleology will necessarily imply preconverging-or-dementing –apriorising-psychologism implications of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
shepherded/ ushered/ heralded as of existential constraining by their supposedly coherent ontological-commitment\textsuperscript{15} \(<\text{implies}→\text{self-assuredness-of-ontological-good-faith/authenticity}\>\) \(<\text{postconverging-de-mentating/structuring/paradigming}\>\) \(<\text{as-being-as-of-existent-reality}\>\) that reflects phenomenal/manifest-subpotencies\(<\text{in-transitive-conflatedness}\>\) \(<\text{reflexivity,-in-the-full-potency-of-existence’s sublimating-nascence}\>\) ‘epistemic-conception framework of ontologically-veridical ontological-performance\(<\text{including-virtue-as-ontology}\>\) as-of-conflatedness\(<\text{as existentially-real or ontologically-flawed ontological-performance}\>\) \(<\text{as-of-constitutedness}\>\) \(<\text{as existentially-unreal}\>\); summating overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(<\text{imbued-and-}\>\) \(<\text{hermeneutically/reprojectively/supererogatingly/zeroingly}\>\) educating ‘herein-specifically-relevant-human-subpotency’ \(<\text{epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation}\>\) reflected in the supervening-conflatedness\(<\text{as existentially-real or ontologically-flawed ontological-performance}\>\) \(<\text{as-of-constitutedness}\>\) \(<\text{as existentially-unreal}\>\), going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions’ \(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\>\) ‘existentialism-form-factor, the human construction-of-the-Self as of its constructiveness-of-ontological-performance\(<\text{including-virtue-as-ontology}\>\) and destructuring-threshold\(<\text{uninstitutionalised-threshold /presublimating–desublimating-decisionality}\>\) of ontological-performance \(<\text{including-virtue-as-ontology}\>\) is ever always saddled between ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-’
‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness 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’
for covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance’/<including-virtue-as-ontology>’
has ever always been more critically about the
‘existentially-operant constraining’ for: moving the ontological-contiguity
—of-the-human-institutionalisation-process
bar of ‘shiftiness-of-the-Self’ to the prospective registry-worldview’s/dimension’s—
reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of
‘meaningfulness-and-teleology’ as of its specific construction-of-the-Self’ in order to
undermine human destructuring-threshold—uninstitutionalised-threshold/presublimating-
desublimating-decisionality—of-ontological-performance’/<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’
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–
antiakrasiatic-aspiration-ontological-performance’/<including-virtue-as-ontology>’. Thus the
ontological-contiguity
—of-the-human-institutionalisation-process
as of the
<cumulating/recomposuring–attendant-ontological-contiguity>–successive registry-worldviews/dimensions
given
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for–
conceptualisation reflected as of singularisation–as-to-the-nondisjointedness/entailment-of–
prospective–nonpresencing–as-of-intemporality/dissingularisation<<as-to-the–
regards that both for the individual and the social, the capacity to ‘spontaneously’ be able to articulate ‘social-construction of “meaningfulness-and-teleology” as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness registry-worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance

‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of
meaningfulness-and-teleology\(^9\) as of its specific construction-of-the-Self’ brought about the
coherently \(^{10}\) universalising construction of \(^{5}\) meaningfulness-and-teleology\(^9\) with the
associated elevated level of ontological-performance\(^2\) <-<including-virtue-as-ontology> as
manifested with the Socratic method for \(^{10}\) universal consistency and coherence, Plato’s ideas
for \(^{10}\) universal consistency and coherence and Aristotle’s qualifying-categories and
\(^{10}\) universalising-syllogism for \(^{10}\) 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 \(^{10}\) universalisation \(^{5}\) meaningfulness-and-
teleology\(^9\) thereafter over the antiquity and their defining relevance in the latter
\(^{5}\) 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 \(^{9}\) universally coherent, consistent and credible
\(^{5}\) meaningfulness-and-teleology\(^9\) infrastructure as of Being-development/ontological-
\(^{5}\) 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
\(^{10}\) 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 antiakrasiatic

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notional-deprocrypticism is construed as ‘projective-totalitative’ with regards to the human-subpotency potential to converge to existence-potency^{29}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of opened-construct-of–meaningfulness-and-teleology^{29} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and so, as of successive profundity of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:\n\n\n\n\napriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation implied in <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought for prospectively ‘increasingly profound and complex
development and living-development–as-to-personality-development’ as enabling-and-reflected
successively in more and more sophisticated and elaborate social-setup and institutional

\n\n\n\n\n<including-virtue-as-ontology> as highlighted as of the constructiveness-and-destructuring-framework of ‘shiftiness-of-the-Self^{19}’ 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^{29} as of its specific construction-of-the-Self’ arises as of
destructuring-transitoriness^{19}–as-of-deratiocination/deratiocontiguity, so-construed as of
dissingularisation–<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism induced deratiocination-or-deratiocontiguity; wherein as of flawed
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—
conceptualisation <amplituding/formative—epistemicity> causality—as-to-projective—
totalitative—implications—of—prospective—nonpresencing—for— explicating—ontological—
contiguity, preconverging—or—dementing —apriorising—psychologism representation is
wrongly singularised/immanented while postconverging—or—dialectical—thinking—apriorising—
psychologism representation is wrongly dissingularised/not—immanent. This actually points out
why dialogical—inequivalence/intellectual—and—moral—inequivalence as of ‘apriorising—
teleological—degradation—in—notional—discontiguity/epistemic—discontiguity—<between—prior—
shallow—supererogation—of—mentally—aestheticised—preconverging/dementing—quality—
schema and prospective—profound—supererogation—of—mentally—
aestheticised—postconverging/dialectical—thinking—quality—schema’ is associated with
sophistic/pedantic representations as knowledge as well as temporal manifestations of
postlogism—slantedness and conjugated—postlogism manifestations including psychopathy
and social—psychopathy as of the positivism—procrypticism registry—worldview. While as of
human—subpotency temporal <amplituding/formative—epistemicity> totalising—self—referencing—
syncretising/circularity/interiorising/akrasiatic—drag we may be inclined to construe of the
notion of dialogical—equivalence—<as—to—psychologismic—apriorising/axiomatising/referencing—
{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—
contiguity }—confiliated—<in—{preconverging—disentailment—by}—postconverging—
entailment,—in—self—becoming/self—confiliatedness /formative—supererogating—> as absolutely
requisite, the fact is dialogical—equivalence—<as—to—psychologismic—apriorising/axiomatising/referencing—
{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—
contiguity }—confiliated—<in—{preconverging—disentailment—by}—postconverging—entailment,—in—self—
becoming/self-conflatedness /formative–supererogating> cannot supersede existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidatio
n implications where its eliciting is de-
mentatively/structurally/paradigmatically flawed for the simple reason that knowledge as of
implied underlying supposedly coherent ontological-commitment ~implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity is all about existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and not
about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t
heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it de-
mentatively/structurally/paradigmatically implies an intermediative process for the deferred-
outcome as to existence-potency~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression but not otherwise, and as being subpotent with existence it is the human
that has to ensure that its "meaningfulness-and-teleology" coincides with existential veracity,
such that where dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in—preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating> is wrongly implied and thus likely to
undermine existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression what gives in is the false notion of dialogical-equivalence<as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising-purview-of-construal’ or <amplituding/formative-epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, rather points to the fact that ‘meaningfulness-and-teleology’ is not to be construed as accumulated/in-accumulation but that it is effectively ‘as recomposured in prospective relative-ontological-completeness’, as of <amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always de-mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-of-existence’; and this further explains why secondnatured institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if ‘meaningfulness-and-teleology’ is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology -<in-preconverging-existing-existential-extrication-as-of-existential-unthought>‘instigating enframed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-setups and ‘meaningfulness-and-teleology’ implications that are poorly amenable to <amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought’, and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness{(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition). Critically just as ‘prospective intemporal-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking —apriorising-psychologism> of prospective relative-ontological-completeness\(^7\)-over unaffirmation/deprojection/de-assertion/dueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing——apriorising-psychologism> of prior relative-ontological-incompleteness\(^8\) as to existence-potency\(^9\)—sublimating—nascence, disclosed from prospective-epistemic-digression
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ construed herein as of ‘pseudo-edginess/pseudo-incisiveness’; as to the fact that ‘pseudo-edginess/pseudo-incisiveness’, whether actively projected or passively insinuated
as of vocalisation/interjection/expletive intensification, beyond-the-consciousness-awareness-teleology\textsuperscript{9} - in preconverging existential-extrication-as-of-existential-unthought\textsuperscript{9} is bound to wrongly imply the ontological-veracity of the ‘pseudo-edginess/pseudo-incisiveness implied supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for conceptualisation’ as if as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring as to postconverging or dialectical-thinking apriorising-psychologism of prospective relative-ontological-completeness over unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring as to preconverging or dementing apriorising-psychologism of prior relative-ontological-incompleteness as to existence-potency sublimating-nascence, disclosed-from-prospective-epistemic-digression amplituding/formative-epistemicity causality as to projective-totalitative-implications-of prospective nonpresencing, for explicating ontological-contiguity. Pseudo-edginess/pseudo-incisiveness as such exploits the natural and habitual human mental-reflex as of any given registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance to systemically imply and attribute dialogical-equivalence as to psychologismic apriorising/axiomatising/referencing of attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity conflatedness in preconverging disentailment by postconverging entailment, in self-becoming/self-conflatedness formative supererogating with regards to social-stake-contention-or-confliction as of ‘apriorising-teleological-elevation-in-ontological-contiguity’. While this mental-reflex is usually valid in most circumstances, however, in the specific circumstances of pseudo-edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is in effect rather in ‘apriorising-teleological-degradation-in-notional-

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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

worldview’s/dimension’s
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —social-stake-
contention-or-confliction ‘meaningfulness-and-teleology’ as of its pseudo-edginess/pseudo-
incisiveness <amplituding/formative–epistemicity> causality —as-to-projective-totalitative–
implications-of-prospective– nonpresencing,—for-explicating-ontological-contiguity'; as
reflected by the fact that positivising or prospective notional—deprocrypticism
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
conceptualisation rather construe respectively non-positivising or procrypticism as of
apriorising—teleological-degradation—in-notional-discontiguity/epistemic-discontiguity
<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–
nonpresencing,—for-explicating-ontological-contiguity to be reflected by the prospective
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation, but then this equally implies the destructuring-threshold\{uninstitutionalised-
threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\(^7\)-
<including-virtue-as-ontology> is effectively prone to a general
<amplituding/formative> wooden-language\{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\}
disposition predisposed to forego ‘true-ontology—as-of-Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
‘meaningfulness-and-teleology\(^9\)’ for 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>\} as of its <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag beyond-the-consciousness-awareness-
teleology\(^9\)-<in-preconverging-existential-extrication-as-of-existential-unthought\(^6\). It has
always been the case that <cumulating/recom posuring–attendant-ontological-contiguity –>
successive registry-worldviews/dimensions secondnatured institutionalisations as instigated as
from human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen’ have to contend as of social-stake-
contention-or-confliction with corresponding sophistic/pedantic eliciting of
<amplituding/formative> wooden-language\{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} whether
as traditional witchdoctors, the sophists, medieval-pedants or in many ways
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⟩ today, with the requisite intemporal-as-ontological reifying 5 meaningfullness-
and-teleology as to existence-potency—sublimating—nascent,-disclosed-from-prospective-
epistemic-digression ⟨amplituding/formative–epistemicity⟩ causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-
contiguity over-time/crossgenerationally inducing the positive opportunism untenability that
overcomes such ʻtemporal/sophistic-as-ontologically-flawed/ontological-bad-
faith/inauthenticity—reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought 6
meaningfulness-and-teleology 9 as covert-pretence-of-equivalence/correspondence–
antiakrasiatic-aspiration-ontological-performance 5—⟨including-virtue-as-ontology⟩; and in this
regards, the futural possibility of developing-and-cumulating the capacity-and-template for the
renewed and more profound 6 meaningfullness-and-teleology 9 infrastructure as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology 9 of prospective notional–deprocrypticism
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-
on-rules—apriorising/axiomatising/referencing—psychologism in notionally overcoming
human ʻshiftiness-of-the-Selfʼ is effectively not beyond human collective contemplation
reflected as of human ʻprojective-totalitativeʼ notional–deprocrypticism protensive self-
consciousness perspective predisposed to devalue our 50 procrypticism—or—disjointedness-as-of-
domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness\(^8\) cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness\(^7\) perspective’ given that all human \(\text{meaningfulness-and-teleology}^{19}\) are of supposedly coherent ontological-commitment \(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity}^{69}\text{—postconverging–de-mentating/structuring/paradigming}^7\text{–as-being-as-of-existential-reality}\rangle\) as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity \(^{69}\text{—postconverging–de-mentating/structuring/paradigming}^7\text{–as-being-as-of-existential-reality}^7\text{ with respect to its social-stake-contention-or-confliction}\rangle; 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\(^{39}\text{—sublimating–nascence,–disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective wherein modern society in relative-ontological-completeness\(^7\) attributes the ailment to say flu. In order words, sovereign commitments, recognised as of \(\langle\text{human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation}^8\text{–as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}\rangle^2\), do not override the pre-eminence of supposedly coherent ontological-commitment \(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity}^6\text{—postconverging–de-mentating/structuring/paradigming}^7\text{–as-being-as-of-existential-reality}\rangle\) as to existence-potency\(^{39}\text{—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{39}–sublimating–nascence, disclosed-from-prospective-epistemic-digression over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to be possible; and that reality with respect to knowledge doesn’t speak of totalitarianism as will often be sophistically usurped when it comes to the blurriness of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a amplituding/formative–epistemicity–causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing, for explicating-ontological-contiguity construal equally points out that the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-human amplituding/formative–epistemicity–totalising–purview-of-construal or any amplituding/formative–epistemicity–totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality does not imply the de-mentative/structural/paradigmatic change of existence-as-of attendant–ontological-contiguity\textsuperscript{67}–educated–existentialising/contextualising/textualising-contiguity\textsuperscript{40} but rather that change is the outcome of human limited-mentation-capacity-deepening\textsuperscript{53, 55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{82}—unenframed-conceptualisation involving de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of prospective postconverging-or-dialectical-thinking apriorising-psychologism representation and prior preconverging-or-dementing\textsuperscript{39}–apriorising-psychologism representation; with the implication here that the issue of knowledge is all about developing human-subpotency towards existence-potency\textsuperscript{39}–sublimating–nascence, disclosed-from-prospective-epistemic-digression. The apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity}–educated–existentialising/contextualising/textualising-contiguity–
scientific notions are not the point-of-departure of scientists contemplation’ as they are rather ‘delved in attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity(1) in <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
conflatedness ~in-{preconverging-disentailment−by}–postconverging-entailment> or depart from attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity(1) already reified abstract scientific notions to then reflect further abstract scientific notions in knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment−by}–postconverging-entailment>’. For instance, we can appreciate that physics never establish any absolute atomising/taken-into-pieces notion of say atoms, space, time, energy, etc. on which it merely then go on to be constituting meaningfulness-and-teleology /knowledge as physics knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment−by}–postconverging-entailment>. Rather we can better appreciate the occurrence of knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity 

conflatedness ~ in {preconverging-disentailment-by}–postconverging-entailment 
as of

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing,-for-explicating-ontological-contiguity construal in the sense that
our ordinary thought process itself is as of <amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity construal of notions like space, time,
force, etc. with no absolutely given point of atomising/taking-to-pieces
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity ~educted–
existentialising/contextualising/textualising-contiguity ~educted–
existentialising/contextualising/textualising-contiguity ~educted–
existentialising/contextualising/textualising-contiguity ~educted–
existentialising/contextualising/textualising-contiguity ~educted–
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 ~educted–
existentialising/contextualising/textualising-contiguity ~educted–
existentialising/contextualising/textualising-contiguity of such notions like space, time, force,
etc. in <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–
existentationalising/contextualising/textualising-contiguity ~educted–
existentationalising/contextualising/textualising-contiguity }

conflatedness ~ in {preconverging-
disentailment-by}–postconverging-entailment to then articulate their abstract/theoretical
notions/conceptualisations of space, time, force, etc.; thus there isn’t any absolutely identitive
atomising/taking-to-pieces notions of space, time, force, etc. which are ‘constituted once-and-
for-all to later on build/reify physics knowledge as of progressive constituting’ but rather
physics knowledge is always of epistemic-totalising~resubjecting or totalising-entailing~reconstrual of ‘the very same physics notions and their derived implications of new notions’ as of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }–conflatedness in {preconverging-disentailment by}~postconverging-entailment involving human limited-mentation-capacity-deepening~hermeneutics in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness. We can appreciate that the atomising/taking-to-pieces disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed because it fails to see that ‘the more elaborate panintelligibility—effusing/ecstatic–inlining nature of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity in epistemic-conflatedness in their domains-of-study’ implies that their knowledge-reification–gesturing—in-prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }–conflatedness in {preconverging-disentailment by}~postconverging-entailment should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness, as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity in amplituding/formative–epistemicity–causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing,—for-explicating-ontological-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–
edicting-of-prospective-supererogation’;–in-reflecting–‘immanent-ontological-contiguity’;–
as-operative-notional–deprocripticism) orientations which drives their knowledge-reification–
esturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–
onological-contiguity ~uced–existentialising/contextualising/textualising-contiguity}>—
conflicatedness ~in–{preconverging-disentailment–by}–postconverging-entailment> for
unification as to ontological-contiguity as not just an idle quest; and this misconstrual is
further reflected by the fact that the life sciences (as of their axiomatic-construct ‘apriorising–
teleological-thresholding–as-teleological-framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness’) have a more
inherently elaborate panintelligibility—effusing/ecstatic–inlining nature of attendant–
onological-contiguity ~uced–existentialising/contextualising/textualising-contiguity
supervening-conflicatedness 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–
onological-contiguity ~uced–existentialising/contextualising/textualising-contiguity}>—
constitutedness ~in–preconverging-entailment> perspective. This underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–
onological-contiguity ~uced–existentialising/contextualising/textualising-contiguity
insight reflects ecstatic-existence’s supervening-conflicatedness 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–
domains-of-study like physics and the natural sciences generally are of a less elaborate attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity~conceptualisation nature in epistemic-conflatedness 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~conceptualisation nature in epistemic-conflatedness 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~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 hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness for construing their veridical historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>. In many ways the natural sciences by the immediate constraining of their implicitly avoid atomising/taking-to-pieces apriorising/axiomatising/referencing–of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity~constitutedness~in–preconverging entailment but the misunderstanding that their knowledge-reification–gesturing~
prospective psychologismic apriorising/axiomatising/referencing {of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } conflatedness {in–preconverging-disentailment–by}–postconverging-entailment> is effectively as of atomising/taking-to-pieces apriorising/axiomatising/referencing {of-attendant–ontological-contiguity ~educted–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.\[in\]
human sovereign options/choice or freewill’, as human self-consciousness/construction-of-the-
Self as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology implies ‘induced human
potentiation of sovereign options/choice or freewill that invalidate natural determinism’. In this
regards we can appreciate for instance that with the positivism/rational-empiricism modern
society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in
dirty surroundings due to bacteria and germs as well that high temperature is a sign that the
baby needs medical care, such that were it to be established that the baby develops a serious
medical condition because of such failure of parental care then the human potentiation of
freewill of the parents is engaged with regards to the parents responsibilities as of the self-
consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology, however, supposed a similar situation
arises in a non-positivistic social-setup with the parents acting that way because of say
animistic beliefs that are utterly normal in the given animistic social-setup then it is difficultly
the case that the human-potentiation of freewill of the parents is engaged with regards to their
responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-
positivism/animistic Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (as the
relative-ontological-incompleteness in the latter case renders it as an ‘ought indeterminacy’
while the relative-ontological-completeness in the former case renders it as an ‘is
determinacy’); but then, a general underlying human potentiation of freewill of all humans is
engaged passively to the effect that prospective relative-ontological-completeness inducing
prospective self-consciousness/construction-of-the-Self reflected as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology in deflating human vices-and-impediments, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is dementatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance-arising-as-of-the-intemporal-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance—including-virtue-as-ontology’ equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human-amplituding/formative–epistemicity-totalising–thrownness-in-existence the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory–de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought 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 wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignorable—void-with-regards-to-prospective-apriorising-implications? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance—including-virtue-as-ontology as of human epistemicity-totalising-thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments as of ‘self-conscious drive’ cannot be qualified to be of natural determinism implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{imbued-and-hermeneutically/reprojectively/supererogatingly/zeroingly}educing—‘herein-specifically-relevant-human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising—
reprojecting, in dealing with the fact that by reflex all registry-worldviews/dimensions are structured not to construe of their very own prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and thus relating to their `reference-of-thought`~categorical-imperatives/axioms/registry-teleology,~for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation on an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation basis as ‘absolute by the mere-formulaicity<as-to-mere-formulaic–
universalisation–non-positivism/medievalism), though we know from an ontological-

thought preconverging–de-mentating/structuring/paradigming vices-and-impediments\textsuperscript{115}, as it further contendingly implies a prospective decentering and dialectical–de-mentation reflection/perspectivation of positivism–procrypticism. We can imagine that futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{16}meaningfulness-and-teleology\textsuperscript{12} as of prospective notional–deprocrypticism inclined agent given its ‘intemporal-prioritisation-of-\textsuperscript{17}reference-of-thought’–as-conflatedness -or-ontological-reprojecting can effectively forego the normally construed positivistic \textsuperscript{15}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as projected \textsuperscript{1}amplituding/formative\textsuperscript{2} wooden-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-\textsuperscript{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 \textsuperscript{1}amplituding/formative\textsuperscript{2} 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>}. 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 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–meaningfulness-and-teleology individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional
constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing


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—and-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


so-construed prospectively are rather more pertinent) in order to ‘invent’ base-institutionalisation—ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing


so-
construed prospectively are rather more pertinent) in order to ‘invent’ 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 \[\langle \text{amplituding/formative} \rangle \text{ wooden-language-}{\text{imbued—averaging-of-thought-}{ \text{as-to-leveling/ressentiment/closed-construct-of—}} \text{ meaningfulness-and-teleology -as-of-‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications}\rangle \] 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 \[\langle \text{amplituding/formative} \rangle \text{ wooden-language-}{\text{imbued—averaging-of-thought-}{ \text{as-to-leveling/ressentiment/closed-construct-of—}} \text{ meaningfulness-and-teleology -as-of-‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications}\rangle \] 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-recomposing) as from recurrent-utter-uninstitutionalisation to modern-day positivism–procrpticism and prospectively depoercpticism; 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/superseding/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/superseding/de-mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-sublimity/sublimation/superseding/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/superseding/de-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/superseding/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\textsuperscript{9} with the prospective one for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) \textsuperscript{55}— maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation \textsuperscript{<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought}, in contrast to a naïve \textsuperscript{55} incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking \textsuperscript{83}—reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}—re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising \~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising \~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The point here is to highlight that where
the need for ‘reappraisal of reference-of-thought’ arises as for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, it will be naïve to imply that knowledge is neutral failing/not-upholding-as-of-apriorising/axiomatising/referencing> to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as ‘reappraisals of reference-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of reference-of-thought that enabled it to be as of the present reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness-of-reference-of-thought. Hence it is rather ontological-completeness-of-reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications for completing the reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of retrospective registry-worldviews/dimensions reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-normalcy/postconvergernce. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as perversion-and-derived-
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation within the positivism–procripticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } hence speaking of the positivism–procripticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived- perversion-of-reference-of-thought-as-preconvergingly-apriorising/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–procripticism 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 in amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective nonpresencing—for-explicating-ontological-contiguity induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality-asymmetric-subsumption-of-temporality.

This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness-of-reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional–depocrypticism apriorising/axiomatising/referencing–of-attendant–ontological-contiguity reduced–existentialising/contextualising/textualising-contiguity conflatedness in preconverging-disentailment by postconverging-entailment and so over procrypticism disjointedness-as-of-reference-of-thought denaturing and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is
very much reflective of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence—existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold dichotomy more transparently with regards to say non-positivism/medievalism postlogism manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness 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. apriorising/axiomatising/referencing—of-attendant–ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment—by}—postconverging-entailment as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness—of—reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness—of—reference-of-thought now being construed as preconverging-or-dementing—and-decentered-prior-institutionalisation’s—
The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as a 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-processssing/act-execution-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of-reference-of-thought-as-of-conflatedness). 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
contendingly-in-phase> over the ontological-veridicality of preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-obl朗ated/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-
intemperal-preservation> in postlogic-backtracking-iterative-looping-set-of-dereifying-
hollow-narratives-and-acts') with respect to ontological-veridicality (ontological-contiguity of reference-of-thought in intemperal-preservation-entropy-or-contiguity-or-ontological-preservation) and ‘wrongly being temporally integrated intradimensionally’ as candored/straightness rather than decandored/obl朗atedness are recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively, procrypticism. The conscious or unconscious exercise of ‘subknowledging’/mimicking the non-veridical hollow/empty form of the meaning of narratives’, whether by a psychopath or a temporally-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly align prelogically/in-prelogic supplanting-conviction-as-to-profound-superoxiation of ‘attendant-intradimensional’-postconverging/dialectical-thinking-apriorising-psychologismly and perceive the non-veridical hollow mimicking form of the meaning of narratives as veridical/true/real is known as perversion-of-reference-of-thought-as-preconvergingly-
 apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
superoxiation>, requiring ontologically, at the ‘uninstitutionalised-threshold’, ‘distractive-
alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing> which is decandored/obl朗ated as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
or-contendingly-out-of-phase –as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive –from ‘an ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation doesn’t has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal prelogism-as-of-conviction,-in-profound-supererogation <$existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath’s and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <$as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> with respect to meaningfulness). Paradoxically, this is the fundamental strength
of psychopathy, i.e. to get the normal prelogism as-of-conviction,-in-profound-supererogation mind to wrongly elevate psychopathic meaningfulness-and-teleology as of veridical attendant-ontological-contiguity educed existentialising/contextualising/textualising-contiguity rather than reflect the reality of its formulaic meaningfulness-and-teleology which is ‘meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’. So when we talk about psychopathy we are talking about perversion-of reference-of-thought as-preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation rather than logical defect (defect of logical operation/processing/contention).

and logic as an operation of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity^6^—deduced—existentialising/contextualising/textualising-contiguity based on the meaning’s implied ^1^reference-of-thought—^6^categorical-imperatives/axioms/registry-teleology^1^ valid only inasmuch as the reference to the ‘registry elements’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology^9^ 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^10^-of-reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking”—apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete—reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought’ construed as ‘preconverging-or-dementing”—apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising—reference-of-thought-elements/apriorising—registry-elements, and thus falsely implying the apriorising—reference-of-thought-elements/apriorising—registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology^9^ 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^10^-of—reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity^10^-of—reference-of-thought in the first place) so ‘we don’t tend to question the
being/ontological/existential veridicality of \(\text{reference-of-thought}\{\text{reflected-as-soundness-or-ontological-good-faith/authenticity } \text{-of- reference-of-thought}\}. \) 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-\(^{\text{reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology}}^{\text{99}}\) is rather obvious and we don’t normally process/operate logically the childhood psychopathy’s non-veridical hollow mimicking narratives since ‘we just invalidate those apriorising–registry-elements to start with as not of being/ontological/existential veridicality’. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^{\text{94}}\) of meaning’ (meaning-by-the-mere-illological-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, having an ‘attendant–ontological-contiguity’ –\(\text{educed–existentialising/contextualising/textualising-contiguity}^{\text{30}}\) sense/projection of meaning’ doesn’t even dare to operate/process the logic articulated by John (a logic which in-of-itself while utterly sound technically, but is actually irrelevant in the given context by its fundamental logical-undueness’ as of its unsound-reference-of-thought/unsoundness-or-ontological-bad-faith/inauthenticity\(^{\text{44,of-}}^{\text{8}}\) reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity \(\text{-of- reference-of-thought by way of distractive-alignment-to}^{\text{83}}\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{\text{99}}\) \(\) and then reflect the 83reference-of-thought or registry-teleology\(^{\text{99}}\) of John as 4perversion-of-reference-of-thought-\(<\text{-as-preconvergingly-apriorising/axiomatising/referencing-in-}}^{\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}^{\text{99}}\) or mental-perversion
in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology
The above is the fundamental nature of psychopathy and ‘it should not be lost even more critically at the adulthood stage and the corollary of social psychopathy’ as increasingly
prelogism⁷⁸-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-postlogism⁷⁷ teleological mindsets wrongfully as in prelogism⁷⁷/conviction-as-to-profound-supererogation ›-or-candored/straightened instead of rightfully keeping a decandored/oblongated/distractive-alignment-to-⁸ reference-of-thought-<of-apriorising/axiomatising/referencing> /threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to–‘attendant-intradimensional’-prospectively-

reference-of-thought’–as-conflatedness¹¹–or-ontological-reprojecting or longness-of-register-of–meaningfulness-and-teleology¹⁰ and threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> narratives. This points to a perversion-of- reference-of-thought<-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > basically or a registry-worldview denaturing¹⁶ (when it comes to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). The dialecticism involves de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-
m entation—stranding-or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-
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 meaninglessness-and-teleology[9] 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[12] is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing ’ of the elements of the apriorising–registry as of ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology[8] which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the
psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing-of-narratives! So with the psychopath, you don’t watch the logic, you watch out for the reference-of-thought/apriorising-registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation do protract and an ignorant prelogism as-of-conviction,-in-profound-supererogation <-existentially-veridical-attendant-intradimensional-–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind acting in prelogism as-of-conviction,-in-profound-supererogation <-existentially-veridical-‘attendant-intradimensional- apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at on such postlogism as-of-compulsing-nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s ‘denaturing postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. This is known as conjugated-postlogism/preconverging-or-dementing-integration (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed as ‘distractive-alignment-to-reference-of-thought-as-of-apriorising/axiomatising/referencing’ and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency —(transparency-of-totalising-entailing-as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity —of—reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic—point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
supererogation and ‘conjugated-postlogism’ cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought derived-perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (preconverging-or-dementing -integration); as in successive postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts and corresponding conjugated-postlogic conjoining of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cinglé-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—of-social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation by ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold ‘; and so in order to wrongly imply the apriorising-reference-of-thought-elements/apriorising-registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge. However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting-conviction-as-to-profound-supererogation of attendant-intradimensional-postconverging/dialectical-thinking apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity -reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- 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-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > 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> insight, but singularly out of attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity
-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
thought- devolving-as-of-instantiative-context> are 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-supерerogation issue, such that one salient manifestation of conjugated-postlogism arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant—ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context)’. The idea that the ‘natural level of human interlocution engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their reference-of-thought into the positivistic terms with their successive contentions (due to <amplituding/formative—epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag—), as their reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability, and in the big picture in all likelihood can only be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposing. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of—incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold—{as-procrypticism}’, thus equally implying a <amplituding/formative—epistemicity—totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag


circularity/recurrence/repetition/repeatability\(^8\) of the \(^5\) reference-of-thought as of the uninstitutionalised-threshold\(^6\) or \(^7\) procrypticism–or–disjointedness-as-of-\(^4\) reference-of-thought. Thus the central notion for preempting psychopathic postlogism\(^7\) and conjugated-postlogism\(^8\) is the ‘retracing of their sets-of-narratives as of attendant–ontological-contiguity\(^6\) –uced–existentialising/contextualising/textualising-contiguity\(^4\) –<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context\(^2\)’. That revealing unsoundness-or-ontological-bad-faith/inauthenticity\(^8\)–of-\(^7\) reference-of-thought of the traces of sets-of-narratives is analogous to

resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for instance), systematically the three other equations will be wrong whether by

(\(^7\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as \(^8\) reference-of-thought–\(^5\) categorical-imperatives/axioms/registry-teleology\(^6\), -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such \(^5\) reference-of-thought–\(^5\) categorical-imperatives/axioms/registry-teleology\(^6\) 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 \(^6\) imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity\(^6\) –uced–existentialising/contextualising/textualising-contiguity\(^4\) –<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
thought-devolving-as-of-instantiative-context> as to existence-potency—sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality" over naïve elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—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—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 simply maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that is ontologically called for to invalidate the psychopathic ‘implied falsehood’ by invalidating the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant—ontological-contiguity—sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality)’ which are implied—logical-dueness-or-scape, profile—or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, it is simply maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that is ontologically called for to invalidate the psychopathic ‘implied falsehood’ by invalidating the ‘apriorising—reference-of-thought-
elements/apriorising–registry-elements (out of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of~ reference-of-thought~ devolving-as-of-instantiative-context>) of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, and not involve in any elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity which will ‘hollow-constitute’ and falsely validate the deceptive foundation of ‘apriorising—reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of~ reference-of-thought~ devolving-as-of-instantiative-context>)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. This is most apparent with childhood psychopathy as with the dereifying example of spilling water on a chair where it is directly obvious there is no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity to be had/entertained nor any logical analysis but rather ‘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-discomfitude-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” –
of–reference-of-thought–devolving-as-of-instantiative-context>’). This phenomenon of the ‘social protraction
of psychopathy across individuals and society’ can be articulated as follows. It is important to
grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-
dementing–apriorising is actually about ‘denaturing’ postlogic-backtracking–<iterative-
looping–set-of-dereifying-hollow-narratives-and-acts>–with–successive-shifting-of-the-
narratives-and-acts-foci–construed-as–deception-of-successively-shifting-or-noncohering-
narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as non-
veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for
the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge
(entitlement folie/folie raisonnante)” as opposed to a logical motivation of a supplanting–
conviction-as-to-profound-supererogation —of–attendant-intradimensional”–
postconverging/dialectical-thinking –apriorising-psychologism or prelogic mental-disposition.
It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the
normal process of prelogism–as-of-conviction–in-profound-supererogation” –<existentially-
veridical–attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> logical articulation with respect to
‘socially-perceived-value as of social-stake-contention-or-confliction’. Going by the example
highlighted above, say for instance the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing\textsuperscript{16} 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\textsuperscript{16} 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\textsuperscript{74} 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{77}–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\textsuperscript{13} paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge\textsuperscript{13} operating \textit{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation} on such false axioms. Thus, with respect to postlogism\textsuperscript{77} generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting–conviction-as-to-profound-supererogation\textsuperscript{6}—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–\textsuperscript{3} reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity\textsuperscript{6}—educed–existentialising/contextualising/textualising-contiguity)’ on the basis that it was the \textit{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation} that was wrong hence the possibility and credibility not to question the reference-of-thought/apriorising–registry/categorical-imperatives/axioms and to re-engage \textit{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation} by ‘prelogism’\textsuperscript{8}—as-of-conviction,—in-profound-supererogation—existence-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at re-engaging reflex’ wrongly turning the issue into one of \textit{logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation} instead of construing a perversion-of-\textit{reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> ‘preconverging-or-dementing’—apriorising-psychologism/unsoundness-or-
ontological-bad-faith/inauthenticity-of-reference-of-thought manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-as-to-profound-supererogation to or prelogism, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all ‘non-veridical hollow mimicking narratives’. This might further involve juggling such hollow mimicking in hollow-constituting-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts as absolving/fleeting/escaping-reflex–logic among different set-of-interlocutors (this is simply because postlogism in hollow-constituting-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness’ unlike postlogism as prelogism which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism in hollow-constituting-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (which is an unusual and rare social experience given that a psychopathic
personality and postlogism in hollow-constituting are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism (due to the ‘lack of constraining social universal-transparency (transparency-of-totalising-entailing-as-to-entailing-amplituding-formative-epistemicity-totalising-in-relative-ontological-completeness) as inducing vices-and-impediments which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism in hollow-constituting from some interlocutors with no more commitment given the inconsistency of the hollow-constituting in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts as absolving/fleeting/escaping-reflex-logic, in time speaking to the fundamental mental denaturing involved in postlogism in hollow-constituting in postlogism in hollow-constituting in postlogism in hollow-constituting the extrinsic-attrition inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism as-of-conviction,-in-profound-supererogation-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind is an alignment to the psychopath’s (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) postlogism-formulaic slanting compulsing-nonconviction/madeupness/bottomlining-{‘decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing}-induced-disontologising-of-the-
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-
conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism’ is not really ontologically-speaking a prelogic/conviction-as-to-profound-supererogation\textsuperscript{60} 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\textsuperscript{79}/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/mimicked/in-protraction-to-psychopathic-preconverging-or-

dementing\textsuperscript{71}–apriorising-psychologism’. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfiture of relationship over ‘socially-perceived-value as of social-stake-contention-or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of
notional-procRYPTICISM/notional-disjointedness-as-of-\textsuperscript{3} reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{102} perversion-of-\textsuperscript{2} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring 'distractive-alignment-to-\textsuperscript{3} reference-of-thought-<of-
apriorising/axiomatising/referencing>\textsuperscript{100} at ‘uninstitutionalised-threshold\textsuperscript{102}’ initiated by the psychopath’s postlogism\textsuperscript{7} in hollow-constituting<as-disjointed-misappropriation-of-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset\textsuperscript{8} reference-of-thought making reference to superseding positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}). It should be noted that suprastructuring implies reflection about an utterly and mentally dialectically-or-contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing -reference as-the-temporal-dispositions-are-dialectically-out-of-phase/dialectically-primitive as suprastructurally reflected
by an ‘ordered construct from the intemporal/ontologising disposition’ (since the state of exhibiting/demonstrating perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking–apriorising-psychologism/‘logically contending’, more like a medieval mind with a superstitious registry-worldview doesn’t has the stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology in its supposed articulation of logic). Paradoxically, the normal prelogism-as-of-conviction,-in-profound-supererogation–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at mind is so attached by supplanting–conviction-as-to-profund-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-profund-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–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at in their apriorising–registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn’t take it much into account in the bigger scheme of things, i.e. it will be ‘a waste of too much mental energy’ to be verifying in detail the apriorising–registry implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \(^9\) 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’
<contextualising/existentialising–attendant-ontological-contiguity’}>;in-shallow-
supererogation <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
or compulsively-dementing \(^5\), is ad-hoc, circumspect and highly contextualised since the prelogism-as-of-conviction,-in-profound-suprerogation <-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-preced-

\(\text{disontologising-logical-outcome-arrived-at}\) mind even when acting temporally/badly has a hard time escaping from supplanting–conviction-as-to-profound-suprerogation \(^8\) of-
‘attendant-intradimensional’-postconverging/dialectical-thinking – apriorising-psychologism or prelogism 78 (it has qualms/conscience) while the psychopath’s ‘compulsing–nonconviction/madeupness/bottomlining‘–‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-supererogation –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> is comprehensive since the psychopath naturally doesn’t attach any ‘emotional involvement’ and qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives that determine its interlocutors prelogism 78-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 78-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 78-as-of-conviction,-in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
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 —educed—existentialising/contextualising/textualising-contiguity —reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of’ universal human prelogism—as-of-conviction,-in-profound-supererogation —<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes—disontologising-logical-outcome-arrived-at’ without factoring the ‘postlogism mere-formulaic slanting —compulsing—nonconviction/madeupness/bottomlining—<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising—of-the—‘attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity—<as-to-disontologising—perverted—outcome-sought-precedes—existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness—mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism /preconverging-or-dementing -integration mindsets/reference-of-thought. It is important to note that the psychopath’s targeting is highly evolutive throughout its life (along human personality development stages) as ‘socially-perceived-value as of social-stake-contention-or-confliction’ with others arise and ‘the possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-pychologism’. Thus, a non-ignorant temporal pedestal mindset/ reference-of-thought whether affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their temporal-self-interest to cynically elevate the psychopath’s postlogism -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>) or slantedness/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising- psychologyism–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-attribution (praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.) is the basis for the targeting of another or others, further compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or less effectively most of our formal setups, their sociological pertinence is actually far from established, but for the fact that broad and large general education diminishes social egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the more common mental-disposition in the extended-informality-{susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology

including the ‘informal spaces’ of formal setups, with the result that this is a further factor that makes psychopathy poorly graspable as simply of individual denaturing \(^1\) dynamics rather than of social denaturing \(^2\) 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 \(^3\)-as-of-\(^4\) 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 profoundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social untransparency \(^5\) (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[103] universal-transparency{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } about
nonconviction/madeupness/bottomlining(<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
onontological-contiguity>-in-shallow-supererogation <-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there
is no[103] 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 ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> slanted mental process as it faces the negating social reaction of its immediate family environment and
the grander society with respect to its compulsive-slanting—preconverging-or-dementing—apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation—in-postlogic-backtracking—as-iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’—absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness, i.e. vague-rhyming-or-copied-mimicry—or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge’ for postlogic slantedness’ in a given social space during its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge’ for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant state within any given social space as it develops into adulthood’. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting—conviction-as-to-profound-supererogation—of—attendant—intradimensional—postconverging/dialectical-thinking—apriorising-psychologism interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical
hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound); - CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting–conviction-as-to-profound-superoeration —of–attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-superoeration —of–attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing —apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing —apriorising, etc. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding —as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality —asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superoerogatory —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—
victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism-as-of-conviction,-in-profound-supererogation<-existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at’ relation to its ‘compulsing–nonconviction/madeupness/bottomlining’
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism ‘mental-disposition’ in
order for the former to conjoin to its postlogic-backtracking<-iterative-looping–‘set-of-
dereifying-hollow-narratives-and-acts’>). So basically, as social-and-confliction-stakes
develop from childhood to adulthood, likewise the psychopath’s postlogic narratives exercise
develop and become increasingly serious in its social consequences as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the
development of the specific psychopath. The fact, however, is that many of those who grow
together with the psychopath (immediate family, close family friends and relatives, etc.)
generally have some insight, however wobbly, into this mental process. Further, psychopathic
phenomenon meets with varying impact levels as it’s just a way of being/living for the
psychopath, and differences in the setup of 'socially-perceived-value as of social-stake-contention-or-confliction' context and time might play a role in making its social consequences benign or aggravated. But then psychopathy and its social consequences, as a social
phenomenon, is often wrongly perceived as exclusively due solely to an individual (the
psychopath). This is rather an incomplete picture of things actually. The psychopath in a way
can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faulty-mentation-procedure-deception to resolving ‘socially-perceived-value as of social-stake-contention-or-confliction’s. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising–reference-of-thought-elements/apriorising–registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge ; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex–logic and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge points to the fact that the slanted child psychopathy mind has ‘a developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from attendant–ontological-contiguity ~educed–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–
circumventing its postlogism^77 failing/not-upholding-<as-of-apriorising/axiomatising/referencing> experiences at childhood and early adolescence to achieve the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance at adulthood. The paradox being that the prelogic supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mindset/\^1 reference-of-thought will project its own mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in the instance of childhood psychopathy where the latter’s deliriousness/delirious-effect/cinglé-effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as prelogic supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising—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^9/shortness (when there is no social universal-transparency^11-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }) of our acts at ‘uninstitutionalised-threshold^10’ thus there is not ‘intemporal social universal-transparency^11-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of notional~firstnatedness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation,’ thus creating an ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ derived from the psychopath’s initiated postlogism in hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation). That is, abstractly, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' humans do solipsistically/emanantly/becomingly suffer perpetually, at ‘uninstitutionalised-threshold’, from the temporal-dispositions of slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor solipsistic abstract temporal-dispositions that pervade the 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 postlogism77 in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived slantedness), in the absence of social104 universal-transparency104⟨transparency-of-totalising-entailing,-as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce56 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 social104 universal-transparency104⟨transparency-of-totalising-entailing,-as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ of its postlogism77-slantedness to many a supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold’). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding or conventioning/social-temporal-thresholding rather than ontological rightness for rightness sake’, whether intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology99) or temporal (shortness-of-register-of–meaningfulness-and-teleology99), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments105. The social psychopathy phenomenon (in
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 \( \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology} \). To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human perversion-of- reference-of-thought \( \text{as-preconvergingly} \).

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \( \geq \) 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 \( \text{for-sublimating–existential-eventuating/denouement} \) of affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ \( \text{as from ontological-normalcy/postconvergence} \)). Thus \( \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology} \) 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 \( \text{of-apriorising/axiomatising/referencing} \) \( \text{of mental-devising-representation and the articulation of new \( \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology} \)} \), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic
categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy). In the bigger scheme of things such ‘institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩’ as articulated above gives coherence in conceptualising a continuity in the human emanant/becoming anthropological experience; as putting into perspective and not excepting any particular stage of institutionalisation/intemporalisation, as we might tend to do by focussing on the present positive registry-worldview which is just the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—one of the human-institutionalisation-process, while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩} transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory-de-mentativity) ‘the cross-section of human entropic being’ in the medium to long run towards intemporal-disposition preservation while undermining temporal-dispositions. Such a depth-of-thought as projected by the ‘institutionalisation intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojecting/supererogating/zeroing psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’. This can be comparatively compared to the hydrocarbon fractionation column wherein virtue is ‘lightness’. We may be confused to think that being at a lighter state, a particular hydrocarbon fluid like kerosene is inherently the
definition of virtue. But actually, the exceptionality (lightness) of kerosene is the result of the ‘distilling process’ which fractionates crude oil into kerosene. So if we start having issues of ‘lightness’ at the kerosene stage of the hydrocarbon fractionation column, what is called for is applying the ‘distilling process’ over kerosene to produce say petroleum gas. So inherently, all the hydrocarbon fluids are hydrocarbon, with virtue being the application of the distilling process. Thus reasoning from the overall perspective of the human species we can’t afford not to pass ‘so-called modern man’ through the ‘distilling process’ (transcendence as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) as it is because every successive transcendental level ‘did its homework’ that we are in the positivistic world, and we can’t confuse ‘being at the backend of the institutional-cumulation/institutional-recomposurc{(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)} with us being inherently exceptional (it is the transcendental/psychoanalytic-unshackling process of undermining perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > that is). Hence ‘our homework’ is to articulate our very own perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > for the possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-as-pseudoimporterality -preservation’ which speaks of inherent relative-ontological-incompleteness -induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-`perversion-of-`reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥–or-temporal-preservation-as-pseudointemporality
preservation, with respect to ontological-normalcy/postconvergence as we get at our ‘uninstitutionalised-
threshold’; instead enabling ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to-
reference-of-thought<of-
apriorising/axiomatising/referencing> of our mental-devising-representation as a registry-
worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism preconverging-or-dementing –apriorising-psychologism, for a prospective anticipation and preemption of this known as ‘deprocrypticism’)! It should be noted that while ‘institutional-cumulation’ and ‘institutional-recomposure’ are used interchangeably, however, the two terms carry two different connotative emphases necessary to make the conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process of human institutional transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (with respect to intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) while institutional-recomposure stresses the peculiarity of the transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposed in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposured into notional–deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive
recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

preconverging/postconverging–de-mentating/structuring/paradigming implications, as utilising the postconverging–de-mentating/structuring/paradigming outcome of previous institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

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

instigation recurrently inducing the institutionalisation/intemporalisation process (which is not an analogical notion but a contiguous notion as to ontological-contiguity by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-
rather so-reflecting ontological-contiguity as to human limited-mentation-capacity-deepening wherein existence’s ontological-contiguity construable as to nonpresencing epistemic-projection is not beholdening to human limited-mentation-capacity at any given moment) applies universally across space and time (beyond any given registry-worldview’s/dimension’s institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemporalisation like deprocrypticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness ⟩ ontological-aesthetic-tracing⟨perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩ analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous meaningfulness-and-teleology reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation referencing’ across all cumulating/recomposuring institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering which is the ‘contiguous dynamism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the continuous transdimensional/transcendental relation of intemporal and temporal-dispositions’ at uninstitutionalised-threshold, and so, across all cumulating/recomposuring institutionalisations whether from a retrospective, present or prospective perspective. Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening, at its uninstitutionalised-threshold.
involving-organic-comprehension-thinking in contrast with threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{1}
<as-to-’attendant-
intradiensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{2}; in transversality<for-sublminating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated-’motif-and-
apriorising/axiomatising/referencing’\textsuperscript{3} along three transversality<for-sublminating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-’motif-and-
apriorising/axiomatising/referencing’\textsuperscript{4} pedestals (postlogism\textsuperscript{5} in hollow-constituting<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
not/slantedness/compulsive-dementing\textsuperscript{6}/subknowledging\textsuperscript{7}-impulse whether-psychoptic-or-
transversality<for-sublminating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated-’motif-and-apriorising/axiomatising/referencing\textsuperscript{8}\textsuperscript{9} pedestal, 
temporal-dispositions transversality<for-sublminating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated-’motif-and-
apriorising/axiomatising/referencing’\textsuperscript{10} pedestals, and the intemporal-disposition transversality<for-sublminating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguated-’motif-and-apriorising/axiomatising/referencing\textsuperscript{11}\textsuperscript{12} pedestal with intemporal-disposition aetiologisation/ontological-escalation) enabling the de-
dentation\textsuperscript{13} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) not as postconverging-or-dialectical-thinking\textsuperscript{14}–apriorising-
psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
phase> of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{15}
<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –-
apriorising-psychologism\textsuperscript{16} with the corresponding ‘collapsing’/overriding and preconverging-
or-dementing\textsuperscript{17}–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\(\text{apriorising-psychologism/decandored/dialectically-or-contendingly-out-of-phase consciousness-awareness-teleology}\) by the new registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology\(\text{cumulated/recomposured}\) (and so deterministically and operantly without any discretion of appraisal which wrongly leads to postconverging-or-dialectical-thinking\(\text{apriorising-psychologism-}\text{<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>}\) mental-devising-representation) such as recurrent-utter-uninstitutionalisation ‘preconverging-or-dementing\(\text{apriorising-psychologism mental-devising-representation}\) by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing\(\text{apriorising-psychologism mental-devising-representation}\) by universalisation, non-positivism/medievalism ‘preconverging-or-dementing –apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-dementing –apriorising-psychologism mental-devising-representation’ by deprocrypticm. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-representation for implying intemporality\(\text{of-thought}\) without which meaningfulness is not functional in the registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology\(\text{cumulated/recomposured}\), but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold \(\text{transcendence-and-sublimity/sublimation/supererogatory--dementativity}\) into a prospective registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology\(\text{cumulated/recomposured}\) put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology\(\text{cumulated/recomposured}\) is then represented as preconverging-or-dementing\(\text{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/demitting-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-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, beyond their <amplituding/formative-epistemicity>totalising-self-referencing-syncrretising/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 preconvergently-de-mentated/structured/paradigmed registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procripticism–or–disjointedness-as-of-reference-
of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments of the prior (uninstitutionalised-threshold) registry-worldview/dimension, successively as base-institutionalisation, universalisation, positivism and prospectively, depredicrysicism. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (along the institutional-cumulation/institutional-recomposure-process), have particular ‘central recomposuring determinants’ which the new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising rules/principles’ as ‘a memetic ontological entrapment’ for superseding recurrent-utter-uninstitutionalisation (as an inherently-preconverging-or-dementing–apriorising-psychologism-or-subknowledging–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
infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage than the ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). This equally explains why uninstitutionalised-threshold equally carried a complex about their registry-worldview/dimension and these complexes certainly sound unintelligible to us given our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure 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 procryptic transcendence-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\textsuperscript{02}, 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 \textsuperscript{03}reference-of-thought of the intemporal-disposition \textsuperscript{04}reference-of-thought\textsuperscript{5}categorical-imperatives/axioms/registry-teleology,\textsuperscript{99},-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 \textsuperscript{06}references-of-thought. It involves \textsuperscript{11}denotation-\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} temporal-dispositions manifest denaturing\textsuperscript{16} 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\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>, 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\textsuperscript{52}-asymmetric-subsumption-of-temporality’\textsuperscript{98}, 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\textsuperscript{27} in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing ‘-dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only as a closed \textit{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism dynamism’}). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this notional–firstnaturedness—temporal-to-intemporal-dispositions<so construed-as-from-perspective–ontological-normalcy/postconvergence> nature of notional–deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency\textsuperscript{103} ⟩\textit{transparency-of-totalising-entailing,-as-to-entailing-} \textit{amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of ‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works distractively, to anticipate and preempt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity\textsuperscript{27}; in contrast to the hotchpotching 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 temporal-dispositions and particularly in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology } which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation dispositions, deferential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing (‘intemporality\textsuperscript{92}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) for the supersedingness/lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold\textsuperscript{102} across the successive institutional-cumulation/institutional-recomposure-\{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>\} by the resultant formalisation and internalisation involved in institutionalisation explaining effectively the dialectical evolution from deeper primitivites/mental-out-of-phasing 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\textsuperscript{13}-or-ontological-reprojecting skewing (‘intemporality\textsuperscript{92}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold\textsuperscript{17} for getting one’s way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-
uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and higher with universalisation–non-positivism–or–medievalism and our positivism–procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in a recurrent-utter-uninstitutionalised registry-worldview. Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—implications which is more than just reactionary to the possibility of temporality/shortness (shortness-of-register-of–meaningfulness-and-teleology) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality as longness-of-register-of–meaningfulness-and-teleology) that takes abstract cognisance of temporality/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular–uninstitutionalised-threshold) to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as ‘postconverging-or-dialectical-thinking—anapriorising-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-
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism—induced miscuing/disjoined-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation/temporal-endemisation over ‘a wrong supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism or non-misconstruing reflex’ to meaningfulness in a transcendental/transdimensional analysis involving ‘de-mentation’ (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) of ‘reference-of-thought’ over an intradimensional
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 \textsuperscript{9} 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\textsuperscript{9}, for-intemporal-preservation-entropy-or-contiguity—or—
apriorising/axiomatising/referencing> preempting——disjointedness-as-of—reference-of-thought, as-to—amplituding/formative—epistemicity—growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism required for deprocrypticism. Thus fundamentally preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation and at worst defect—of logical-processing-or-logical-implication—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—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking —apriorising-psychologism representations’ (postconverging-or-dialectical-thinking —apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) or as of perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and thus as ‘preconverging-or-dementing—apriorising-psychologism representations’ (preconverging-or-dementing —apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>), and so as de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can
teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity—or—ontological-preservation') with respect to supplanting—conviction-as-to-profound-supererogation—of—'
disontologising—preconverging/dementing —apriorising-psychologism) is utterly different from postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representations (supplanting—conviction-as-to-profound-supererogation—of—‘attendant—intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism) either of sound logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as—
supererogation and defect—of—logical-processing-or-logical-implication—supposedly—

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possibly-of-preconverging-or-dementing—apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity of-reference-of-thought) in implying the ‘upholding of their sound reference-of-thought status’. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as 5+4=8, we talk of defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as X sincerely wants to calculate to produce the right answer but X’s logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation failed. This doesn’t invalidate the notion that Y can still engage X as ‘possibly-of-postconverging-or-dialectical-thinking—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity of-reference-of-thought in contending (appropriateness-of-reference-of-thought-as-of-conflatedness) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic. While threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising-psychologism> performers subsequent acts of-similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising-psychologism> are priorly projectively invalidated by reflex as ‘possibly-of-preconverging-or-dementing—apriorising-psychologism’/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity of-reference-of-thought and not ‘possibly-of-postconverging-or-dialectical-thinking—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity of-reference-of-thought.
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—a priorising-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—qualia-schema>) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage X (ontological-pertinence) with regards to another arithmetic operation of-similar-or-protracted-contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for miscalculating. The ‘de-mentation—{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics} of reference-of-thought’ notion reflecting prospectively threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism> acts ‘of-similar-or-protracted-contextualisation’ implies ontological-normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of ‘de-mentation—{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics} of reference-of-thought’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of personhoods—and-socialhood-formation with respect to existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-reconstituting—as-to-conflatedness perpetuation of a hermeneutic/reprojecting/supererogating/zeroing circle as ‘de-mentation—
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of reference-of-thought analysis’, which is technically non-thresholding/doesn’t-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis in its ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity proxying/approximating exercise; as when the socially-betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, given that ‘ontologising-depth-of-analysis’ can be construed as ‘intemporal-preservation/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ which is actually ‘ontologically-reconstituting’, reconstituting from the base-institutionalisation-to-notional—deprocrypticism registry-worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity’—of-reference-of-thought (preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus establishing reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking—apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity of reference-of-thought mental-devising-representation at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its consequent implications is the fundamental basis for the temporal-enculturation/temporal-endemisation of all perversion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and the corresponding <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon
of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism \(^7\) perversion-of-reference-of-thought\(<\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\) high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as \(^7\) perversion-of-reference-of-thought\(<\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\) in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional-deprocrypticism \(^7\) reference-of-thought as preemtting—disjointedness-as-of-reference-of-thought,-as-to-\(\langle\)amplituding/formative–epistemicity\(\rangle\) growth-or-conflatedness \(\langle\)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\(\langle\)in-preconverging-existential-extrication-as-of-existential-unthought\(\rangle\) which existentially explains the registry-worldview/dimension limits or relative-ontological-incompleteness\(\langle\)induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\langle\)as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism\(\rangle\)' 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\(\langle\)on the one hand, and on the other hand is the reason for the
institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one’s favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-{(as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively universal and empirical, the weakness lies in the ontological-contiguity of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-{(as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’)
nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism> of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting-as-to-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<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} are at their given institutionalisation levels on the basis of a memetic/suprastructural-meaningfulness analysis or a transcendental/transdimensional-meaningfulness analysis, the notion of socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation actually initially applies intradimensionally in all registry-worldviews/dimensions and it is actually the ‘intemporal/ontological signal’ for the need of prospective transcending superseding due to ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional ontologising/intemporal-preservation’. Insightfully, we can grasp the ‘intemporal/ontological signal’ pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with regards to a dimension’s/registry-worldview ‘preconverging-or-dementing–apriorising-psychologism phenomenon’ like psychopathy and social psychopathy (with respect to procrypticism or perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of positivistic meaningfulness) or accusations and notions of sorcery (with respect to medievalism); as this has to do with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-


individuations dispositions with respect to intradimensionally operant implications of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, as the various ‘temporal-dispositions individuations’ will, at that uninstitutionalised-threshold, betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their specific temporal-dispositions individuations thresholds (postlogism–slantedness//ignorance/affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of “reference-of-thought”-devolving ontological-performance”-<including-virtue-as-ontology>) with the idea that ‘human intemporal-disposition individuation’ will rather be utterly emancipating/transcendental by ‘ontologically-reconstituting’/deconstruction (and so, without any hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism—of-social-functioning-and-accordance) and the intemporal percolation-channelling-<in-deferential-formalisation-transference> of such emancipation/transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold (uninstitutionalised-threshold /presublimating–desublimating-decisionality)~of-ontological-performance”-<including-virtue-as-ontology> ‘as of the positivism–procrypticism registry-worldview’s/dimension’s socially-betraying-threshold-of-ontologising-depth-of-analysis’/socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in conjugation to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation – `<as-to-
attendant-intradimensional’–prospectively-disontologising–preconverging/dementing – apriorising-psychologism> in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as the-Good/understanding/notional–knowledge-reification–gesturing–<in-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of —`reference-of-thought’—devolving ontological-performance —<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold of the registry-worldview/dimension (deprocrypticism 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 ~educated–existentialising/contextualising/textualising-contiguity } =
conflatedness ~in {preconverging-disentailment by] postconverging-
entailment} <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing.-for-explicating-ontological-contiguity
construct’ preempting the said perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > phenomenon. In this respect, it is equally important to be cognisant of potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis especially given the gullible/susceptible nature of the social-construct as it ‘becomes existentially in a dynamism of conventioning and ontology’. Take the case of works of arts like novels and films primarily meant to entertain, and in so doing may induce wrong impressions and conceptions with regards to perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some
degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals- and institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with regards to psychopathy is that these often tend to be short-sighted given the unsustainable nature of the arguments in the middle to long run, and tend to be based on inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-formative-epistemicity-totalising-in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming, contrasted with a temporal extricatory preconverging-de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about

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-
of a given registry-worldview’s/dimension’s reference-of-thought whether as an inappropriate/poor-or-bad or appropriate/good or any other variation of the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and doesn’t fundamentally voids the ‘sound reference-of-thought status’ with regards to the possibility of an appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in another instance. This insight is critical because the defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance will often be implied with regards to an issue and resolution of perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation which rather speaks to a defect ‘revoking the sound reference-of-thought status’ construed as perversion-and-derived—perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation speaking of registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential–defect. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming within a non-positivism/medievalism world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness—of-reference-of-thought-as-of-ontological-normalcy/postconvergence to imply a prospective transcending superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as reference-of-thought of
prior-relative-ontological-incompleteness\textsuperscript{85}-of-\textsuperscript{1} reference-of-thought-as-of-ontological-normalcy/postconvergence that preserves procrypticism (\textsuperscript{8}perversion-of-\textsuperscript{1} reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) of positivistic
meaningfulness-and-teleology\textsuperscript{99}) while inducing preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism within the same defective procrypticism registry-worldview/dimension which requires prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
as deprocrypticism. Insightfully again with regards to ontological-normalcy/postconvergence and ontological-normalcy/postconvergence critical for a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, just in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{64} has to do with a human-limited-mentation-capacity\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisationally institutionalising from prospective base-institutionalisation preemitting recurrent-utter-uninstitutionalisation (as the \textsuperscript{1}perversion-of-\textsuperscript{1} reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) as to preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective\textsuperscript{103} universalisation preemitting base-institutionalisation–ununiversalisation (as the \textsuperscript{1}perversion-of-\textsuperscript{1} reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) as to preconverging-or-dementing –apriorising-psychologism of base-institutionalisation–ununiversalisation), prospective positivism preemitting\textsuperscript{103} universalisation–non-positivism/medievalism (as the \textsuperscript{1}perversion-of-\textsuperscript{1} reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as to preconverging-or-dementing apriorising-psychologism of universalisation–non-positivism/medievalism), and prospectively, prospective notional–deprocrypticism preempting positivism–procrypticism (as the perversion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting–as-to-confalatedness/\text{deconstruction}’ methodology of notional–deprocrypticism (which is very much an ‘uncompromising hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-confalatedness/\text{deconstruction}’, as ‘a deconstruction/ontological-reconstituting–as-to-confalatedness/\text{deconstruction}’ perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘\text{de-mentation–supererogatory–ontological–de-mentation–or-dialectical–de-mentation–stranding–or-attributive–dialectics} of ‘reference-of-thought analysis’ that is technically non-thresholding-and-proxying-or-approximating-to-ontological-veridicality-and-doesn’t-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that science as we know today is hardly just a question of adopting scientific methods to obtain scientific results, an unspoken fact is that much of science relies on a ‘rudimentary phenomenology in a heuristic hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-confalatedness/\text{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-confalatedness/\text{deconstruction} insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, as ‘first-level presencing—absolutising–identitive–constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument methodology of institutionalisation—these in reflection of the development of human shallower-limited-
mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposuring/reordering/reorientation. In the case of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting–as-to-conflatedness perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘de-mentation’

(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social preconverging–de-mentating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not only in terms–as-of-axiomatic-construct of vices-and-impediments but also in undermining the enculturation of intellectual/emancipating dispositions). Effectively, such a deconstruction/ontological-reconstituting–as-to-conflatedness perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘de-mentation’

(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of reference-of-thought analysis’ (de-mentation)

(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) of supplanting–conviction-as-to-profound-supererogation —of-
‘attendant-intradimensional’–postconverging/dialectical-thinking —apriorising-psychologism
individuation as intemporal/ontological (longness-of-register-of—meaningfulness-and-
teleology) and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation —as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing —apriorising-psychologism> individuations as
temporal (shortness-of-register-of—meaningfulness-and-telology), will comprehensively
articulate in ‘a deconstruction/ontological-reconstituting–as-to-conflatedness’ perpetuation of
the hermeneutic/reprojecting/supererogating/zeroing circle ‘de-mentation
(superrerogatory—ontological–de-mentation-or–dialectical–de-mentation—stranding-or-
attributive-dialectics) of 83 reference-of-thought analysis’ reflecting/perspectivating/highlighting
temporal-dispositions pseudo-ontological-finalities, across social-setups and institutional
settings with their evolving 'socially-perceived-value as of social-stake-contention-or-
confliction’. The state of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation —as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing —apriorising-psychologism> requires
preconverging-or-dementing —apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity—of—reference-of-thought mental-devising-representations and implies the
‘revoking of sound reference-of-thought status’ with respect to interlocution of-similar-or-
protracted-contextualisation (in the very first instance) while the state of supplanting–
conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’
postconverging/dialectical-thinking —apriorising-psychologism implies a ‘postconverging-or-
dialectical-thinking’—apriorising-psychologism’soundness-or-ontological-good-
faith/authenticity—of—reference-of-thought mental-devising-representation implying a
veridical —reference-of-thought with respect to interlocution (in the very first instance), and
enabling the second instance of engaging in terms–as-of-axiomatic-construct of logical
pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity.
Typically, such an insight with regards to compulsing–nonconviction/madeupness/bottomlining
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-attribution wherein the mental-disposition is to move postlogically/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness from one set of narratives to the other and one set of interlocutors to the other with the idea convincing is the notion of getting more people ‘mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ and not an articulation of supplanting–conviction-as-to-profound-supererogation—of–'attendant-
Intradimensional∗postconverging/dialectical-thinking∗−apriorising-psychologism or attendant−ontological-contiguity∗educed−existentiaising/contextualising/textualising-contiguity∗principle of reification, be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-normalcy/postconvergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-dementing∗−apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing∗−apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing∗−apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity∗reference-of-thought of such protracting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation ∗as-to∗attendant-intradimensional∗prospectively-disontologising−preconverging/dementing∗−apriorising-psychologism. In the bigger scheme of things, it equally explains our mental-devising-representation preconverging-or-dementing∗−apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity∗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∗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-

thought—categorical-imperatives/axioms/registry-teleology—, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ over circumventing/distractive <amplituding/formative—epistemicity> totalising—self-referencing-syneretising/circularity/interiorising/akrasiatic-drag mechanical-comprehension in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defectively/non-veridically of reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’), and the temporal-dispositions to stick to the previous one speaks not only of act defects but registry-worldview/dimension defects at this socially-betraying-threshold-of-ontologising-depth-of-analysis to the fact that such ‘of-similar-or-protracted-contextualisation’, from an ontological-normalcy/postconvergence insight that is preceding/superseding to any hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity ⟨as of relative apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—in—preconverging-entailment⟩, will elicit a same defect disposition thus the need to fundamentally undermine reference-of-thought of the registry-worldview/dimension at that uninstitutionalised-threshold that endemises/enculturates the ontological-or-existent-defect due to its socially-betraying-threshold-of-ontologising-depth-of-analysis. It should thus be noted that the preconverging-or-dementing—apriorising-psychologism of reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (a fundamentally defective/sub-par state-
of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated by ontological-reconstituting–as-to-conflatedness/deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of ‘perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing–apriorising-psychologism’ behind say sorcery and psychopathy; even though such phenomena tend to instigate and reveal the inherent defect/sub-par nature of registry-worldviews/dimensions with respect to ontological-normalcy, with the need for ontological-reconstituting–as-to-conflatedness/deconstruction). In other words, the state of being non-positivism/medievalism with respect to ontological-normalcy/postconvergence is already a defective state ‘in-wait as of prior relative-ontological-incompleteness-reference-of-thought defective as to preconverging-or-dementing–apriorising-psychologism as to mere-formulaic positivistic meaningfulness-and-teleology’ for issues of superstition/lack-of-rational-empiricism to arise whether we talk of sorcery, bodily mutilations and their effects, charlatanisms, etc. Likewise, it will be naïve to imply that our registry-worldview as positivism–procrypticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>}, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness/deconstruction (of our notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature)’ how procrypticism (preconverging-or-dementing–apriorising-psychologism as to mere-formulaic positivistic ‘meaningfulness-and-teleology’)}
in a positivistic registry-worldview de-mentatively/structurally/paradigmatically endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, and their related conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-implications form-factor’; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity to deeper-limited-mentation-capacity), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an ‘animal’ comes-to-and-re-compose-with-cumulatively by ontological-reconstituting–as-to-conflatedness}{deconstruction (which is the critical subsuming mechanism for re-establishing {reference-of-thought and ontological-veridicality/ontological-contiguity} as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, above and beyond the simple hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of defective {reference-of-thought– categorical-imperatives/axioms/registry-teleology}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-deepening{induced institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}}, and inherently
implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their notional-firstnaturedness—temporal-to-intemporal-dispositions—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-supерerogation 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—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-conflatedness/1/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 ~educated–existentialising/contextualising/textualising-contiguity

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

entailment>/\amplituding/formative–epistemic>causality ~as-to-projective-totalitative–

implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity

sound

reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal–

preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-reconstituting–

as-to-conflatedness\textsuperscript{13}/deconstruction); wherein no amount of ‘good-naturedness’ of any

individuation based on the former (prior/transcended/superseded)\textsuperscript{83} reference-of-thought can

fundamentally supersede its preconverging–de-mentating/structuring/paradigming vices-and-

impediments\textsuperscript{105}, but for the ‘emancipating moulting’ (psychoanalytic-unshackling/memetic-

reordering/recomposuring) into the \textsuperscript{83}reference-of-thought of the latter

(prospective/transcending/superseding) of such would-be emancipating

individuation/intellectuals and consequent institutionalisation/intemporalisation as

transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. That is why there is

no ontologically-veridical intradimensional resolution of issues and notions of sorcery for

instance in a non-positivism/medievalism social-setup with any such pretence being nothing but

a ‘temporal extricatory preconverging–de-mentating/structuring/paradigming’ to satisfy

temporal preservation’, but for implying a prospective need for a positivistic registry-

worldview/dimension

as intemporal/ontological/social/species/\textsuperscript{10}universal/transcendental/\textsuperscript{5}maximalising-

recomposuring-for-relative-ontological-completeness\textsuperscript{77}–unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming in satisfying intemporal-preservation-

entropy-or-contiguity–or–ontological-preservation. Likewise there is no intradimensional

resolution of a phenomenon like psychopathy and its social corollary in a \textsuperscript{74}procrypticism–or–
disjointedness-as-of- \textsuperscript{80}reference-of-thought registry-worldview/dimension (the \textsuperscript{74}perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing –apriorising-psychologism of positivistic ‘meaningfulness-and-teleology’
reference-of-thought– ‘categorical-imperatives/axioms/registry-teleology’< disobintemporal-
prevention-entropy-or-contiguity–or–ontological-preservation, with a hollow-constituting
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
postlogism –or-disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology< alignment
to imply dialectical-out-of-phasing/dialectical-primitivity) insightfully deduced from
ontological-normalcy/postconvergence represented by the 93 reference-of-thought of the
prospective/transcending/superseding notional–deprocriptism registry-worldview/dimension.
Fundamentally, the reason for all the dimensions/registry-worldview 74 perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as limited-mentation-
capacity-deepening53 has to do with the veracity/ontological-pertinence of our
notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> as individuations of shortness-to-
longness-of-register-of–‘meaningfulness-and-teleology’, such that whenever relatively sound
reference-of-thought– ‘categorical-imperatives/axioms/registry-teleology’< disobintemporal-
prevention-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[11]) will tend to relate, by limited-mentation-
capacity-deepening53, to this as hollow/formulaic constraining deterministic constructs which
have to be exploited by the mere determinism-of-form about how others will act (hollow-
constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation) rather than the essence as intemporal-preservation-entropy-or-contiguity—or-
ontological-preservation being sought originally by the institutionalised/intemporalised
reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation (ontological-reconstituting–as-
to-conflatedness ). This fundamental dilemma of the cross-section of human mentation
disposition is ‘a lost cause’, given the reality of the notion of a shortness-to-longness-of-
register-of-meaningfulness/notional–firstnaturedness—temporal-to-intemporal-dispositions-
so-construed-as-from-perspective–ontological-normalcy/postconvergence inherent in a
limited-mentation-capacity-deepening; any resolution is not by wrongly implying any ‘
dimensionality-of-sublimating -(amplituding/formative)supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of
positive-opportunism—of-social-functioning-and-accordance to the grander cross-section of
society in the medium to long-run wherein intemporal-disposition/longness-of-register-of–
meaningfulness-and-teleology individual dispositions by
artifact/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct
(over temporal-dispositions/shortness-of-register-of–meaningfulness-and-teleology-or-
hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation individuations dispositions); with corresponding percolation-
channelling-in-deferential-formalisation-transference facilitating the perpetuation of such
intemporal enculturation even when such positive-opportunism—of-social-functioning-and-
accordance gets weaker with grander institutionalisations/intemporalisations, and so as the
grander human the-good. This underlies the fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipating potential’ over ‘deluded idealisms’ that simply create space for falsehood, dead-end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-acting as of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism! Rational-realism (as to prospective deprocrypticism) as such involves rather elucidating
distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>/decandoring with three de-
mentative/structural/paradigmatic teleologies: - subknowledging-impulse/compulsive-
dementing temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology which ontologically reflects/perspectivates the subknowledging-impulse/compulsive-dementing-temporal-disposition-{psychopath} and the subknowledging -registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘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 uninstitutionalised-threshold, 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<sup>7</sup>; 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</amplituding/formative–epistemicity> (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-<sup>9</sup> reference-of-thought<sup>1</sup> <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity<sup>14</sup> of reference-of-thought-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing<sup>20</sup>–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<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>20</sup> 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<sup>7</sup> <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing<sup>20</sup>–apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective<sup>9</sup> reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>9</sup> , 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 pversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > existential mental orientation to avoid postconverging-or-dialectical-thinking–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (for example, no ‘God-of-plane’ for say an animistic mental orientation that sees gods and spirits as causative, i.e. avoiding to operate the meaningfulness-and-teleology of a transcendent registry-worldview/dimension in terms–as-of-axiomatic-construct of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the transcended registry-worldview/dimension). This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory–de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently
dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and fundamentally referenced from base ontologising effectivity (intemporal preservation); in ephemeral/temporal and ontologic/intemporal contrast, thus reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the dementation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of temporal-dispositions denaturing of social psychopathy (subknowledging/mimicking) arising from initiating phenomenal psychopathy (subknowledging impulse) involving a distractive-alignment-to-reference-of-thought-(of-apriorising/axiomatising/referencing) construal (as the backdrop of new recomposuring 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-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ ontological-normalcy/postconvergence reality construct (by intemporal transversality-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence is meant an approach that makes the given prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at reality the ‘reference of soundness-or-ontological-good-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other
temporal interlocutors mimicking the psychopath’s postlogism in hollow-constituting-as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation, will carry
on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted
hollow mimicking narratives call for new slanted hollow mimicking perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation narratives even if it’s
just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-
to-profound-supererogation alignment to the new hollow mimicking postlogism-formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-
disontologising’–of-the–attendant-intradimensional–ontologising’–imbued-
contextualising/existentialising–attendant-ontological-contiguity >-in-shallow
supererogation <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>
(narrative, a process known as absolving/fleeting/escaping-reflex–logic), 3. Psychopath’s
interlocutor’s perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-
logic-reflex narratives integration from its prelogism-as-of-conviction,-in-profound-
supererogation <existentially-veridical–‘attendant-intradimensional
apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> rationalisation of the last psychopath’s postlogic non-veridical hollow
mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above
3 mechanisms as postlogic/subknowledging/mimicking/registry-perverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing) of the psychopath and the interlocutors as ‘a manifestation of vice-and-impediment (never contention), i.e. REORIENTATION’, 5. Analyst’s intellectual articulation known as SUPRASTRUCTURING, wherein the universal ontological implication of social psychopathy dynamism across the human species (across space-and-time) the social/ontological—de-mentating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor 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—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—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/supererogatory—de-mentativity involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—transparency—amplituding/formative—
<as-Being-or-ontological-or-existential–defect>/unsoundness-or-ontological-bad-faith/inauthenticity/-of-/reference-of-thought/mental-perversion/subknowledging /mimicking-and-corresponding-<amplituding/formative–epistemicity>totalising–self-referencing-syncretising), inducing a ‘habituation’ of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic mental frame is in alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivism/medievalism mental frame as otherwise you have <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or the referencing/registering/decisioning of meaning in terms–as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/uttered, for instance, retrospectively the ‘God-of-plane’… type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist reference-of-thought–categorical-imperatives/axioms/registry-teleology, and this will equally apply prospectively between notional~deprocrypticism and procrypticism as the procryptic mindset/reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-’ reference-of-thought’ or temporal-accommodation preconverging–de-mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal compromising is not an ontological notion but rather defines and qualify the nature of human temporality/shortness in an ontological construct). This way of hermeneutic/reprojecting/supererogating/zeroing ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any amplituding/formative–epistemicity–totalising–self-referencing-syncretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the inherent nature of existential-reality’ is central to the notional–deprocrypticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ above the reference-of-thought–categorical-imperatives/axioms/registry-teleology devising (supposedly for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) meant to represent it in a given registry-worldview/dimension as prior/transcended/superseding (which as such is now construed as ‘perversion-of-’ reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. Deprocrypticism’s suprastructuralism involves ‘intemporality’-
asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality 
preservation in grasping the denaturing\(^5\) of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{16}\) 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-conceptualisation/construal as about the ‘precedingness of becoming’ as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—confabulated\(^2\) in {preconverging-disentailment by} postconverging-entailment rather than apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness\(^{14}\) in preconverging-entailment (notwithstanding the instances of the latter’s attendant approximating-nature for conceptualisation/construal rather construed as presencing—absolutising-identitive-constitutedness\(^{14}\)). apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness\(^{14}\) in preconverging-entailment tend to fallaciously imply ‘existence of things in existence’ whereas apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—confabulated\(^2\) in {preconverging-disentailment by} postconverging-entailment rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding–oneness-of-ontology’; so because apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness\(^{14}\) in preconverging-entailment takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening\(^{53}\) this is
erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-
constitutedness’ of reference-of-thought’ perpetually when aware of its deficiency. 
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity}—~educed—
existentialising/contextualising/textualising-contiguity }—conflicatedness—in {preconverging-
disentailment by} postconverging-entailment takes a shot at construal/conceptualisation of 
existential-reality from an open-ended insight/fugue as of referentialism from the more 
profound ontological-normalcy/postconvergence of existential-reality factoring in human 
limited-mentation-capacity-deepening as of metaphysics-of-absence-{implicit-epistem-
veracity-of- nonpresencing—⟨perspective–ontological-normalcy/postconvergence⟩}, and as 
implicated by the notion of intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation that goes beyond 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 } which are continually put into question, by being 
open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation as of ontological-normalcy/postconvergence which always factor in 
human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence 
{implicit-epistem-veracity-of- nonpresencing—⟨perspective–ontological-
normalcy/postconvergence⟩}/postdication. Thus, apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity}—~educed–existentialising/contextualising/textualising-
contiguity }—constitutedness—in {preconverging-entailment will wrongly induce virtuality-
or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-
shallow-and-non-veridical-existential-reference, and so, with more and more profound 
defective construal/conceptualisation consequence with deeper and deeper categorisation and 
analysis. Often, and where aware, about the critical defective nature implied by
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging–entailment in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as an attendant resetting resolution for the induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness of axiomatic-construct/reference-of-thought’ (by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity ~educated–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 ~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’ such that we are only occasionally and partially aware about the critical defective nature implied by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging–entailment in categorisation schemes, thus fundamentally defining the limits even of a presencing—absolutising-identitive-constitutedness as of existential-
construal/construals. The implication is beyond just the notion of knowledge construal/conceptualisation categorisation schemes and scheming but extends to the very inherent construal/conceptualisation of knowledge as of its implied ontological and virtue construct itself; so because the de-mentative/structural/paradigmatic basis of categorisation scheming are equally the de-mentative/structural/paradigmatic basis of the inherent analysis and "meaningfulness-and-teleology" construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology define the "reference-of-thought of categorisation construal/conceptualisation of knowledge", it is critical to grasp that the inherent de-mentative/structural/paradigmatic limits/defects of such "reference-of-thought of categorisation construal/conceptualisation of knowledge" are systemic hence inducing "flawed-existential-elevation-of-reference-of-thought" as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dermenting-reflexive/entailing-teleology-differentiation-as-of-subtransversality<in-desublimating-existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing) at the given "reference-of-thought of categorisation construal/conceptualisation of knowledge". Beyond its conceptualisation as of knowledge categorisation and categorisation scheming but rather as of effective ontological-and-virtue conceptualisation/construal, apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educted—existentialising/contextualising/textualising-contiguity }—constitutedness<in—preconverging entailment implies a simplistic/trite categorical relation in the construal/conceptualisation of "meaningfulness-and-teleology" as of its ontological and virtue essence that is susceptible to defect as "perversion-of-reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or derived-
perversion-of reference-of-thought $<$as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation $>$; and as such, apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } $=$
constitutedness $^+$ in–preconverging entailment will speak of subtransversality $<$in-
desublimating–existential-eventuating/denouement $>$ of motif-and-
apriorising/axiomatising/referencing and various shades of temporality $^\diamond$ /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 } confluenced in {preconverging—
differentiation-as-of-supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing). As so articulated, these two concepts operantly address in a storied-construct/ontologically-valid-narration or any other operant conceptualisation the notion of a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ (seemingly of veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>. Further, 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}—confledness—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-
constitutedness in preconverging entailment re-categorisation/re-adaptation/re-classification’. Consider the example of the ‘God-of-plane’ type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter’s meaningfulness-and-teleology<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, by way of continuous ‘presencing—absolutising-identitive-constitutedness’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity}—constitutedness in preconverging entailment of reference-of-thought’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, and as of its operant nature, isn’t the case in its operant conceptualisation in such a base-institutionalisation social-setup <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving-as-of-instantiative-context—meaningfulness-and-teleology as rather the mental-disposition apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of ‘<amplituding/formative–epistemicity>totalising~nominal-as-tendentious—implicated_attendant–ontological-contiguity~educed–

<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 } 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, refers to the underlying human reflex mental scheme of a given registry-worldview’s/dimension’s reference-of-thought ‘allowing for its given capacity to supersede its psychological complex in construing causality as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity transcendent-enabling/sublimating/supererogatory–de-mentativity and corresponding meaningfulness-and-teleology’. The bigger question could be asked; why doesn’t humans in recurrent-uninstitutionalisation spontaneously articulate and relate to meaningfulness-and-teleology as humans in base-institutionalisation–ununiversalisation, who do not do likewise as humans in universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrypticism? Is it a difference in species, as of successive species? Obviously, no! As we know from history and anthropology that cultural diffusion has shown that all humans are able to come to terms and operate at the highest forms of human registry-worldview’s/dimension’s institutionalisation. This fundamentally points to the centrality of a registry-worldview’s/dimension’s reference-of-thought psychologism ‘placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology as arising and determined by its specific limited-mentation-capacity-{as from relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment to relative apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging entailment construal/conceptualisation as soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’. The underlying human psyche is in need of a ‘framework of intelligibility construal/conceptualisation’ as its mental-scheme (psychologism) by which
humans, given their limited-mentation-capacity-deepening, can then project ‘mental and existential investment’ in a world of perceived stakes (social, natural and/or supernatural) in a ‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc. available for individual and collective intersolipsistic exploitation and renewal). Noting that at stake is its existential survival and thriving, and so it is involved in a relative zero-sum game of existential possibilities, on the basis of its limited-mentation-capacity-deepening determining its prospective relative-ontological-completeness -of- reference-of-thought, as enabled by the ‘social framework of intersolipsistic deambulation’. This ‘social framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant thresholds of notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> further redefining the possibility of uninstitutionalised-threshold as the threshold for failing/not-upholding the institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology and the possibility of prospective institutionalisation as renewing reference-of-thought–categorical-imperatives/axioms/registry-teleology for upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold, thus further redefining successive prospective socially-functional-and-accordant thresholds as successive
prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-of-presence  \((\text{implicted-}'\text{nondescript/ignorable–void}'-\text{as-to-}\ \text{presencing–absolutising-identitive-constitutedness})\), the present registry-worldview’s/dimension’s \(\text{reference-of-thought}\) by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(\text{reference-of-thought}\) with any sense of uninstitutionalised-threshold \(\text{being}\) rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of \(\text{reference-of-thought}\). It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness\(\text{reference-of-thought}\) emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of–meaningfulness-and-teleology\(\text{should be predicative of human ‘meaningfulness-and-teleology’ (much the same way that the notion of temporality-to-intemporality thresholds driven construal enables an existentially operant <amplituding/formative–epistemicity>totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicked_attendant–}\)
<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 this is already the natural
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) induced a social
universal-transparency\neg\{(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as of
attendant–ontological-contiguity\neg\;\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\neg\negative-
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 -of- reference-of-thought- devolving-as-of-
instantiative-context>, as apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }= 
conflatedness ~/~in {preconverging-disentailment by} ~ postconverging-entailment of
temporality -as-pseudointemporality -to-intemporality ~ of human individuations as is the
case with referentialism as of ontological-normalcy/postconvergence, as so implied by
‘notional–deprocrypticism’), under the positivistic ‘meaningfulness-and-teleology’
‘reference-of-thought as absolute value-judgment (not withstanding its prior relative-
ontological-incompleteness –of- reference-of-thought as positivism–procrypticism); likewise,
we’ll necessarily be suspect with regards to a corresponding approach where for instance the
non-positivism/medievalism mindset/”reference-of-thought equally construed a relatively
ontologically non-contiguous stigmatic/mented psychology construct based on its registry-
worldview/dimension –<amplituding/formative–epistemicity>totalising–‘ordinal-as-
qualifying—implicated_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 -of- reference-of-thought- devolving-as-of-
instantiative-context> categorising dispositions’ or ‘second-level presencing—absolutising-identitive-constitutedness


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
As setting up the relevant attendant psychology is only by a construal that the best possible psychology-construct/psychologism is necessarily attained by reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context (that is, ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that mentation capacity rather ‘reflexively and erroneously’ absolutely construed as of the positivistic mindset/ reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposes as of human shallow-to-
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-mentativity of the social. Ultimately, given the comprehensive and typical underlying proneness of human limited-mentation-capacity-deepening to apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—constitutedness{ in preconverging-entailment as its fundamental mentation deficiency at uninstitutionalised-threshold or as of ‘human temporal uninstitutionalised-threshold mental-disposition’ (which it tends to resolve by ‘presencing—absolutising-identitive-constitutedness’ when aware of defective apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—constitutedness{ in preconverging-entailment) with respect to psychical-orientation, meaningfulness-and-teleology construal/conceptualisation, institutionalisation and its overall existential becoming, as so reflected in the <cumulating/recomposuring—attendant-ontological-contiguity >-succession of registry-worldviews/dimensions; notional—deprocrypticism by its very transcendental essence comprehensively comes into grips with the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—constitutedness{ in preconverging-entailment in positivism—procrypticism as it attains more than just ‘presencing—absolutising-identitive-constitutedness’ but an overall comprehensive apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity }—conflatedness{ in {preconverging-disentailment by}—postconverging-entailment insight as of ontological-normalcy/postconvergence referentialism for superseding positivism—procrypticism. apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
conflatedness —in {preconverging-disentailment by}—postconverging entailment as of
ontological-normalcy/postconvergence referentialism in superseding
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—constitutedness —in preconverging
entailment, provides resolution as of 3 aspects of “meaningfulness-and-teleology”*: firstly, with
respect to temporal instigating as apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
constitutedness —in preconverging entailment like psychopathic-slantedness insane-fitment
in arrogation and its derivation with respect to temporal mere–forms/reprisings of such
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—constitutedness —in preconverging
entailment as ‘conjugated- apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
constitutedness —in preconverging entailment of “reference-of-thought” associated with
conjugated-postlogism temporal mere–forms/reprisings by construing/conceptualising such
perversion-and-derived- perversion-of- “reference-of-thought”<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > phenomenon, and re-establishing social universal-transparency
{transparency-of-totalising-entailing, as-to-entailing<amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness } that by itself is the fundamental
basis for human knowledge-and-virtue; secondly, articulating the universal
aetiolagisation/ontological-escalation as of ontological-reconstituting—as-to-conflatedness;*
and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as
prospective ontological-completeness-of reference-of-thought possibilities. It should be noted that ‘a mentation reflex as decentered and in de-mentation-(supererogatory-ontological-de-
mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human temporal uninstitutionalised-threshold mental-disposition’ (speaking of uninstitutionalised-threshold) as ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of an uninstitutionalised-threshold wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in de-mentation-(supererogatory-ontological-de-
mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaninglessness-and-teleology will be represented as decentered and in de-mentation-(supererogatory-ontological-de-
mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) as the necessary/requisite backdrop for the construal of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation ushering in notional–deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly
inherently relate to preceding successive uninstitutionalised-threshold\textsuperscript{02} of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered
and in \[\text{(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation–stranding-or-attributive-dialectics)},\] though this will most probably be resisted with
respect to such a representation of our denaturing\textsuperscript{1} of positivistic meaningfulness as our
prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the
preceding successive uninstitutionalised-threshold\textsuperscript{102} by mentation reflex had, consciously and
unconsciously, resisted a representation as decentered and in \[\text{(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation–stranding-or-attributive-dialectics)}\] of our procrypticism uninstitutionalisation. Such institutionalisation and
uninstitutionalised-threshold\textsuperscript{02} construal at the
transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by
the concepts of \text{apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \}}–
conflatedness\textsuperscript{11} in \{preconverging-disentailment by\}–postconverging-entailment as of
centering and postconverging-or-dialectical-thinking –apriorising-psychologism \textsuperscript{8} reference-
of-thought implied with institutionalisations and \text{apriorising/axiomatising/referencing-\{of-
attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity \}}–constitutedness \textsuperscript{11} in \{preconverging-entailment as of decentering and
ontologically/preconverging-or-dementing\textsuperscript{\textsuperscript{12}}–apriorising-psychologism \textsuperscript{8} reference-of-thought
implied with uninstitutionised-threshold 102; prompting the respective institutionalisation and uninstitutionised-threshold 02 psychologisms as of the apriorising/precedingness of attendant-ontological-contiguity 02-educted-existentialising/contextualising/textualising-contiguity reflecting this reality beyond and above our subpar

<reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context> reflecting this reality beyond and above our subpar

<amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought in positivism–procrypticism from a notional–deprocrypticism perspective, just as we’ll recognise for instance that a universalisation–non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar

<amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought as of the apriorising/precedingness of attendant–ontological-contiguity 02–educted–existentialising/contextualising/textualising-contiguity reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of an uninstitutionised-threshold 02 is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly asserting decentering and de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). Intellectual courage as imbuing knowledge with organic profoundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and prospective
institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness-of-reference-of-thought over a relatively relative-ontological-incompleteness-of-reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset/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 discretional contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge’. Thus prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is grounded on such an underlying reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that ‘the underlying positivism mental-disposition and mental-orientation as reference-of-thought/psychologism construed as including the discretional contemplative aspect as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of positivistic knowledge’ behind its thought process eventually producing the validating <amplituding/formative–epistemicity> causality—as-to-projective-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—in-preconverging-existential-extrication-as-of-existential-unthought conjure up explanations/meaningfulness-and-teleology in terms—as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic-reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendance-and-sublimity/sublimation/superserogatory—de-mentativity requiring its own reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity outcomes as its mechanical-knowledge aspect but further requires a development of the discretional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of ‘meaningfulness-and-teleology synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold psychologism. Such
organic-knowledge gets institutionalised to an extent by the habituation as of
circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied
reference-of-thought of meaningfulness-and-teleology as of crossgenerational
psychoanalytic-unshackling involving totalising-self-referencing-syncrétising/circularity/interiorising/akrasiatic-drag towards the ultimate
crossgenerational alignment to the prospective/transcending/superseding registry-worldview
reference-of-thought, as a positivistic registry-worldview reference-of-thought.
Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure
to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind
causality as-to-projective-totalitative–implications-of-prospective non-presencing,–for-explicating-ontological-contiguity validating the
institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-
knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-
dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive
distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-
disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-
derminition-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-
telegony are a drawback to transcendance-and-sublimity/sublimation/supererogatory—de-
mentativity (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 –(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness ), to other temporal-dispositions
as conjugated-postlogism, and so beyond-the-consciousness-awareness-teleology
<in-preconverging-existential-extrication-as-of-existential-unthought> whether conscious or
unconscious) while the intemporal-individuation-as-longness-of-register-of–meaningfulness-
and-teleology ushers in transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity (by it perpetual vouching for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality in pushing as this enables successive prospective relative-ontological-
completeness -of- reference-of-thought to raise better and better \[\text{reference-of-thought} \]
categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); thus validating the notion of a human intersolipsistic
relation to meaningfulness-and-teleology in transversality<for-sublimating-existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ since a wrong ‘wishful thinking’/intemporal-
romanticism/good-naturedness of vouching for logical-congruence will overlook the inevitable
reality of temporal-perversion with prospective implications as of <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,
mentatively/structurally/paradigmatically transcending the overall vices-and-impediments of positivism–procrypticism registry-worldview/dimension. The further implication is that notional–deprocrypticism is rather construed as a perpetuating metaphysics-of-absence \{implicated-epistemic-veracity-of nonpresencing \langle perspective–ontological-normalcy/postconvergence \rangle\} which driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality can then enable that way the perpetual upholding of organic-knowledge. This ‘mechanical-knowledge by organic-knowledge’ implication for conceptualising institutional-cumulation/institutional-recosposure\{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing \langle perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle\} is validated by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. This can be further expounded as follows in similar terms. The ontological-contiguity\{of-the-human-institutionalisation-process\} behind the institutional-cumulation/institutional-recosposure\{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing \langle perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle\} doesn’t only imply that the ontological-contiguity\{of-the-human-institutionalisation-process\} is simplistically the result of ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ successively as: non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ in base-institutionalisation—
(as intemporal/ontological/social/species/* universal/transcendental/* maximalising—recomposuring—for-relative-ontological-completeness*—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming) which subsequently as of dynamic—cumulative-aftereffect brings about base-institutionalisation—ununiversalisation ‘social—universally-transparent—and-implicitly-formulated direct-constraining-construct’ of
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality

construed as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ which together with the ‘mechanical-knowledge’ make up the ‘organic-knowledge’, and so rather as of temporal extricatory preconverging–de-mentating/structuring/paradigming. This further involves shades-of-temporality as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-performance—<including-virtue-as-ontology> inducing defect—of—logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation as well as postlogism inducing defect of reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining—as-to-shallow-supererogation>. postlogism \textsuperscript{77} as such involves deliberate and wrong pretence of rational projection of thought (as of teleologically-degraded synopsising-depth) whereas attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—in-reifying-or-elucidating-of-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-
instantiative-context> reveals that such thought derives from ‘denaturing axiomatic relation’ as the \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}\}
of mechanical-knowledge’ as deterministic for temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{99} purpose in disdain of the intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{99} essence of knowledge as of its organic essence. The conjugation of other shades-of-temporality\textsuperscript{98} to postlogism \textsuperscript{77} induces their respective
conjugated-postlogism leading by dynamic-cumulative-aftereffect to a broader social derived-
reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation construed as social-postlogism that fundamentally is denaturing of
meaningfulness-and-teleology at the given uninstitutionalised-threshold as threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-'attendant-
intradimensional'-prospectively-disontologising-preconverging/dementing--apriorising-
psychologism, in want for prospective institutionalisation. The underlying insight being that
human formulation of meaningfulness-and-teleology is necessarily incomplete because of its
limited-mentation-capacity and thus comes with an inherent sense/projection of ontological-
appropriateness, and as of human developing ontological-completeness-of-reference-of-
thought, as the driving element in upholding ontological-contiguity/ontological-veridicality.
This notion as reflected by ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality (as it enables the further expansion of the registry-worldview’s/dimension’s—
reference-of-thought-for-social-functioning-and-accordance intemporal-thresholds and so as
of ontological-emancipation-beyond-just-virtue) should be the critical and decisive
constructive/institutionalising/nascent–sublimating-decisionality element for attaining
notional–deprocrypticism wherein the ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ as mechanical-knowledge is construed as overlapping
with the ‘complementing grander social-universally-non-transparent-thus-non-constraining-
element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed
as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ as organic-
knowledge. The reality of ontological-faith-notion-or-ontological-fideism—imbued-
points to the fact that the traditional construal of knowledge often tacitly as of intemporal/longness-of-register-of—meaningfulness-and-teleology—is incomplete and rather speaks of ‘vague intellectual intemporal-romanticism’ and doesn’t fit with 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 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/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology)—implied by the mechanical-knowledge explaining the successive need for ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality-to overcome such distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-romanticism, implicitly where highly pressing we tend to be obliged to recognised this temporal-to-intemporal reality as implied in the way we go about developing many a social formal construct. Thus notional—deprocrypticism knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of—meaningfulness-and-teleology—mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality.
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 }–confatedness 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 }–confatedness in {preconverging–disentailment–by}–postconverging–
entailment as of the <amplituding/formative–
epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicit’, attendant–
optological-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 –of- reference-of-thought- devolving-as-of-
instantiative-context> potency implied as of ontological-normalcy/postconvergence and
reconstrued in the successive prospective relative-ontological-completeness –of- reference-of-
thought, wherein the referentialism technique for apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity }~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness] in {preconverging-disentailment by}–postconverging-
entailment known as point-referencing delineates/disambiguates the various institutional-
cumulation/institutional-recomposure– {as-to– historiality/ontological-
eventfulness /ontological-aesthetic-tracing– <perspective–ontological-
normalcy/postconvergence-reflected–“epistemicity-relativism-determinism”>} as of ontological-
normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of–
meaningfulness-and-teleology” as the varying synopsising-depth of human
‘meaningfulness-and-teleology” (recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism,
positivism–procrypticism, and prospectively notional–deprocrypticism which as
‘notional–deprocrypticism’ is the ‘point of point-referencing for
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity }~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging–

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disentailment—by—postconverging-entailment’, by the construal of its ontological-contiguity—of-the-human-institutionalisation-process reference-of-thought as of ontological-normalcy/postconvergence), with respect to the same intrinsic-reality/ontological-veridicality such that such varying is attributed to human limited-mentation-capacity-deepening as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity }—

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’ desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold-facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold where ‘meaningfulness-and-teleology’ breaks into threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. With regards to individuation terms of human temporal-to-intemporal mental-dispositions (and in further articulation of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to registry-worldviews/dimensions ‘present-states’ as of their desymmetrisation/circularity/interiorising/akrasiatic-drag}.
in \textit{amplituding/formative–epistemicity} totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11}, apriorising/axiomatising/referencing-
\{of-attendant–ontological-contiguity \sim\text{educted–existentialising/contextualising/textualising-}
contiguity \}–confatedness\textsuperscript{12} in \{preconverging-disentailment–by–\} postconverging-
entailment referentialism technique of point-referencing from the intemporal-
projection/intemporality\textsuperscript{52} individuation point of point-referencing for
apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity \sim\text{educted–}
existentialising/contextualising/textualising-contiguity \}–confatedness \textit{in} \{preconverging-
disentailment–by–\} postconverging-entailment (given that the intemporal-disposition by
longness-of-register-of–meaningfulness-and-teleology\textsuperscript{19} is ontological as of
supratransversality\textit{in} sublimating–existential-eventuating/denouement\sim motif-and-
apriorising/axiomatising/referencing), in disambiguating/delineating the ‘various temporal-to-
temporal synopsising-depth of \textit{meaningfulness-and-teleology}\textsuperscript{19} by social \textsuperscript{103} universal-
transparency\textsuperscript{10}\textit{transparency-of-totalising-entailing–as-to-entailing–amplituding/formative-
epistemicity\textit{totalising–in-relative-ontological-completeness \} as of attendant–ontological-
contiguity\textsuperscript{67} \textit{educted–existentialising/contextualising/textualising-contiguity \} \sim reifying-or-
elucidating-of-prospective-relative-ontological-completeness \textit{of} reference-of-thought-
devolving-as-of-instantiative-context\textsuperscript{9} with respect to prospective relative-ontological-
completeness \textit{of} reference-of-thought, and in so doing establishing ‘registry-
worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102} \textit{defect–as-Being-or-ontological-or-
existential–defect} <amplituding/formative–epistemicity> causality \textit{as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-
contiguity projection insight’ with respect to the distinctive alignment implications of
postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of \(^3\) reference-of-thought-\(^4\) devolving ontological-performance\(^-\<\text{including-virtue-as-ontology}>\) (which are the very ‘temporal-distractively-aligned synopsising-depth-of–meaningfulness-and-teleology\(^9\)‘-as-shallowness-of-thought-as-subtransversality\<-\text{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\(^9\)/supratransversality\<-\text{in-sublimating–existential-eventuating/denouement}>\)~of-motif-and-apriorising/axiomatising/referencing as-to-<amplituding/formative–epistemicity-totalising–social-context-construed-conflatedness\(^8\)'); such that an insightful storied-construct/ontologically-valid-narration as elucidative of aetiologisation/ontological-escalation is necessarily one construed at the ‘dynamic-cumulative-aftereffect transversality\<\text{for-sublimating–existential-eventuating/denouement}>\)~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’\(^9\) crossroads of temporal-to-intemporal individuations synopsising-depth-of–meaningfulness-and-teleology\(^9\).

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 tert-uninstitutionalisation. Central to such ‘a universal notion of deprocrypticism’ is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/ reference-of-thought in reflection of the suprastructural and ontological-
universalising with \textsuperscript{103}universalising techniques and \textsuperscript{103}universalising mindset/\textsuperscript{103}reference-of-thought (\textsuperscript{103}universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/\textsuperscript{103}reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning \textsuperscript{1}incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation disjointedness-as-of reference-of-thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with postdicatory methods and techniques and an overall postdicatory mindset/\textsuperscript{1}reference-of-thought (deprocrypticism). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposition levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{1} capacity the preceding institutionalisation levels are more like successive compromises towards notional~deprocrypticism as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). A critical distinction between notional~deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ontological-contiguity\textsuperscript{7} thus overcoming the temporal-emananances-registries hotchpotching (<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology—as-of-
‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications⟩ or banality-of-thought dynamism, and specifically in the extended-informality-{susceptible-to-effacing parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology} even though it is very much present in the formal sphere as well) and the incrementalism-in-relative-ontological-incompleteness—even framed-conceptualisation and notional-disjointedness-as-of reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/superrogatory-de-mentativity, the transcendence-and-sublimity/sublimation/superrogatory-de-mentativity going from procrypticism, or the preconverging-or-dementing–apriorising-psychologism (perversion-of-reference-of-thought—as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-superrogation) as to preconverging-or-dementing–apriorising-psychologism) of positivistic meaningfulness-and-teleology, to notional-deprocrypticism will involve a psychoanalytically preconverging-or-dementing–apriorising-psychologism deconstruction/ontological-reconstituting—as-to-conflatedness of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology wherein this is presently postconverging-or-dialectical-thinking–apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology wherein the notional–deprocrypticism mindset/reference-of-thought reflects/perspectivates the positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology at its uninstitutionalised-threshold in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} or preconverging-or-
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions reference-of-thought, in a conceptual grasp of ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, had priorly moved from an utter-institutionalisation registering/dueness/existentialism to a base-institutionalisation registering/dueness/existentialism, to a universalisation registering/dueness/existentialism and then presently a positivistic registering/dueness/existentialism, with corresponding de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) stranding prospective/superseding/transcending registry-worldviews/dimensions meaningfulness as organic-comprehension-thinking and the prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing ~apriorising–psychologism>; as-and-when-it-is-established that a registry-worldview/s/dimension’s institutionalisation is no longer intemporal-preservational, when it is ‘perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > its reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold). It should be noted that human uninstitutionalised-threshold refers to the point where a specific institutionalisation is failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by a formulaic adherence (lip-servicing) to reference-of-thought–categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the
schema> arising from temporal-dispositions perversion-of reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing apriorising-psychologism, and as it upholds veridical ontological-

veridicality/ontological-contiguity as the veridical reference-of-thought; which is what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is being ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity’<between—prior-shallow-supererogation of-mentally-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema>’, and is actually preconverging-or-dementing apriorising-psychologism (threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-
intrdimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism) and not contending. When implied specifically with regards to psychopathy
and social psychopathy (just like a superseding positivistic orientation implied with regards to
notions-and-accusations-of-sorcery and medieval mindset reference-of-thought to sorcery),
notional–deprocrypticism as an intemporal transcendent construct implies ontological-
contiguity deconstruction/ontological-reconstituting–as-to-conflicatedness construct of
temporal-dispositions 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 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’<between—prior-shallow-supererogation of-mentally-

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dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology\(^9\) 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\(^{18}\)-as-to-’attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\(^{19}\), respectively as the
mental-devising-representation of postconverging-or-dialectical-thinking\(^{21}\)–apriorising-
psychologism representation and preconverging-or-dementing\(^{20}\)–apriorising-psychologism
representation. Equally, with regards to human mentation capacity, the effect of limited
mentation capacity characterising a given registry-worldview/dimension or intradimensional
level and its social-construct not only defines its inherent vices-and-impediments\(^1\) but such a
social-construct further and critically structures and stifles the natural renewal of human
emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to
think outside of medieval mental-dispositiona and likewise with regards to our procrypticism.
The bigger point of successive institutionalisations has to do overall with their specific
emancipative registry-worldview/dimension framework as fertilising the cross-section of
human practical and conceptual incidental issues and endeavours as well as the virtue
constructs at the said registry-worldview/dimension. What is interesting with regards to an
incidental study like psychopathy and social psychopathy with respect to the grander
notional–deprocrypticism institutionalisation level within the treatment of the institutional-
cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>\(}\)} meta-conceptual
frame is that it provides (besides being critically important to grasp by itself as a
parasitising/co-opting phenomenon that can potentially arise in all human locales) the incidental and the-Good/understanding/notional–knowledge-reification–gesturing-in-prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity } conflatedness ~in–{preconverging-disentailment-by}–postconverging-entailment/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing.–for-explicating-ontological-contiguity backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of perversions-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 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 (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–
onontological-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- perversion-of-reference-of-thought supersedes/precedes logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, so you rather have a
reinvention as <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of a new and better registry-worldview/axiomatic-construct/categorical-imperatives by the psychoanalytic-unshackling coming from its better grasp/<amplituding/formative–epistemicity>causality—as-to-projective-totalitative~implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity of the world/intrinsic reality. Basically, we can say that human-emanant/becoming-transcendence is the first level of human invention (incremental inventions of relatively sounder minds; with the would-be ‘intellectual-analysts’ undergoing their own philosophical/first-level transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to liberate themselves before secondnaturing/institutionalising for the new possibilities for the species; noting that, this doesn’t mean that the Descartes, Comtes, Galileos, Newtons, Darwins… of the world, miraculously came up with positivism to supersede/precede/override/utter medievalism, as they were of medieval stock but by philosophical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity could project beyond the limits of non-positivism/medievalism even were they were still imbued with remnants of the old like alchemic beliefs. Hence it is the transcendental process that is actually critical)! Now what positive can come from psychopathy? From the intemporal perspective NONE. Besides specific social consequences of psychopathy as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath; by and large, ontologically and as reflected by the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology), the psychopath’s and other postlogic articulations have a nefarious effect, on social—meaningfulness-and-teleology particularly in ‘spheres of extended-informality—susceptible—
or-ontological-preservation, with the idea that \(^\text{reference-of-thought-\ categorical-imperatives/axioms/registry-teleology}\) for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation are as pertinent only as these preserve intemporality\(^5\), and are collapsed/overridden by new \(^7\) reference-of-thought-\ categorical-imperatives/axioms/registry-teleology\(^\text{, for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, when shown not to be preserving intemporality}^9\), as when of \(^7\) perversion-of-\ reference-of-thought-\ as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing\(^7\)–apriorising-psychologism with regards to the preceding \(^8\) reference-of-thought-\ categorical-imperatives/axioms/registry-teleology\(^\text{, 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-\ as-of-apriorising/axiomatising/referencing> \(^8\) reference-of-thought-\ categorical-imperatives/axioms/registry-teleology \(\text{, 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\(^\text{ as of }\) reference-of-thought denaturing\(^5\) and relative-ontological-incompleteness\(^8\), 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\(^3\)—to—profound-supererogation\(^5\) 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/\text{ intemporal-prioritisation-of- reference-of-thought}’–as-
confoundedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) that reflects/perspectivates the protracted threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing-apriorising-psychologism. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the universal implications on human civilisation of postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation and perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation behind human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism mind contrasted to the nature of the ‘normal supplanting-conviction-as-to-profound-supererogation’ of ‘attendant-intradimensional’-
outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ or postlogism
in preconverging-or-dementing—apriorising-psychologism)! Straying into a basic elucidative anthropopsychology/the-anthropological-continuity (a novel hermeneutic/reprojecting/supererogating/zeroing approach to psychology); extrinsic-attribution is a fairly common social mental-disposition, at ‘uninstitutionalised-threshold’ as we are not inherently intemporal (the-Good as longness-of-register-of—meaningfulness-and-teleology) in our solipsistic projection but have the potential of temporal (shortness-of-register-of—meaningfulness-and-teleology) solipsistic/emanant projections of postlogism-slantedness//ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance-<including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and formalisation ensures that because of the positive-opportunism—of-social-functioning-and-accordance that the intemporal-disposition (as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it tends to skew (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our ‘present institutionalised/intemporalised positivistic meaningful worldview’ will seem to imply that we do have a first nature disposition to be inherently civilised to want to universally wish that
everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a 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~firstnatures~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’^2-asymmetric-subsumption-of-temporality‘), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suprerogatory-de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/notional~knowledge-reification~gesturing<-in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity \}~conflatedness ~in~\{preconverging-disentailment~by\}~postconverging-entailment~/<amplituding/formative~epistemicity~causality ~as~to~projective~totalitative~implications-of-prospective~ nonpresencing~-for-explicating-ontological-contiguity (institutionalised, formalised and internalised)’. This elucidation is important because while internalisation might point to the social good it is important to understand that when dealing with our solipsism at ‘uninstitutionalised-threshold’ we aren’t anymore intemporal (the-Good as longness-of-register-of~‘meaningfulness-and-teleology’\) than temporal (shortness-of-register-of~‘meaningfulness-and-teleology’\) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing notional~firstnatures~temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence> disambiguation with a de-mentation
‘attendant-inradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism>. Why talk of ‘uninstitutionalised-threshold’? This is the underlying notion of ‘a grand theory of psychology’ that has been missing to turn psychology from a preconverging—de-mentating/structuring/paradigming of the human presencing—absolutising-identitive-constitutedness social-vestedness/normativity—discretely-implicitly-functionalism as modern into a postconverging—de-mentating/structuring/paradigming across-and-of-all-times of nonpresencing—perspective–ontological-normalcy/postconvergence>! Why? The foundation of a human psychological science should be fundamentally about ‘the contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’) or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposing 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 preservation (including subknowledging, mimicking)-to-intemporal preservation, just as the notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental candoring’ where mental-devising-representation syncs with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity’ of reference-of-thought referencing/registering/decisioning or registry-teleology (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity’ of reference-of-thought referencing/registering/decisioning or registry-teleology (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-'preconverging-or-dementing’–apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for perversion-of reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > across the institutional-cumulation/institutional-recomposure-{as-to-
disambiguation’ which serves to avoid the supplanting–conviction-as-to-profound-
supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking –

apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex (instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality.

<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffective–
disambiguated–motif-and-apriorising/axiomatising/referencing’ reflex) of ‘intemporal-
disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. 1° de-mentation

(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics), as to its corresponding notions of preconverging-or-dementing 2° –
apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> and postconverging-or-dialectical-thinking 2° –apriorising-
psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
phase>, are central to transcendental psychoanalytic-unshackling and memetic-reordering. Stranding ensures the ‘upholding of the ontological-veridicality/ontological-contiguity of
’reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-
notional–projective-perspective) of the intemporal-preservation-entropy-or-contiguity–or–
onological-preservation’ by articulating the veridically contiguous ontological mental-
devising-representation of the transcending (and so, in a veridical dialectic and existential psychoanalytic reorientation as oblongated/decandored in representing/implying defective/perverted temporality ). It implies reflecting/perspectivating/highlighting (reasoning-
through-and-not-reasoning-with) hollow and in hollow-constituting<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’ as of notional-discontiguity/epistemic-discontiguity
as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as
secondnaturing and ‘not as temporal-dispositions transformation’ to wrongly imply a
universal dimensionality-of-sublimating \(\langle \text{amplituding/formative} \rangle\) supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
human predisposition. For instance, the veridical stranded mental-devising-representation we may have
from a positivistic standpoint of the non-positivism/medievalism mind as
oblengated/decandored is not recognised by the non-positivism/medievalism
mindset\(^8\) 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\(^{102}\)
requiring positivism institutionalisation/intemporalisation). Prospectively, the \(\text{de-mentation}^\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics}\rangle\) of our own mental-devising-representation by futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology\(^9\) as of prospective notional–deprocrypticism
as oblongated and decandored at our uninstitutionalised-threshold\(^{102}\) requiring notional–deprocrypticism institutionalisation/unintemporalisation will equally meet with an
epistemic-totalising\(^{11}\)–self-referencing-syncretising wrong reflex of postconverging-or-
dialectical-thinking\(^{21}\)–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{99} de-mentation\textsuperscript{99} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as of preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism-\textsuperscript{21}<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> notwithstanding their wrongly projected postconverging-or-dialectical-thinking\textsuperscript{2}\textsuperscript{1}–apriorising-psychologism-\textsuperscript{21}<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). \textsuperscript{99} de-mentation\textsuperscript{99} (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\textsuperscript{99} hence wrongly implying candored and straightness, whereas these are in effect \textsuperscript{99} amplituding-formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{3} iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing\textsuperscript{2}\textsuperscript{1}–apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}–for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing—apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect ‘the de-mentation\(\) (supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics).-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence’.

Ontology is an altogether coherent construct with no room for excepting from coherence, which then simply implies the superseding of any such pretence of an excepting. (For instance, we can be calculating the sum \((5 \times 5)+5–5\), and make the mistake to say \(5 \times 5 = 24\) but then overlook it and agree together that the answer should be \(24\) and go on to resolve the entire equation as \(24\).

This type of non-ontological thinking (a non-ontological thinking is also known as a misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing–apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> or <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>, as there is no veridical meaningfulness that exists out of ontology or isn’t in ontological-contiguity\(\) is highly prevalent in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology) of society as social-aggregation-enabling, the reason we strive to formalise whether in terms–as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since
reality doesn’t adjust to man and it is man that adjusts to reality. The de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics).-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and 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 (subknowledgeing /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 mental-devising-representation of a non-positivism/medievalism mindset/reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic mindset/reference-of-thought will not be limited to that particular instance but carries the ‘disambiguation of notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ that speaks to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation dispositions of that non-positivism/medievalism mindset/reference-of-thought by way of de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) from the intemporal positivistic mindset, and upholding such the ‘disambiguation of notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that collapses/overrides the non-positivism/medievalism mindset/reference-of-thought crossgenerationally (consider the diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-positivistic registry-worldviews/dimensions in the th and early 20th century). Stranding defines the ‘decandored registry-worldview/dimension dialectically—or-contendingly-out-of-phase/dialectically-primitive) mental-devising-representation’ such as the mental-devising-representation of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, and so, beyond the illusion-of-the-present/present-consciousness of all these <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions which in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as intemporality /longness rather than decandored/oblongated mental-devising-representation as temporality^8. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturing’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating^8 (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology^99 of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus <de-mentation>(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> (formalisms and internalisations) mechanism with the implied <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective—nonpresencing—for-explicating-ontological-contiguity and positive-opportunism—of-social-functioning-and-accordance as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point de-mentation (supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding—or-attributive-dialectics) articulates temporal-dispositions teleologies orientations as ‘subknowledging’/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold’, i.e. the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting disposessedness/psychologismic-construct-as-to-orientation/value-construct/valuation—and—derived-parameterising) and entailment—as-to-totalising-contiguous/coherent–factuality-of-variability’ and with regards to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and-hermeneutically/projectively/supererogatingly/zeroingly)-educing—‘herein-specifically-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\textsuperscript{21} – 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 \textsuperscript{79} presencing—absolutising-identitve-constitutedness \textsuperscript{14} (based-on-the– categorical-imperatives/axioms/registry-teleology\textsuperscript{79}–of-the-registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-ontological-incompleteness that is ontologically-deficient/preconverging-or-dementing\textsuperscript{30}– apriorising-psychologism as of its \textsuperscript{5} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{79},-for-intemperal-preservation-entropy-or-contiguity–or– ontological-preservation, in the first place; as teleology\textsuperscript{79} as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent ontological-commitment \textsuperscript{8} ~implied—self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{7} ~postconverging–de-mentating/structuring/paradigming \textsuperscript{7}–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{9} amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag \textsuperscript{7} in preconverging-or-dementing\textsuperscript{9}– apriorising-psychologism–<stranded-as-rightfully-oblengated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions \textsuperscript{7} perversion-of-reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of their dimension’s/registry worldview’s \textsuperscript{5} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{79},-for-intemperal-preservation-entropy-or-contiguity–or– ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality\textsuperscript{7}/longness instead preserving prospective \textsuperscript{8} reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^9\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness-and-teleology\(^9\) towards the ‘institutionalisation/intemporalisation percolation-channelling-\(<\text{in-deferential-formalisation-transference}>\)’ as secondnaturing of the new reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^9\), 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\(^9\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with meaningfulness-and-teleology\(^5\) is sound such that it goes on to operate/process logic by <amplituding-formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) non-positivism/medievalism meaningfulness-and-teleology\(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\). Rather the positivistic mindset/ reference-of-thought will project the new reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-\(<\text{in-deferential-formalisation-transference}>\) 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\textsuperscript{10}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. The ‘transcendental/transdimensional/interdimensional/'\textsuperscript{11}maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation complex-of-stranding’ refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textless \textasciitilde as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textless \textasciitilde \textasciitilde preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater \textasciitilde as perversion-of-the–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and rather syncretises in operating those same reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation prospectively; while that same registry-worldview/dimension intuitively recognises that a prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises it’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\textsuperscript{12}. The reason for the human ‘transcendental/transdimensional/interdimensional/'\textsuperscript{11}maximalising-recomposuring-for-relative-
ontological-completeness’—unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation & reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and hence the complex when totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to stand, the transcendental exercise by which man left the cave-to-so-called-modern-man wouldn’t have happened, and any registry-worldview/dimension (retrospective, present, prospective) that fails its own de-mentation—(supererogatory—ontological de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as to elucidation-and-superseding-of-its-perversion-of-reference-of-thought as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,—as-to-preconverging-or-dementing—apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding—as-of-apriorising/axiomatising/referencing> its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—’epistemicity-relativism-determinism’>) ontological-contiguity”—of-the-human-institutionalisation-process! As an anthropopsychological disposition, rational-realism as notional-deprocrypticism just like all successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in emphasising increasing realism counter-intuitively to a naïve temporal take is actually a ‘positive-minded/well-meaning
disposition with respect to man/the-human-species’ with the idea that ‘it is better working with what intemporally/ontologically is (that is, the-Good/understanding/notional~knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in-{preconverging-disentailment–by}–postconverging-
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative—
implications-of-prospective-__nonpresencing.-for-explicating-ontological-contiguity ) to
achieve the best intellectual-and-moral outcome for man’ than ‘working with what-one-wishes’
from a wrong temporal/impression-driven construal’. The idea of understanding the ontology of
human temporal mental defect is not to ‘idle’ in a temporal circularity that defeats-and-debase
the grandor of a universal/intemporal projection but rather strives to better stir man towards
the intemporal-and-ontological as virtue, an exercise which while of ‘ presencing—
absolutising-identitive-constitutedness consummated/forfeiting posture’ with regards to
human temporality /shortness wouldn’t however acquiesce to the naïve disconcertment that
takes the ‘ presencing—absolutising-identitive-constitutedness consummated/forfeiting
posture’ of intemporality /longness for temporal correctness towards which the intemporal-
disposition is definitely intransigent and uncompromising for effective intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation. Such a rational-realism as
notional–deprocrypticism disposition views the fundamental anthropopsychology drive for
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which involves de-
dentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) for transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity by decandoring/oblongating (representation of perversion-of-reference-of-
thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-

The notion of the social-construct as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming is actually an aspirational ideal and reference for ‘human intemporal projection towards it’ but it isn’t ontologically veridical by the inherent solipsistic human nature due to a notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> human reality, and thus the need for institutionalisation to skew (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards intemporality/intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology of rational-realism as notional–deprocrypticism (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting
disposedness/psychologismic-construct (as-to-orientation/value-construct/valuation-and-derived-parameterising) and entailment (as-to-totalising-contiguous/coherent-factuality-of-variability)’ and so as to 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’-epistemically-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 intemporality73, 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-threshold102). 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-syncrise at uninstitutionalised-threshold \(^{102}\) with the dialectical consequence of the development of the <cumulating/recomposing-attendant-ontological-contiguity >-successful 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 \(^{52}\), and hence a complete ontology. To put it in other terms, for instance, transversality <for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-`motif-and-apriorising/axiomatising/referencing’ of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality <for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-`motif-and-apriorising/axiomatising/referencing’ among interlocutors, in principle or notionally, so that at all times it is always about the intrinsic reality of the arithmetic and not the agreement-disagreement of any human interlocutors as we are all mortals and likely to corrupt such intemporal rules with our mortality out of an intemporal frame of reference that is transcendental-enabling/sublimating/supererogatory-de-mentativity) is vital to preserving ‘ontological arithmetic’ as transcendental-enabling/sublimating/supererogatory-de-mentativity, whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be corrupted and/or teleologically-degraded as more likely than not the intemporality \(^{77}\)/purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism \(^{77}\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension (as to its given institutional-development–as-to-social-function-development and living-development–as-to-personality-development so-referenced to its given Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology). The idea is not to idle in articulating meaningfulness within the dimension in need of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. For instance, a positive mind’s articulation of defective meaningfulness in non-positivism/medievalism registry-worldview/dimension is not to ‘idle’ by relating and staking such meaningful articulation in terms–as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful purposefulness but rather to project a positivistic worldview’s transcendental meaningful purposefulness. In that sense, actually for the social scientist and philosopher words like dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don’t carry the ordinary and temporal connotations of stigmatising under a temporal extricatory preconverging–de-mentating/structuring/paradigming. Rather, these are critical and actively sought after notions that provide the ‘dialectical backdrop’ for enabling prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The idea is that these notions are veridically dialectical notions that apply in all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity unlike a simplistic ‘history fixating conceptualisation’ will have. In other words, our non-positivism/medievalism ancestors’ possibility of being-represented/mental-devising-representation as dialectically-or-contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive construction of a superseding/transcendental registry-worldview/dimension that brought about the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional-deprocrypticism institutionalisation/intemporalisation with respect to procrypticism. In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence> going by a preconverging/postconverging-de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of—meaningfulness-and-teleology\(^9\) to longness-of-register-of—meaningfulness-and-teleology\(^9\)) with respect to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩ process. Ontological-normalcy/postconvergence equally involves articulating the possibility for the supersedingness of the intemporal-disposition over temporal-dispositions as
intemporalisation/institutionalisation, and so, involving ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability’ beyond an ‘idle temporal-dispositions stigmatisation’. In that spirit, it can be reasoned that the intradimensional ‘ontological blindspot’ in human mental-devising-representation (wherein temporal perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism), actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> whether recurrentutter-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-

‘postconverging-or–dialectical-thinking–psychology or psychology-of–mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or–contiguity–or–ontological-preservation. For instance, there is no possible logical engagement but rather a
transversality,<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{101} between the
recurrent-utter-institutionalised and base-institutionalised mindsets/\textsuperscript{102} references-of-thought,
likewise between the ununiversalised and \textsuperscript{103}universalised mindsets/\textsuperscript{104} references-of-thought,
non-positivism/medievalism and positivistic mindsets/\textsuperscript{105} references-of-thought, and
prospectively procrypticism and notional–deprocrypticism mindsets/\textsuperscript{106} references-of-thought.
Just as there would have been no ontological possibility for a positivistic worldview without
superseding the backdrop of the perversion of \textsuperscript{107}reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{108}, -for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation of non-positivism/medievalism uninstitutionalisation preconverging-
or-dementing\textsuperscript{109}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
dialectically-or-contendingly-out-of-phase>, there can’t equally be an ontological eventuality of
futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\textsuperscript{110}meaningfulness-and-teleology\textsuperscript{111} as of prospective
notional–deprocrypticism without the ‘requisite uninhibited/decomplexified mental-devising-
representation’ superseding the positivism–procrypticism perversion of \textsuperscript{83}reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{84}, -for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation perspective preconverging-or-dementing\textsuperscript{90}–apriorising-
psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> backdrop for futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{99}meaningfulness-
and-teleology\textsuperscript{100} as from prospective notional–deprocrypticism as a de-
mentative/structural/paradigmatic human-and-social-cross-sectional resolution for the virtues of
notional–deprocrypticism in superseding the vices-and-impediments\textsuperscript{105} of procrypticism at its
uninstitutionalised-threshold \textsuperscript{102}. This construal is placed on a solid firmament (that is able to
supplant any intradimensional illusion-of-the-present mental-devising-representation) by the
‘<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing.–for-explicating-ontological-contiguity retraining (for
notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> disambiguation articulation)’ that
demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a
registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism),
on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is
ontologically valid only as an after-transcendence exercise when through the
institutionalisation/intemporalisation percolation-channelling—<in-deferential-formalisation-
transference>, the reference-of-thought–categorical-imperatives/axioms/registry-teleology ,
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the
transcending-registry-worldview/dimension in organicalism is institutionalised/intemporalised
by positive-opportunism—of-social-functioning-and-accordance with the induced social
universal-transparency—{transparency-of-totalising-entailing,—as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } (of
both the the perversion-of—reference-of-thought—<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥ transcended registry-worldview/dimension and the discovered ontological-
veridicality of the transcending registry-worldview/dimension), untenability/internal-
contradiction/internal-incoherence/institutional-constraining (of transcended registry-
worldview/dimension, from <amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-
contiguity of the transcending registry-worldview/dimension),
referencing/registering/decisioning or stranding (of transcended registry-worldview/dimension perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as backdrop for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity), and intemporal superseding of the
transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic
(as of temporal-dispositions disambiguation by transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-inaffirmative–disambiguated–'motif-and-
apriorising/axiomatising/referencing’ for crossgenerational ‘habituation’ of the transcending
registry-worldview/dimension in organicalism); defining the ‘postconverging-or-dialectical-
thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
process. - The concepts of candoring and decandoring as elucidated above (but with variously
deconstructed shades as: integrative alignment / aligning in transversality<for-sublimating–
eventuating/denouement>–of-affirmative-and-inaffirmative–disambiguated–'motif-and-
apriorising/axiomatising/referencing’ supplanting–conviction-as-to-profound-
supererogation –of–attendant-intradimensional–postconverging/dialectical-thinking =
apriorising-psychologism / 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>), elevating / downgrading, straightness /
oblongated, sane integration / insane-or-slantedness integration, soundness-or-ontological-good-faith/authenticity of reference-of-thought / unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought, thinking / mimicking or compulsive-slanting—preconverging-or-dementing apriorising, attendant—ontological-contiguity educed—existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-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 (organicism/‘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-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, due to temporal and/or perverted/subknowledging/>/mimicking

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-as-
’tattendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism” involves psychopathy and social psychopathy postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation>, it highlights the psychopath’s slantedness-or-insane-fitment as ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-

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ontological and virtuous validity is nullified; as it is their relay of intertemporal-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/paradigming, for instance), or worst still in teleologically-degraded social situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-consciousnessas <amplituding/-formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag we apparently demonstrate such qualities but ontologically we aren’t veridically intertemporal-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-existent-unthought>. The only answer that cuts it in all ways, is inevitably intertemporal-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-existent-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—oneeness-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-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so—being-as-of-existential-reality so-construed as organic-knowledge. This is the central idea of ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting further holds that in the bigger scheme of things, it is intemporal-preservation in its entropy/contiguity that is the referencing of stranding as to de-mentation—supererogatory—ontological—de—mentation-or—dialectical—de—mentation—stranding-or-attributive-dialectics) (as of preconverging-or—dementing—apriorising-psychologism representation when temporally-preservational-as-pseudocontemporality/preservation or 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>) or postconverging-or-dialectical-thinking—apriorising-psychologism representation when intemporally-preservational/ontological-contiguity. ‘Intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting highlights effectively that ontological meaningfulness is contiguous as highlighted further in the paper with regards to virtue ‘as a contiguous mentation-capacity (longness-of-register-of—meaningfulness-and—teleology over shortness-of-register-of—meaningfulness-and—teleology transience’ of
ontological-contiguity\textsuperscript{67} conceptualisation for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Finally, by affirming ontological-veridicality/ontological-contiguity\textsuperscript{67} of \textsuperscript{8} reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective) over notional-discontiguity/epistemic-discontiguity\textsuperscript{67}.

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{77} as perverted, ‘intemporal-
prioritisation-of—reference-of-thought’—as-confalatedness\textsuperscript{13}—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\textsuperscript{2}

(<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} ) as transversal/logically-incongruent-
and-in-distractive-alignment-to—reference-of-thought<of-
apriorising/axiomatising/referencing>\textsuperscript{10} to organic-comprehension-thinking (intemporal-
disposition’s ‘intemporal-prioritisation-of—reference-of-thought’—as-confalatedness—or-
on-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\textsuperscript{77}—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\(^{38}\)-of-\(^{39}\)reference-of-thought psychologism’ as preconverging-or-dementing\(^{20}\)-apriorising-psychologism and decentered and beyond-the-consciousness-awareness-teleology\(^{18}\)-<in-preconverging-existential-extrication-as-of-existential-unthought\(^{6}\)> of the latter psychologism, even before appraising \(^{37}\)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>\(^{30}\),
given the inherent-and-tautological ontological precedence of the prospective/transcending/supertatological psychologism as of its prospective relative-ontological-completeness -of- reference-of-thought over the prior/transcended/superseded psychologism;
‘distractive-alignment-to-\(^{8}\)reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{30}\) 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 \(^{56}\)meaningfulness-and-teleology\(^{30}\) psychologism and so postconverging-or-dialectical-thinking\(^{11}\)-apriorising-psychologism and centered’ and the psychologism of the ‘uninstitutionalised-threshold\(^{10}\) as teleologically-degraded shades-of-temporal (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 \(^{5}\)reference-of-thought-\(^{7}\)devolving ontological-performance\(^{77}\)-<including-virtue-as-ontology>) synopsising-depth of \(^{56}\)meaningfulness-and-teleology\(^{30}\) construed as in distraction of the prospective institutionalisation psychologism and so preconverging-or-dementing\(^{10}\)-apriorising-psychologism and decentered’, and a non-transcendental metaphysics-of-presence-\{implicated-‘nondescript/ignorable–void ’-as-to-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to positivism–procrypticism), as validated by attendant–ontological-contiguity~educed–existentia
ing/lising/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 -of-reference-of-thought defective –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's manifestations in universalisation–non-positivism/procypticism, the organic-knowledge depth of notional–deprocypticism is what is required as resolution for postlogism's manifestations in positivism–procypticism. 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's construal but rather implying a construal preconverging-or-dementing apriorising-psychologism and centering 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 deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness—as-of-reference-of-thought defective as-of-reference-of-thought—categorical-imperatives/axioms/registry-teleology and endemising/enculturating the postlogism and social postlogism manifest as well as other temporal phenomena construed as vices-and-impediments of the registry-worldview/dimension as of its prior relative-ontological-incompleteness—as-of-reference-of-thought; thus attaining the supratransversality<in-sublimating–existential-eventuating/denouement> of-motif-and-
apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation
dpostconverging–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—as-of-reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for <amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness reference-of-thought is prospectively construed from notional–deprocrypticism as preconverging-or-dementing apriorising-psychologism and decentered by its procrypticism/disjointedness-as-of reference-of-thought as-misappropriated meaningfulness-and-teleology, implying the more fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for totalising-renewing-realisation/re-perception/re-thought as of the notional–deprocrypticism registry-worldview/dimension ontological-completeness-of reference-of-thought; thus enabling the attainment of aetiologisation/ontological-escalation required for supratransversality motif-and-apriorising/axiomatising/referencing as intemporal/ontological/social/species universal/transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that is transversally dementative/structural/paradigmatic for the resolution not only of the positivism–procrypticism postlogism as psychopathy and social-psychopathy but basically all its relative-ontological-incompleteness reference-of-thought predicated temporal-phenomena construed as positivism–procrypticism vices-and-impediments. (It is important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of meaningfulness-and-teleology as of the positivism–procrypticism registry-worldview/dimension are just ‘vague candoring’ that are ontologically-empty and non-veridical by inherent-and-tautological ontological precedence of
the prospective/transcending/superseding notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its ontological-completeness-of reference-of-thought over the prior/transcended/superseded positivism–procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior relative-ontological-incompleteness of reference-of-thought, as what is precedingly warranted is the preconverging-or-dementing –apriorising-psychologism and decentering of positivism–procrypticism reference-of-thought beyond its epistemicity–totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence–{implicated–‘nondescript/ignorable–void ‘–as-to– presencing–absolutising-identitive-constitutedness }, and so beyond-the-consciousness-awareness-teleology –<in-preconverging-existential-extrication-as-of existential-unthought>; and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking –apriorising-psychologism and centered but rather a preconverging-or-dementing –apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is prospectively postconverging-or-dialectical-thinking –apriorising-psychologism and centered). Distractive-alignment-to reference-of-thought–<of-apriorising/axiomatising/referencing> as such basically by definition dismisses ‘the prior/transcended/superseded registry-worldview’s/dimension’s relatively relative-ontological-incompleteness –of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as
as we recognise beforehand/as-of-a-priori that engaging (from our positivism psychologism prospective relative-ontological-completeness\textsuperscript{as-of-reference-of-thought}) a non-positivism/medievalism psychologism with respect to their equivalent postlogism\textsuperscript{perversion-of-reference-of-thought}<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > issue like notions-and-accusations-of-sorcery implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise its contending status as postconverging-or-dialectical-thinking\textsuperscript{–apriorising-psychologism} and centered in the very first place’ but rather that the non-positivism/medieval apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied meaningfulness-and-teleology\textsuperscript{as-preconverging-or-dementing}\textsuperscript{–apriorising-psychologism} and decentered, likewise beforehand/as-of-a-priori engaging (from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{as of prospective deprocrypticism-as-of–preempting—disjointedness-as-of–reference-of-thought of psychologism prospective relative-ontological-completeness\textsuperscript{as-of-reference-of-thought}) our procrypticism–or–disjointedness-as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its associated postlogism\textsuperscript{perversion-of-reference-of-thought}<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > issue of psychopathy and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking\textsuperscript{–apriorising-psychologism} and centered in the very first place’ but rather that our procrypticism–or–disjointedness-as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
psychologism) in their respective social-setups from a non-transcendental as of its 
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag perspective by its 
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness of reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness of reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetiologisation/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsising-depth of meaningfulness-and-teleology compared to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and-teleology). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness of reference-of-thought as the underlying disjointedness-as-of-reference-of-thought of procrypticism relative to prospective ontological-completeness of reference-of-thought as notional–deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness of reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness of reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity of the-human-institutionalisation-process itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism manifestation as notions-and-accusations-of-sorcery
epistemicity > causality ~ as-to-projective-totalitative-implications-of-prospective-
nonpresencing, for explicating-ontological-contiguity, wherein temporal-dispositions
existentially are preconverging-or-dementing — apriorising-psychologism — stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, in
threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation — as-to-
attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —
apriorising-psychologism as of a retrospective registry-worldview/dimension which is
preconverging-or-dementing — apriorising-psychologism/subknowledging / mimicking/dialectically-out-of-phase — {with-the-intemporal-preservation-entropy—or-contiguity—or—ontological-preservation} on the one hand, and the
intemporal-disposition existentially postconverging-or-dialectical-thinking — apriorising-
psychologism — stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, in organic-comprehension-thinking (organicalism / ‘intemporal-prioritisation-of-
reference-of-thought’ — as-conflatedness — or-ontological-reprojecting/longness-of-register-of—
meaningfulness-and-teleology) as a prospective registry-worldview/dimension in
intemporal-preservation-entropy—or-contiguity—or—ontological-preservation). - And so,
upholding the perpetual ontological-normalcy/postconvergence/supersedingness of intemporal-
preservation-entropy—or-contiguity—or—ontological-preservation along the continual limitation
of uninstitutionalised-threshold, and which continual superseding/transcendence is behind the
institutional-cumulation/institutional-recomposure—as-to—historiality/ontological-
adhering to this ‘point-of-departure-of-construal of reference-of-thought technique of
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 (for notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-
construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-
disambiguation) as ‘reference-of-thought-scheme’ as elaborated above, due to the natural
reflex 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>, 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’ ‘<reference-of-thought)
psychopathic perversion-of–reference-of-thought’ ‘<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’ (eliciting the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ‘<as-to–’attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>) temporal-dispositions
integration of the psychopath’s postlogism in hollow-constituting ‘<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and conjugation
with it ‘perversion-of–reference-of-thought’ ‘<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’>, and thus wrongly implying the same apriorising–registry as the organic-
comprehension-thinking (organicalism/’intemporal-prioritisation-of–reference-of-thought’–as-
conflatedness’–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-
teleology ) as to supplanting–conviction-as-to-profound-supererogation ‘<attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism, and thus
wrongly implying a logical contention; instead of the organic-comprehension-thinking
(organicalism/’intemporal-prioritisation-of–reference-of-thought’–as-conflatedness’–or-
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 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 7×10=70. Finally, comes the subtraction with 70-4=66
as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence).
But then, in this particular case where character A (Addition) operation of additionality is
perverted as stated above as a result of its condition, the equation will resolve as \sqrt{64}=8,
8+3=12, 12-1=11, for the first brackets, and 6+4=11, 11-2=9, for the second brackets. The
division operation with the second brackets yields 9÷2=4.5, and the multiplication operation
with the first brackets yields 7×11=77. Finally, subtracting both brackets gives 77-4.5=72.5 as
the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity as of their relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective), as reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived- perversion-of- reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
television }, 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 \((\text{implicit}-\text{epistemic}-\text{veracity-of}-\text{nonpresencing}<\text{perspective–ontological-normalcy/postconvergence}>)/\text{postdication}\). Hence the notion of ontological-normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as superseding/preceding over projected \(<\text{amplituding/formative}>\) wooden-language-\{\text{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }\} in affirming ontology/ontological-veridicality/intrinsic-reality (notwithstanding their traditional personhoods-and-socialhood-formation mental-dispositions anchored on projected \(<\text{amplituding/formative}>\) wooden-language-\{\text{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }\}). In which case the resolution for the Arithmetic equation (supposedly where A, Addition, is unamendable due to a condition), will involve the other characters taking cognisance of A’s (Addition’s) condition and adhere to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over projected \(<\text{amplituding/formative}>\) wooden-language-\{\text{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }\} in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of-\(\text{reference-of-thought-as-of-conflatedness}\) over A’s induced preconverging-or-dementing-\(\text{reference/ perversion-of-}\)
Thus the new categorical-imperatives/axioms/registry-teleology\textsuperscript{\textdagger} for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-\textsuperscript{\textdagger} 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\textsuperscript{\textdagger} 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 $77 \div 7 = 11$ 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 $8 \div 2 = 4$ 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 \textsuperscript{\textdagger} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{\textdagger}, 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-
choose to act because of one temporal reason or the other whether by ignorance of the need for this new \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology} or affordibility/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (i.e. \text{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 \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}, \text{for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation} that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-\text{reference-of-thought} and thus failing/not-upholding-\text{as-of-apriorising/axiomatising/referencing} the possibility of transcendence-and-sublimity/sublimation/\text{supererogatory–de-mentativity}. That being the case, this doesn’t in anyway undermine the intrinsic reality/ontological-veridicality/ \text{reference-of-thought} (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}, \text{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- \text{reference-of-thought}<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}> as-of-unsoundness-or-ontological-bad-faith/inauthenticity of \text{reference-of-thought} thus requiring de-mentation-\text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} of all such temporal-dispositions.

It further speaks of how B will likely act in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation (of uninstitutionalised-threshold), where the
constraining elements of institutionalisation are not available, i.e. social universal-transparency\textsuperscript{105}\hspace{1em}\langle\text{transparency-of-totalising-entailing-as-to-entailing-}\text{amplituding/formative-epistemicity}\text{totalising-in-relative-ontological-completeness}\rangle\text{ of}\hspace{1em}\langle\text{perversion-of-reference-of-thought-}\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle,\text{ internal-contradiction induced from}\hspace{1em}\langle\text{amplituding/formative–epistemicity}\text{causality-}\text{as-to-projective-totalitative–implications-of-prospective-}\text{nonpresencing,-for-explicating-ontological-contiguity}\text{ inoperance},\text{ de-mentation}\text{ (supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\hspace{1em}\langle\text{perversion-of-reference-of-thought-}\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle,\text{ and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold}\text{ in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity} /\text{nihilistic as of temporality},\text{ 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-reference-of-thought-}\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} dispositions at various social roles going from A’s condition, and the potential overlooking of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dispositions by all the other characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that
fundamentally the conjugation of such an \( \text{de-mentation} \{ \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \} \) and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold of that registry-worldview/dimension, reflected/perspectivated by the marginal perversion-of reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect of its
reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing –apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a prospective institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. \( \text{de-mentation} \{ \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} \} \) doesn’t confuse appropriateness of the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing –apriorising-psychologism with respect to one another.
(from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold which is obviously fallacious. The reason for this is that ‘postconverging-or-dialectical-thinking –apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity of reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation where the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). Where instead such reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of notional-discontiguity/epistemic-discontiguity <between–prior-shallow-supererogation of mentally-aestheticised–preconverging/dementing –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), it is dementing (preconverging-or-dementing–apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase>). This is further compounded as of epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, that is, as wrongful upholding and projecting postconverging-or-dialectical-thinking–apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation as so-manifested at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while rather reflecting the uninstitutionalised-threshold that requires renewed mental-devising-representation, and this is not ontologically consistent and fundamentally undermines and overlook the idea of an insight about a prospective transcendence-and-sublimity/sublimation/supererogatory–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 individuations that correspond to the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential-
eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing’ ‘ going beyond the reference-of-thought—
categorical-imperatives/axioms/registry-teleology within just a given registry-
worldview/dimension as if it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead hold that transdimensional/transcendental (unlike ordinary meaning which reasons only on intradimensional reference-of-thought—
categorical-imperatives/axioms/registry-teleology) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of ‘postconverging-or-dialectical-thinking’—apriorising-
psychologism mental-devising-representation’ and ‘preconverging-or-dementing—apriorising-
psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity—as of relative apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging–
entailment to deeper limited-mentation-capacity—as of relative apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment by} postconverging–entailment behind the successive institutional-
cumulation/institutional-recomposure—{as-to—historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective—ontological—
conceptual pertinence in this Arithmetic ontological-contiguity\(^\dagger\) 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\(^\dagger\) -impulse/compulsive-dementing\(^\dagger\) in hollow-constituting-\<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\> is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining-\(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising–of-the-\‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-ontological-contiguity\>;-in-shallow-supererogation-<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\(^\dagger\)-impulse/compulsive-dementing\(^\dagger\)
disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism -slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold. Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation reference-of-thought– categorical-imperatives/axioms/registry-teleology thus effectively producing the wrong result 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. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new reference-of-thought– categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from 72.5 to by adjusting for A’s condition which is now the reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing-reference/ontologically-veridical/ontological-contiguity registry-worldview/dimension) is known as de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). Even though going by its illusion-of-the-
present/present-consciousness, the superseded registry-worldview/dimension will still
wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold[02] 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[02]. For instance, the recurrent-
utter-uninstitutionalisation mindset/ reference-of-thought doesn’t think of itself that way but
rather as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing [-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-
of-its-prior-relative-ontological-incompleteness[88]-of- reference-of-thought-as-an-
ontologically-flawed-neuterisation –or-bracketing-or-epoché of <amplituding/formative–
epistemicity>totalising–confated–meaningfulness-and-teleology[99]-as-of-
notional–deprocrypticism-reflected- historiality/ontological-eventfulness /ontological-
aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism-determinism’> with respect to its threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>, and such a representation of its mentation is the invention/mental-devising-
representation of the base-institutionalisation mindset by its better ontological-completeness-of-
reference-of-thought, likewise with ununiversalisation and universalisation, non-
positivism/medievalism and positivism, and prospectively with procrypticism and
deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-
dementing –apriorising-psychologism mental-devising-representation of our perversion-of-
reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-

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nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to the denaturing\textsuperscript{16} of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t has any end to itself but for such dialectical readjustments to ontological-veridicality as ‘postconverging-or-dialectical-thinking’/apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–of–\textsuperscript{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\textsuperscript{102} as preconverging-or-dementing–apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-cumulation/institutional-recomposure\textsuperscript{46}historiality/ontological-eventfulness /ontological-aesthetic-tracing–of-perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism\textsuperscript{97} whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality–for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ pedestals of meaningfulness. Firstly, A’s condition with respect to additionality with the idea that it is bound to fail any arithmetic calculation
involving additionality. Thus the subknowledging\textsuperscript{14}-impulse/compulsive-dementing\textsuperscript{20} pedestal is of notional-discontiguity/epistemic-discontiguity \textsuperscript{<between—prior-shallow—supererogation -of-mentally-aestheticised—preconverging/dementing —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\textsuperscript{77}-as-of—compulsing—nonconviction/madeupness/bottomlining\textsuperscript{<decontextualising/de-existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’—of—the—’attendant—intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant—ontological-contiguity >;—in—shallow—supererogation —as—to—disontologising—perverted—outcome-sought—precedes—existentially-veridical—’attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness>\textsuperscript{⟩} in hollow-constituting<as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{70}, inducing attendant—ontological-contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity <reifying—or-elucidating-of-prospective-relative-ontological-completeness —of—reference-of-thought—devolving—as-of-instantiative-context>/non-veridical-hollow-narratives to be reflected/perspectivated from the intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{74}-of-reference-of-thought or \textsuperscript{74}perversion-of—reference-of-thought\textsuperscript{<as-preconvergently-apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation > as to preconverging—or-dementing\textsuperscript{70}—apriorising-psychologism and so in
subknowledging\textsuperscript{11}-impulse/compulsive-dementing\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{-of-}} reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/ reference-of-thought/ontological-contiguity\textsuperscript{7}. It is this pedestal that is the organic-comprehension-thinking (organicalism/\textsuperscript{\textsuperscript{-intemporal-prioritisation-of-}} reference-of-thought\textsuperscript{\textsuperscript{-as-conflatedness\textsuperscript{13} -or- ontological-reprojecting/longness-of-register-of-\textsuperscript{14} meaningfulness-and-teleology\textsuperscript{99}}}) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity\textsuperscript{29}-of- reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and amplituding/formative-epistemicity\textsuperscript{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11}} by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/subknowledging impulse as if it was ontologically veridical, and obviously leading to the wrong
result thus failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A’s condition was appropriate resulting in 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 (supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or–attributive-dialectics) at that uninstitutionalised-threshold. The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or–ontological-reprojecting/longness-of-register-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–knowledge-reification–gesturing-in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\[<\text{as-to-}'attendant-intradimensional'-prospectively-disontologising–preconverging/dementing \text{–apriorising-psychologism}\] pedestal (epistemic-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contingently-reflected-or-perspectivated-as-preconverging-or-dementing \[<\text{–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing}\] reference) which is relates to as preconverging-or-dementing\[<\text{–apriorising-psychologism}\] (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\[<\text{are all undue and pervertedly implied}\]. So we then speak of an utter\[<\text{maximalising-recomposuring-for-relative-ontological-completeness}\] unenframed-conceptualisation (not \[<\text{incrementalism-in-relative-ontological-incompleteness}\] enframed-conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-escalation as the organic-comprehension-thinking (organicism/’intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging\[<\text{-impulse}\] pedestal and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\[<\text{–as-to-}'attendant-intradimensional'-prospectively-disontologising–preconverging/dementing \text{–apriorising-psychologism}\] 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 towards ‘extrinsic-attribution’ (the eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking,
psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms–as-of-axiomatic-construct of country-of-the-blind temporality/shortness whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of–meaningfulness-and-teleology nature. But that will still be temporality/shortness and the notion of an aetiology/ontological-escalation as of intemporality/longness will no more be better advanced. Further beyond and more than just with respect to one case of psychopathy but as of intellectual-and-moral-inequivalence/non-correspondence construing the universal human social phenomena of psychopathic postlogism and conjugated-postlogism across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won’t be surprising that such a universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension-level resolutive construal of their corresponding postlogism-compulsing–nonconviction/madeupness/bottomlining.

Vietnamese: 

like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come into the frame and are equally elicited. But then that is an inevitability with respect to the more critical universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic perversions of reference-of-thought<as-preconvergingly-

〈apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation〉 with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-escalation of the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness)-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-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing perversion-of- reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional–deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging / perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought—preconverging-or-dementing—in-apriorising-psychologism based on the fact that such societies didn’t develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as modern-day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’
above, where supposed an intemporal mindset/referentiality who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging\textsuperscript{[9]}-impulse/compulsive-dementing\textsuperscript{[9]}) 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{[9]}-impulse/compulsive-dementing\textsuperscript{[9]}. The disposition to entertain and further exploit such situations (as anthropologists perfectly understand the abhorrent role of such notions as witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism societies) in conjugation of temporal-dispositions that are\textsuperscript{[10]} universally-recurrent or\textsuperscript{[10]} universal across all times (postlogism\textsuperscript{[7]}-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to-'attendant-intradimensional'-prospectively-disontologising–preconverging/dementing –apriorising–psychologism> 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\textsuperscript{[10]} universal-transparency\textsuperscript{<transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of the idea that the notion of witchcraft is bogus, with corresponding lack of perceived untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a notion, thus a collective-consciousness that doesn’t register it as preconverging-or-dementing\textsuperscript{[9]}–apriorising-psychologism (as we do today) and finally, no ontological alienating reason for not believing, endemising and enculturating the phenomenon of witchcraft. The
organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-’ reference-of-thought’–as-conflicatedness’-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology’) pedestal will rather be an inclination to see that the lack of empirical and rational reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal mindset/ reference-of-thought in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-’ reference-of-thought’–as-conflicatedness’-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology’) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-
positivism/medievalism. In other words, the graver 'de-mentation\(\text{supercerogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics}\) problem' for the organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought-as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology)\(^8\)/'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\(^9\) 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\(^9\) as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing-apriorising-psychologism\(^9\)/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset\(^9\) 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 striving to establish whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to–attendant–intradimensional–prospectively-disontologising–preconverging/dementing–apriorising–psychologism pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing–apriorising-psychologism striving to establish and examine whether the accusation of witchcraft is true or not, with all the implied existential implications meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-thinking (organicalism/intemporal-prioritisation-of–reference-of-thought–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) will be to be dismissive of the two prior pedestals as in de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) and of preconverging-or-dementing–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the elements of their apriorising–registry are perverted (implied–logical-dueness –as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of–reference-of-thought<as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of a registry-worldview/dimension that endemises and enculturates the belief
in superstition and witchcraft for a de-mentative/structural/paradigmatic resolution as intemporal/ontological/social/species/ universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing—apriorising-psychologism as they are rather the subject of contention and aetiologisation/ontological-escalation from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and —unenframed-conceptualisation.

teleology\textsuperscript{9}, of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold\textsuperscript{02} is ‘perverted\textsuperscript{03} reference-of-thought and meaningfulness’\textsuperscript{ (<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{12} )}, and is ontologically-preconverging-ordemting\textsuperscript{10}–apriorising-psychologism (dialectically-preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview\textsuperscript{8} reference-of-thought/veridical-thinking-reference-over-preconverging-ordemting\textsuperscript{21}–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-ordemting\textsuperscript{30}–apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology\textsuperscript{99}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Such a stance equally applies between the superseding/transcending notional–deprocrypticism and the superseded/transcended procrypticism registry-worldviews/dimensions with organic-comprehension-thinking in ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness\textsuperscript{14}–or-ontological-reprojecting as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{9} of notional–deprocrypticism superseding the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-of–reference-of-thought as shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} of procrypticism mental-dispositions. While the \textsuperscript{1} de-mentation–(supererogatory–ontological–de-mentation–or–dialectical–de-mentation–stranding–or–attributive–dialects) with respect to non-positivism/medievalism has to do with not integrating empirical and rational positivistic
unshackling/memetic-reordering/institutional-recomposuring. This conceptual de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) of (superseded registry/registry-worldview-or-dimension) mental-
devising-representation as oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase (preconverging-or-dementing apriorising-psychologism) and (superseding
registry/registry-worldview-or-dimension) mental-devising-representation as
straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in
grasping the nature of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness
or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-
reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation (and thus the requisite reference-of-thought–categorical-
imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation in order to arrive at /intemporal-preservation is downright
uncompromisable). Circumventive/distractive-temporal-prioritisation-of-
reference-of-thought involves various shades of incrementalism-in-relative-ontological-incompleteness—
enframed-conceptualisation temporal-accommodation with institutionalisation being rather a
secondnaturing to a given set of reference-of-thought–categorical-
imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation as per percolation-channelling.<in-deferential-formalisation-
transference> and a positive-opportunism—of-social-functioning-and-acCORDance
institutionalisation constraining. This is ‘no emanance transformation’ of temporal-dispositions
into the intemporal-disposition; as such a notion can only be solipsistic to individuals beyond
the possibility of institutionalisation secondnaturing (point-of-ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/induced-ring-of-

conceptualisation as registry-worldview/dimension defining, and not about good-
naturedness/vague-temporal-impression-driven notions that may arise in circumstantial
situations. This Arithmetic ontological-contiguity comparison equally gives an insight on why
notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation is needed with
3 pedestals: organic-comprehension/’intemporal-prioritisation-of- reference-of-thought’–as-
conflatedness—or-ontological-reprojecting pedestal for which the intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation as ontology supersedes pervasion-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 ) which are actually
meant to represent it at institutionalised-threshold102, threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism– pedestal for which reference-of-thought–categorical-
imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation are wrongly related to as an end by themselves at institutionalised-
threshold102, and postlogic-including-psychopathic/subknowledge-impulse/compulsive-
dementing /vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-
or-hollow-and-vague-vocalisation-or-subknowledge pedestal for which the hollow form of
reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation for pervasion-of–reference-
of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of reference-of-thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) and the human temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the species); that is, from an animal that was emanantly/becomingly/solipsistically successively of a mental-devising-representation perspective preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, procrypticism–or–disjointedness-as-of reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking apriorising-psychologism-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a seconddnatured 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-oblolngated/decandored-and-dialectically-or-contendingly-out-of-phase> (as it is ‘devoid of’ reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > the reference-of-thought–categorical-imperatives/axioms/registry-
teleeology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and so, in a state of transversality-<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ as perceived from the superseding/transcending intemporal-disposition or registry-worldview/dimension which voids the registry-
perverting/subknowledging’/preconverging-or-dementing’-temporal-dispositions’ transcended-or-superseded-registry-worldview’s/dimension’s apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. This as de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) is what prevents the amplituding/formative–
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 veridically of notional-discontiguity/epistemic-discontiguity \textsuperscript{become-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 hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-\textit{set-of-dereifying-hollow-narratives-and-acts’}\textsuperscript{76} and as the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation integration/conjoining (psychopath’s temporal-interlocutors) recurrently-of-in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{76}, and in so doing intemporally/ontologically reflecting/perspectivating/highlighting the ontological-veridicality/ontological-reality of the psychopath’s effective epistemic-decadence and the psychopath’s temporal-interlocutors’ epistemic-decadence as effectively preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase in various shades of temporality\textsuperscript{83}. For instance in registry-worldview/dimension terms, the de-mentation\textsuperscript{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} as to preconverging-or-dementing\textsuperscript{15}–apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase of the non-positivism/medievalism mindset\textsuperscript{35} reference-of-thought with respect to the positivistic mindset\textsuperscript{83} reference-of-thought (as reflecting the former perversion of\textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{83}–for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation at the uninstitutionalised-threshold\textsuperscript{102} of non-positivistic\textsuperscript{56} meaningness-and-teleology\textsuperscript{99}) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common\textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-contiguity\textsuperscript{67} of \textsuperscript{83} reference-of-thought as (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) as a relevant contention exercise being all about the positivistic mindset/\textsuperscript{81} 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/\textsuperscript{p} perversion-of-\textsuperscript{13} reference-of-thought–\textless as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textgreater as-of-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64} of\textsuperscript{82} reference-of-thought as to the uninstitutionalised-threshold\textsuperscript{102} of non-positivism/medievalism\textsuperscript{56} meaningness-and-teleology\textsuperscript{99} requiring positivistic\textsuperscript{56} meaningness-and-teleology\textsuperscript{99}, and in the bigger scheme of things requiring the secondnaturing of positivistic (as against non-positivism/medievalism)\textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The point then is that, from a transcending registry-worldview/dimension, the relation with its transcended registry-worldview/dimension is ‘not ontologically an exercise in logical-congruence with the transcended registry-worldview/dimension as a postconverging-or-dialectical-thinking\textsuperscript{7}–apriorising-psychologism exercise’ but rather ontologically an exercise in transversality\textless for-sublimating–existential-eventuating/denouement\textgreater of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a preconverging-or-dementing\textsuperscript{71}–apriorising-psychologism
representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology—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-profound-supererogation—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation into logical-contention. de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics is effectively the mental-devising-representation of the dialectical-primitivities/dialectical-out-of-phasing registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (preconverging-or-dementing—apriorising-psychologism of positivistic meaningfulness), as from successive veridical reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing-reference (ontological-veridicality/ontological-contiguity) as base-institutionalisation, universalisation, positivism and notional—deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is
memeically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness—ontological-preservations. This involves maximalising-recomposing—to-relative-ontological-completeness—unenframed-conceptualisation as enabled by de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness—of—reference-of-thought and relative-ontological-completeness—of—reference-of-thought. The implication is that soundness—or-ontological-good-faith/authenticity—of—reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy—or-contiguity—or—ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-
worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemoral-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 conventionaling limitations with respect to pure-intemoral-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-intemoral-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 \(<\text{amplituding/formative}\>\) wooden-language-\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/\text{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-\(<\text{in-deferential-formalisation-transference}>\) for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/\text{supererogatory—de-mentativity. Fundamentally, without the possibility of de-mentativity-of-the-human-psyche-for-prospective-institutionalisation involving \(\text{de-mentation—}\text{(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or—attributive-dialectics)}\), no registry-worldview/dimension will be transcendable (hence dementable/as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from \text{de-mentation (literally ‘de-mentation’)} that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation—\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology} is possible. This is because \(\text{de-mentation—}\text{(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or—attributive-dialectics)}\) as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/\text{supererogatory—de-mentativity} (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity—or—ontological—
preservation that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
occur) of the ‘veridical’ reference-of-thought of meaningfulness’ since it dents the mental-
dialectically-or-contendingly-in-phase, thus ‘granting the latter \(^8\) reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\(^{22}\)-reference)’ over the former which is ‘no longer \(^8\) reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity\(^{69}\)-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-\(^{56}\) meaningfulness-and-teleology \(^7\) 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 \(^9\) reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (i.e. \(^{15}\) de-mentation\(^{\langle}\) supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\(^{74}\)\rangle, 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 \(^{62}\) defect-<as-Being-or-ontological-or-existential–defect\(^{35}\), unsoundness-or-ontological-bad-faith/inauthenticity\(^{64}\)-of-\(^8\) reference-of-thought, mental-perversion, subknowledging\(^{94}\), mimicking; and-their-corresponding\(^{5}\) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising) indicates that \(^1\) de-mentation\(^{\langle}\) supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\(^{74}\)\rangle is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-
normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging ‘-normalcy’ (epistemic-totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. ‘de-mentation~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a de-mentation~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation~as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-psychologism>, circumventive/distractive-temporal-prioritisation-of—reference-of-thought, subknowledging~‘-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging~‘-normalcy’ (epistemic-totalising~self-referencing-
syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as \( \text{de-mentionation} \) does as it further induces ‘transdimensional or memetic thinking’ by its implied \( \text{de-mentionation} \) in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold \( \text{defect} \) 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 \( \text{de-mentionation} \) that carries the intuition of an uninstitutionalised-threshold \( \text{defect} \), and construes a superseding/transcending registryregistry-worldview-or-dimension and a superseded/transcended registryregistry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview’s/dimension’s-uninstitutionalised-threshold \( \text{defect} \) term thereafter, we grasp that it is the ‘<amplituding/formative—epistemicity>totalising—self-referencing-syncretising’ 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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing<—apriorising-psychologism’ that makes it
registry-worldview’s/dimension’s-uninstitutionalised-threshold 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 83 reference-of-thought–categorical-imperatives/axioms/registry-teleology99, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Specifically, de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such implies registry-worldview’s/dimension’s-uninstitutionalised-threshold 12–defect-as-Being-or-ontological-or-existential–defect>35/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-incompleteness35-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to-’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism’s (the-’preconverging-or-dementing–apriorising-psychologism of positivistic-meaningfulness) de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) (with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology99 as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-
attributive-dialectics) provides the better overarching conceptualisation from an ‘intemporal-prioritisation-of-’ reference-of-thought’-as-conflicatedness’-or-ontological-reprojecting reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference). Furthermore, by its de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-dentations-stranding-or-attributive-dialectics), de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-dentations-stranding-or-attributive-dialectics) is the only notional term that operantly and deterministically projects the requisite psychoanalytic-unshackling/memetic-reordering/recomposing/new-mentation with regards to the implied veridical existentialism/full-depth-of-existential-implications taking into account the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor hotchpotching wherein sound knowledge/virtue is pliable to temporal denaturing and corresponding conjugation/derivation thus the need for knowledge-notionalisation as a response to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor dilemma. The very central idea about procrypticism and notional–deprocrypticism (and for that matter the successive relative-ontological-completeness dialecticisms of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) so-construed as of notional–procrypticism and notional–deprocrypticism) with respect to the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>—existentialism-form-factor is in bringing to the fore and
contrasting ontological-normalcy/postconvergence as to potential human ontological-
performance—<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and
shortness-of-register-of—meaningfulness-and-teleology) and the reality of human temporal-
dispositions at all institutional-cumulation/institutional-recomposure ⟨as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’⟩
uninstitutionalised-threshold perverting/undermining ontological-normalcy/postconvergence,
thus highlighting the follow dichotomies that are always associated with ontological-
normalcy/postconvergence dialectics (underlied by teleological-inflections ⟨as-to-more-
profound-nondisjoining—<amplituding/formative—epistemicity>totalising/circumscribing/delineating⟩): 1) impetus for intemporal-preservation
beyond reference-of-thought—categorical-imperatives/axioms/registry-teleology at
uninstitutionalised-threshold versus impetus rather for reference-of-thought—categorical-
imperatives/axioms/registry-teleology at uninstitutionalised-threshold 2) thinking as
veridical reference-of-thought (veridical-thinking-reference-over-preconverging-or-
dementing-reference) of mental-devising-representation of the prospective registry-
worldview/dimension as soundness-or-ontological-good-faith/authenticity of reference-of-
thought versus preconverging-or-dementing—apriorising-psychologism as mental-devising-
representation of the retrospective registry-worldview/dimension as unsoundness-or-
tonological-bad-faith/inauthenticity—of reference-of-thought as it is no longer an reference-
(longness-of-register-of—meaningfulness-and-teleology versus threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to—‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing —apriorising-psychologism as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register—meaningfulness-and-teleology)) 4) ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness-or-ontological-reprojecting as defining the priority of life choices or existential living as in priority all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemorality/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 intemorality/longness whether by temporal circumventing or distraction of institutionalisation/intemoralisation reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemoral-preservation-entropy-or-contiguity—or—ontological-preservation. Central to intemoral-preservation-entropy-or-contiguity—or—ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold to the projected wooden-language (imbued—temporal—mere-form/virtualities/dereification/akrasiac—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 ‘intemoral-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting of intemoral-preservation-entropy-or-contiguity—or—ontological-preservation; at which point of uninstitutionalised-threshold, de-mentation (supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding-or-attributive-dialectics) is implied (in organic-comprehension-thinking over mechanical comprehension or as a de-mentation)
supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) for a renewed/prospective mentation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting that ‘supersedes deterministically and operantly, without any discretion allowed’, circumventive/distraction-temporal-prioritisation-of-reference-of-thought. That is de-mentation-(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is effectively the notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to the human psyche (and its mental-devising-representation of intrinsic reality) which is what ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the articulation of new mentations as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism-determinism’>) mindsets, notwithstanding the fact that the de-mentation-(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (of their reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring
moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procripticism and prospectively perpetuation-of-deprocripticism) is as (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather postdicates as well our own registry-worldview/dimension (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) over and as denaturing positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procripticism) and implying a prospective need for deprocripticism. Postdication, when alluding to an (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing–apriorising-psychologism social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, from a prospective registry-worldview’s/dimension’s reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as reference-of-thought) but ‘dialectically preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought’ while the prospective/transcending/superseding registry-
worldview/dimension is referenced/registered/decisioned (as reference-of-thought) as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity ‘-of- reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human disposition for temporal-accommodation as circumventive/distinctive-temporal-prioritisation-of reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness–or-ontological-reprojecting wherein the articulation of meaning, being and existence is in existentialism-terms intemperally-driven on the basis that that which is in need of transcending-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 pedestal of an ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness–or-ontological-reprojecting as ontology with regards to apriorising-registry, contrasted to a circumventive/distinctive-temporal-prioritisation-of reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its de-mention–{supererogatory–ontological–de-mention-or-dialectical–de-mention–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-mention (supererogatory–ontological–de-mention-or-dialectical–de-mention–stranding-or-attributive-dialectics) (stranding) has the merits of articulating that for reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) to establish
veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new ^5 reference-of-thought–categorical-imperatives/axioms/registry-teleology^6,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dialectically implying an ^15 de-mentation–{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of transcended reference-of-thought–categorical-imperatives/axioms/registry-teleology^8,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in our present case, notional–deprocripticism of ^80 procripticism–or–disjointedness-as-of–reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments^105 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^105 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 ^10 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^72,<including-virtue-as-ontology> conceptualisation of the social. Though with the weakness we must be able to rise up to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately ^10 universalising and detached meaningfulness by percolation-channelling-<in-deferential-formalisation-transference>’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendancy of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-(susceptible-to-effecting-parsimony-as-of-
shoddiness-and-incompleteness-to--meaningfulness-and-teleology would hardly be
countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension
transcendence-and-sublimity/sublimation/supernatural–de-mentativity from procripticism to
notional–deprocripticism 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 subknowling / 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 amplitudding/formative–
epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,
that such an analysis applies only to prior institutional-cumulation/institutional-recomposure
(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–
ontological-normalcy/postconvergence-reflected'-epistemicity-relativism-determinism'>). But
the fact is that such a profound conceptualisation will have to come to terms with the reality of
the implied existentialism/full-depth-of-existential-implications beyond our present sense of
personhoods-and-socialhood-formation if it were to avoid platitudinising, becoming circular
with dead-ends and lose its intemporal purpose and hence ontological purpose, and so for the
simple reason that it is the human psyche that ‘gives-in’ with respect to intrinsic-reality as
renewed/prospective ontological-veridicality, starting with that of the intellectual
analyst/analysts itself/themselves); as the human psyche gave-in from recurrent-utter-
uninstitutionalisation to base-institutionalisation, ununiversalisation to universalisation, non-
positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimension transcendental postconverging–de-mentating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/superrationary–de-mentativity meet with some resistance or the other and thus a reason for transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ reflex to preserve the precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/∕universal/transcendental/∕maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/∕universal/transcendental/∕maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that prolongs to intemporality∕an-abstract-eternality while obviously of ‘less an immediate temporal existential sense of good to some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all
times’ by its percolation-channelling-in-deferential-formalisation-transference wherein for instance, the de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans appreciating intemporal/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; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond the
defective ‘intradimensional-subknowledging’-normalcy or reflex-normalcy’ which is rather an
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity at its own (limited-mentation-capacity-threshold) uninstitutionalised-threshold though it will obviously and paradoxically recognise
the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our
perspective we will recognise such a need for base-institutionalisation over recurrent-utter-
uninstitutionalisation, universalisation over ununiversalisation, positivism over non-
positivism/medievalism but hardly prospectively the notion that our dimension has an
uninstitutionalised-threshold like procrypticism–or–disjointedness-as-of-reference-of-
thought with the need for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as deprocrypticism). However, as
previously indicated such an insight can only be garnered, beyond our illusion-of-the-
present/present-consciousness/epistemic-totalising–self-referencing-syncretising/mirage as all
registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our
registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather
an intradimensional-subknowledging-normalcy in lieu of the ‘ontological-
normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-
upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). It is
this ‘ontological-normalcy/postconvergence’ that reflects/perspectivates perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect as de-
mentation<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-

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ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, beyond defective intradimensional-subknowledging "normalcy/reflex-normalcy, points to factoring in notional-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/unintemporalised/solipsistic/recomposuring/animality-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (intradimensional-subknowledging ‘normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds (ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving all the institutional-cumulation/institutional-recomposure<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘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\(^1\) 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 \(^2\)). This is brought to the collective-consciousness so that with regards to social-stake-contention-or-confliction-and-confliction it renews its psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect to what is the grander individual-and-social good as positive-opportunism—of-social-functioning-and-accordance\(^3\). 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\(^4\). 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\(^5\)–apriorising-psychologism-\(<\)stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase, as it is recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recomposure\{-as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-\(<\)perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\>\} of base-institutionalisation, \(^6\)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/resentment/closed-construct-of—meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>} or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>}, grander subject-matter expertise and lesser hearsays-and-vague-opinions limiting the ambit of the influence of the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology}; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of—meaningfulness-and-teleology”) over temporal-dispositions (shortness-of-register-of—meaningfulness-and-teleology”) as percolation-channelling-<in-deferential-formalisation-transference> not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology} with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) and deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in
deference to abstract intemporal-disposition teleological conceptualisation voiding social
temporal-dispositions teleological dispositions. The reason is simple formal settings use the-
Good/understanding/notional~knowledge-reification–gesturing<in-
prospective Psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
confoundedness ~in {preconverging dissentiment by} postconverging-
entailment> <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity to
construe knowledge and virtue conceptualisations as this is what proxies/syncs-with intrinsic-reality and hence their effective potency while on the other hand informal settings tend more to
impression-driven/good-naturedness/wishfulness conceptualisations which may sound
appropriate in their <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/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–firstnatures—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>–existentialism-form-factor-pedestals-disambiguation of our
mental-devising-representation in explication of our ‘mentation capacity limitations’
accounting for our > perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > that ‘structurally-explain’ the vices-and-impediments peculiar to our own
registry-worldview/dimension (‘procrypticism–or–disjointedness-as-of–reference-of-thought)
or perversion-of-referenc-of-thought-as-preconverging-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\(^\text{10}\) and de-mentative/structural/paradigmatic inhibitions to human emancipation requiring prospective positivism with its corresponding \(\text{11}\) de-mentation
(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as \(\text{11}\) de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)). The idea is not to assume an idling-temporal-disposition of stigmatising intradimensionally but rather an intemporal/ontological disposition (longness-of-register-of-meaningfulness-and-teleology\(^\text{9}\)), that works with ‘what is as it is’, and bring this reality to the collective-consciousness for the requisite ‘postconverging-or-dialectical-thinking\(^\text{11}\)—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\(^\text{9}\) as of prospective notional—deprocrypticism (wherein procrypticism is preconverging-or-dementing\(^\text{20}\)—apriorising-psychologism<stranded-as-rightfully-oblongated/deandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness \(\text{8}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^\text{9}\),-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The idea of limited-mentation-capacity-deepening\(^\text{12}\) (for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) fundamentally implies that \(\text{8}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^\text{9}\),-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are limited at the
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\textsuperscript{105} together with the inhibiting effect on human emancipation potential associated with procrepticism. To further elucidate, let’s explore again the Arithmetic ontological-contiguity\textsuperscript{67} comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its’s subknowledging\textsuperscript{94}-impulse/compulsive-dementing\textsuperscript{20} highlighting an uninstitutionalised-threshold\textsuperscript{102} where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding\textsuperscript{-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–\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{99}-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 \textsuperscript{83}reference-of-thought–\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such \textsuperscript{74}perversion-of-\textsuperscript{83}reference-of-thought-The-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and subknowledging\textsuperscript{20}-impulse/compulsive-dementing\textsuperscript{20} whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism in hollow-constituting\textsuperscript{-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-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the given registry-worldview/dimension as an aetiolisation/ontological-escalation (as notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). In this regard, we may easily construe the fundamental defects-of—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as these enable perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation wherein successive institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—epistemicity-relativism-determinism) are analytical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging—impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold to be rightfully
corrected with new reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\d\), 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\(^\d\)-impulse/compulsive-dementing of \( S \), requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\d\), 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\(^\d\)-impulse/compulsive-dementing /condition of \( M \) wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging\(^\d\)-impulse/compulsive-dementing /condition of \( D \) wherein \( D \) wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\d\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, a notional-deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\d\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to perversion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and

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subknowledging\textsuperscript{14}\textsuperscript{-impulse/compulsive-dementing}\textsuperscript{20} with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold\textsuperscript{02}, for a suprastructural resolution to human\textsuperscript{74} perversion-of-reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, as preconverging-or-dementing\textsuperscript{preconverging-or-dimenting}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-dispositions perversion-of-reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, as de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} preconverging-or-dementing\textsuperscript{preconverging-or-dimenting}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-dispositions perversion-of-reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, as de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} is the effective psychological tool for
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The implications for the science of psychology can thus be drawn out. The articulated notion of \( \text{de-mentation-} \langle \text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} \rangle \) brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this \( \text{de-mentation-} \langle \text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} \rangle \) 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. \( \text{de-mentation-} \langle \text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} \rangle \) 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 \( \text{de-mentation-} \langle \text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} \rangle \) terms of \( \text{de-mentation-} \langle \text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} \rangle \) of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflicatedness as dialectical transformation as-prospective reference-of-thought \( \text{de-mentation-} \langle \text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} \rangle \) 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/ontological-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 conventoning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) over reflex-normalcy or intradimensional-subknowledging-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for an appropriate de-mention—supererogatory—ontological–de-mention-or-dialectical–de-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) \(^{15}\) de-mentation\(^{15}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one \(^{15}\) de-mentation\(^{15}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) dialectical moment or registry-worldview/dimension as intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges and recomposures to the dialectical evolution of \(^{15}\) reference-of-thought for a comprehensive, appropriate and veridical \(^{15}\) de-mentation\(^{15}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) exercise. Such \(^{15}\) reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for \(^{15}\) de-mentation\(^{15}\) (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\(^{46}\) (as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^38\)/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-conflatedness/deconstruction of dialectical existentialisms/full-depths-of-existential-implications as reference-of-thought, rather than intradimensional-subknowledging-normalcy or reflex-normalcy) for de-mentation\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics\} of reference-of-thought’ exercise in reflection/perspectivation of psychological-representation/mental-devising-representation, i.e. preconverging-or-dementing—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the dialectically-and-ontologically-superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the dialectically-and-ontologically-superseding/transcending/sound registry/registry-worldview-or-dimension. This ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ is the foundation of a pure, emancipated and disinhibited psychology (both registry-and-registry-worldview-wise) as such a psychology is grounded exclusively on ontologically demonstrable references of the veridicality of registries and registry-worldviews/dimensions successive existentialisms/full-depths-of-existential-implications, and the corresponding ontological veracities implied. Such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness/suprastructural-meaningfulness reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for de-mentation.
Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater for the conventioning–superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism-\textless stranded-as-rightfully-straight/cedared-and-dialectically-or-contendingly-in-phase\textgreater for the conventioning–superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many ways the more or less fitful development of modern-day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation’ (in reflecting preconverging-or-dementing\textsuperscript{20}–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-conflicatedness\textsuperscript{13} as dialectical transformation as-prospective \textsuperscript{32}reference-of-thought. A dialectical ontological-reconstituting–as-to-conflicatedness\textsuperscript{13}/deconstruction of \textsuperscript{8}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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn’t change an iota, and it is the human psyche that gives-in in its mental-devising-representation to conform to intrinsic-reality). With such naïve efforts to keep up and develop profound meaningfulness based on the same registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy preconverging–de-mentating/structuring/paradigming with respect to positivistic chemistry postconverging–de-mentating/structuring/paradigming, a flat-world preconverging–de-mentating/structuring/paradigming with respect to a round world postconverging–de-mentating/structuring/paradigming, a creationism preconverging–de-mentating/structuring/paradigming with respect to an evolution postconverging–de-mentating/structuring/paradigming, a universal humanity postconverging–de-
mentating/structuring/paradigming with respect to aristocratic/racial/tribal preconverging–de-
mentating/structuring/paradigming, a science postconverging–de-
mentating/structuring/paradigming with respect to a superstition preconverging–de-
mentating/structuring/paradigming, etc. Naivety will be to think that issues of ontological-
circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-
impediments and overcoming inherent inhibitions to human emancipation) are not in
veridicality about a need for a shift in prospective postconverging–de-
mentating/structuring/paradigming. This brings forward fundamentally the limited-mentation-
capacity/uninstitutionalised-threshold construct of our times (procrypticism) and the de-
mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-
dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ (as highlighted) over a relatively mented-
psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-
devising-representation processing exercise’; rather it is an intrinsic ontological-
normalcy/postconvergence notion that doesn’t respond to human mental-devising-
representation processing. The role of de-mentation⟨supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as a mental-
devising-representation mechanism that syncs with evolving ontological insight (insight about
intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the
dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the
capability as its mental-devising-representation of a registry-worldview/dimension
(uninstitutionalised-threshold), which otherwise any "amplituding/formative-
epistemicity" totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
registry-worldview will overlook as it is a "amplituding/formative" wooden-language
(imbued—averaging-of-thought—"as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-`nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications>` that is exclusively operant and deterministic only to its
very own }
reference-of-thought–categorical-imperatives/axioms/registry-teleology”,-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is not tied to
intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only `
demention- ⟨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 aetiology-
for the need (in ontological-escalation) of an ⟨supererogatory–ontological–de-
demention-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 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^11–apriorising-psychologism/subknowledging^11/11 perversion-of- reference-of-thought^<as-preconvergingly. apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supercerogation^3 of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing^20–apriorising-psychologism/dialectically-preconverging-or-dementing^20– apriorising-psychologism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of^76 meaningfulness-and teleology^99 as of prospective notional–deprocrypticism as reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing^70-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^71–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposured-
consciousness-awareness-teleology in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold; much the same way like a positivistic world opened up from the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics). In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic  

dialectically-or-contendingly-out-of-phase)> is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity or not, as it is limited to what is the convention thus hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with the result that mented/stigmatic psychology is limited to hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> human intradimensional conventioning reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with no prospective/transcending/superseding possibility. For instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-positivism/medievalism setup in an impression-driven/good-naturedness/wishfulness disposition but hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>(failing/not-upholding<as-of-apriorising/axiomatising/referencing> reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) will raise an issue of say sorcery in terms–as-of-axiomatic-construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and prevented in the community in its preconverging–de-mentating/structuring/paradigming, and not in a prospective positivistic postconverging–de-mentating/structuring/paradigming that is more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivism/medievalism conventioning notion of sorcery, however ‘good-natured’/impression-driven, while raising the positivistic the-Good/understanding/notional–knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity}
conflatedness <in {preconverging-disentailment-by} postconverging-entailment>/<amplituding/formative-epistemicity>causality <as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity> of a positivising/rational-empiricism reference-of-thought. Such an insight prospectively will involve putting into question naïve and ever evolving constructs in our modern-day mented/stigmatic psychology science like personality disorders on the fundamental argument regarding the relatively poor insight about the requisite reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established reference-of-thought, and not just naïve assumptions whether on the basis of popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning reference-of-thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that is ontologically-driven will go beyond an exercise of mented/stigmatic phenotypes driven abstractly as inherent-personalities nature and in given settings-of-time, but grasp that human personality is critically involved in the de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–meaningfulness-and-teleology -into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting–as-to-conflatedness /deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-
construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and conflictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite postconverging–de-mentating/structuring/paradigming shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ⊙educed–existentialising/contextualising/textualising-contiguity —constitutedness in preconverging entailment in lieu of apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ⊙educed–existentialising/contextualising/textualising-contiguity —conflatedness in {preconverging-disentailment–by}–postconverging-entailment as articulated by this author. Foucault had qualified the current focus on abnormal psychology as tending more to an ‘economic’ practice. What about the notion of ‘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 ‘de-mentation
(supere rogatory–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\(^{21}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening\(^{53}\). Such a ‘postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism’ psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with-respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposur-\(\text{as-to- historiality/ontological-eventfulness } /\text{ontological-aesthetic-tracing-}\langle\text{perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’}\rangle\rangle \) 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’\(^\cdot\)\), and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology}\rangle^\circ\rangle \) of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitationconstraint—imbued–‘notional–firstnaturesness—temporal-to-intemporal-dispositions-<\text{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' (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought' as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology driving mechanism. Considering that deconstruction as ‘ontological-reconstituting–as-to-conflatedness’ necessarily implies not one but two dialectically opposed registries/meaningful-references/anchorings-of-meaning/ontological-references/contending-references/registry-worldviews/dimensions of meaningfulness; with the implication that the prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-awareness-teleology-of prior/transcended/superseded, and so as a deeper superseding–oneness-of-ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) will wrongly imply that the ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and the preconverging-or-dementing–apriorising-psychologism are of the same reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirage as 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 —<amplituding/formative>supererogatory-de-mentativeness.epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> and not a secondnatured construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive).


Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting–as-to-conflatedness’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the reference-of-thought and meaningfulness of the seemingly reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance
putting into question a given reference-of-thought and projecting the appropriate reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected reference-of-thought. This is akin to the idea of a positivistic mindset/reference-of-thought articulating chemistry rules and principles to an alchemic mindset/reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic reference-of-thought of meaningfulness-and-teleology in the middle to long run construed as of de-mentation⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—strandng-or-attributive-dialectics⟩ with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology of a non-positivism/medievalism mindset/reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic
mindset) for human emancipation into a notional–deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’ reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing–apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/mirages <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its given registry-worldview metaphysics-of-presence-{implicitly-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }), by effectively taking full cognisance of the fact that de-mentation-(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 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–apriorising-
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\textsuperscript{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 intemperal-preservation-entropy-or-contiguity–or–ontological-preservation by ‘overriding failing/not-upholding-\textless as-of-apriorising/axiomatising/referencing\textgreater and renewing ever sound and appropriate’ \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{32},-for-intemperal-preservation-entropy-or-contiguity–or–ontological-preservation’) over the ‘conventioningly-driven/conventionalised hollow-constituting\textless as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\textsuperscript{8},-reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation whether the latter is failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or-ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{9} to ontological-veridicality (notwithstanding that this undermines habituated conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing all the institutionalisations in a dialectical moment of appropriateness-of-reference-of-thought-as-of-conflatedness\textsuperscript{3} and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-profound-supererogation\textsuperscript{8} placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{9} teleological alignment reflex’ to the implied reference-of-thought since the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation is prospective/transcending/superseding and ‘ontologically-reconstituting/deconstruction’; while representing all uninstitutionalised-threshold in a dialectical moment of appropriateness-of-reference-of-thought-as-of-conflatedness\textsuperscript{11} and thus mentally-oblongated/decandored-and-dialectically-out-of-phase-or-dialectically-primitive as simply involving the technique of a ‘postlogism mere-formulaic slanting compulsing–nonconviction/madeupness/bottomlining’\textsuperscript{<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity };\textsuperscript{12} in-shallow-supererogation \textsuperscript{<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–}
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 \( ^{103} \) universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^{37}\) 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 \(^{1} \) 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/\(^{103}\) universal notions on the mere basis of ‘preaching’ the intemporal/\(^{103}\) universal notions and virtues (as the-Good/understanding/notional–knowledge-reification–gesturing,<in-prospective_psycho logicallymic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity}—conf latedness—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–firstnatures—temporal-to-intemporal-dispositions<<so-construed-as-from-perspective–ontological-normalcy/postconvergence'>–existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation conceptualisation of the-Good (positivistic
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>. Prospectively, notional–deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality- ⟨susceptible-to-effecting-parsimony⟩.
as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology implying a greater underlying demystification of positivism/rational-empiricism manifestation of procrypticism—
or—disjointedness-as-of—reference-of-thought reasoning by way of the ontological-contiguity (as from prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought notional-contiguity/epistemic-contiguity —<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema>) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism—procrypticism registry-worldview notional-discontiguity/epistemic-discontiguity —<between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> as we become more consciously insightful, preemptive and superseding of perversion-of—reference-of-thought —as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —of positivism—procrypticism—meaningfulness-and-teleology with its social-construct implications; and this insight prospectively defines the conceptualisation of the present positivism—procrypticism registry-worldview/dimension vices-and-impediments as the backdrop for the notional—deprocrypticism postconverging—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-verifyiality/ontological-contiguity as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought notional-discontiguity/epistemic-discontiguity <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 de-mentation—(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-subknowledging—normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublimation/supererogation—de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect
‘sound reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; the holy grail of the notional–deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discretional or prestige basis of discretional and disparate recognition, out of discretionary formalisation in inducing the secondnaturing and internalisation for that recognition. This insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-references of intellectual grounding (purism-of-ontology), it is important to grasp that the social integration of meaningfulness-and-value-references in a conventioning construct is effectively a least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it is by an effective utilisation of the institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism that such ‘purism-of-ontology’, by it’s the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token, thus it is equally important to grasp that primacy of meaningfulness-or-value-reference orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendent-al-enabling/sublminating/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 dementation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) with corresponding dementation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) even though it won’t be intelligible from our vantage superseded/transcended registry-worldview/dimension point just as with all transcended/superseded registry-worldviews/dimensions. The narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking-apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting by which varied induced threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism narratives in circumventing/distractive-temporal-prioritisation-of-reference-of-thought naively arise, and over which an organic-comprehension-thinking analysis dements the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism narratives as of preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> to articulate an aetiologisation/ontological-escalation, and so
whether such threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

to these formulaic slanting compulsing–nonconviction/madeupness/bottomlining–
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-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like sorcery. As fundamentally, intemporal/ontological/social/species/\(^6\)universal/transcendental/\(^5\)maximalising-recomposuring-for-relative-ontological-completeness\(^1\)—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 enculturing the possibility of accusations and notions of sorcery is dementatively/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/paradigmig resolution of the epiphenomenon of sorcery across metabolically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation. It should be noted that an intemporal or ontological or longness-of-register-of-meaningfulness-and-teleology resolution to perversion-of-reference-of-thought-as-preconverging-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging-impulse/compulsive-dementing (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal social universal-transparency—ununiversalisation, non-positivism/medievalism or recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or
procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness, as it is up to us to proxy to it and hence we can’t say we want to think-one-way or we’ve-been-thinking-a-certain-way (as reference-of-thought–categorical-imperatives/axioms/registry-teleology) to naively imply that reality will and should comply, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> reference-of-thought–categorical-imperatives/axioms/registry-teleology speak of human mental-devising-representation dead-ends and the need for postconverging-de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the {cumulated/recomposured}-consciousness-awareness-teleology or mental-devising-representation of a registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality /longness as ontology’. This translates as: - the grander problem of a subknowledging-impulse/compulsive-dementing with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species universal/transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming in all recurrent-utter-institutionalised human locales beyond just an extricatory preconverging-de-mentating/structuring/paradigming
of any human locale, requiring the 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\textsuperscript{21}—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{22}—of—reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness\textsuperscript{13} as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowlinging -impulse/compulsive-dementing\textsuperscript{20} with the instigation of non-positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/\textsuperscript{1} universal/transcendental/\textsuperscript{2} maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{3} | 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 \textsuperscript{3} de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} of non-positivism/medievalism by a \textsuperscript{4} de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism, and prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking\textsuperscript{21}—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{22}—of—reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness\textsuperscript{13} as dialectical
transformation of existentialism/full-depth-of-existential-implications from the transcended to
the transcending), - the grander problem of a subknowledging\textsuperscript{5}\textsuperscript{-}impulse/compulsive-
dementing\textsuperscript{5}\textsuperscript{-} with the instigation of \textsuperscript{9}\textsuperscript{-} procrypticism–or–disjointedness-as-of-
reference-of-
thought with such phenomenon as psychopathy and social psychopathy and its temporal social
recurrence is failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
(postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/
universal/transcendental/\textsuperscript{7} maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{5}\textsuperscript{-} — unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming in all \textsuperscript{8}\textsuperscript{-} procrypticism–or–disjointedness-
as-of-\textsuperscript{8}\textsuperscript{-} reference-of-thought human locales beyond just an extricatory preconverging–de-
mentating/structuring/paradigming of any one human locale, requiring the \textsuperscript{1}\textsuperscript{-} de-mentation
\langle\textsuperscript{8}\textsuperscript{-} supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics\rangle of \textsuperscript{9}\textsuperscript{-} procrypticism–or–disjointedness-as-of-\textsuperscript{9}\textsuperscript{-} reference-of-thought by a
\textsuperscript{1}\textsuperscript{-} de-mentation \langle\textsuperscript{8}\textsuperscript{-} supererogatory-ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics\rangle of prior/transcended/superseded \textsuperscript{8}\textsuperscript{-} procrypticism–or–
disjointedness-as-of-\textsuperscript{8}\textsuperscript{-} reference-of-thought as preconverging-or-dementing\textsuperscript{10}\textsuperscript{-}apriorising-
psychologism, and prospective/transcending/superseding notional~deprocrypticism as
‘postconverging-or-dialectical-thinking\textsuperscript{11}\textsuperscript{-}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\textsuperscript{12}\textsuperscript{-} 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-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation'> applies with regards to both psychopathic subknowledging\^1\-impulse/compulsive-dementing\^2\/slantedness and its corresponding postlogism -as-of-
compulsing–nonconviction/madeupness/bottomlining}{\langle\langle\langle\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\rangle\rangle\langle-as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\rangle
protraction as conjugation/inflection/deriving to temporal-dispositions implying consciously
taking such insane-fitment mantle and acting like the psychopathic character once committed
from ignorance (due to the postlogic inducing of a loss of social\^3\ universal-transparency\^4\\{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness } that acts as a constrain to
temporal-dispositions for institutionalisation); at which point for all effective-predicative
practicalities the temporal-dispositions character is ‘technically psychopathic’. This is the
underlying basis for the development of social psychopathy. That is, after ignorance-temporal-
disposition conjugation/inflection/deriving of psychopathic subknowledging\^1\-impulse/compulsive-dementing\^2\/slantedness postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining}{\langle\langle\langle decontextualising/de-existentialising~of-attendant-
intrادimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;-in-shallow-supererogation \langle-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness\rangle
protraction as assuming psychopathic
dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective transcending-superseding registry-worldviews/dimensions mentally-represented as mentally-straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that permits the "transcendental shifting of "reference-of-thought (enabling ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to the apriorising-registry of the prospective/transcending/superseding registry-worldview/dimension while the transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase "reference-of-thought but of dialectically-out-of-phase "meaningfulness-and-teleology" "perversion-of- reference-of-thought"<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation > as to its preconverging-or-dementing "apriorising-psychologism. This process basically explains ontologically why and how humans from the very beginning to today are the same as it fundamentally grasps the dynamism of institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism- determinism'>}/memetic-reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-continuity or anthropopsychology. Further, in the practical elucidation of social issues having to do with an issue of "perversion-of- reference-of-thought"<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like psychopathy- and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising-registry is the "veridical "reference-of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity ‘-of- reference-of-thought/candoring-and- dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-
resembling—thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing—apriorising-psychologism> and hence preconverging-or-dementing—apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated perversion-of-reference-of-thought—preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and the-Good which is about understanding in 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
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-
bad-faith/inauthenticity/nihilistic as of temporality, with corresponding formalisation and internalisation as values. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-
existential-unthought from base-institutionalisation, universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology when it comes to attaining notional-deprocrypticism as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism—of-social-functioning-and-accordance and will more strongly depend on percolation-channelling—in-deferential-formalisation-transference of intemporal/preservation-longness to be realised. Preconverging-or-dementing—apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient mental-devising-representation intradimensional representation of meaningfulness-and-teleology. The storytelling/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-conflicatedness—as-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{20} which is not-of-ontological-reference, and in the place of the temporal-dispositions (incircumventive/distractive-temporal-prioritisation-of\textsuperscript{22} reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>\textsuperscript{20}s} imply their preconverging-or-dementing\textsuperscript{20}–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-dr\textsuperscript{22} 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\textsuperscript{-<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{11}. That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>\textsuperscript{20}}) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturizing process’ and not ‘a first-naturing
transformation process’), just as a positivistic mindset/reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/reference-of-thought in preconverging-or-dementing/apriorising-psychologism/<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-suprerogation within rational-empiricism/positivism postconverging-or-dialectical-thinking/apriorising-psychologism/<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising-frame), and warrants in lieu of any pretence of medieval mindset/reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset/reference-of-thought—categorical-imperatives/axioms/registry-teleology in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology/existentialising—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 $9.8 \text{ m/s}^2$, but with ‘the social’ which is rather ‘emotionally
involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently
articulated. It should be noted that the ‘de-mentation-{supererogatory-ontological-de-
mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics} of reference-of-
thought’ in upholding a mental-devising-representation of temporal-dispositions as
preconverging-or-dementing–apriorising-psychologism-{stranded-as-rightfully-
oblungated/decandored-and-dialectically-or-contendingly-out-of-phase} is rather a
comprehensive intemporality-preserving ontological-entrapment of the ‘notional-
discontiguity/epistemic-discontiguity-between—prior-shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema_and prospective-profound-
supererogation—of-aestheticised—postconverging/dialectical-thinking—qualia-
schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ (i.e.
absolving/fleeting/escaping-reflex—logic—by-psychopathic-in

empty-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
in

postlogic-backtracking-> iterative-looping—‘set-of-dereifying-hollow-narratives-and-
acts’>< other-temporal-dispositions-hollow-constituting—as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives
as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-
thinking–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \( \Rightarrow \)–with-corresponding as to their \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) as reflected with all registry-worldviews/dimensions (preconverging-or-dementing\( ^{30} \)–apriorising-psychologism) uninstitutionalised-threshold\( ^{02} \), that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or \( ^{80} \)procrypticism–or–disjointedness-as-of-\( ^{1} \) reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality /longness out of demonstrated temporality /shortness (notional-discontiguity/epistemic-discontiguity\( ^{2} \)-\(<\text{between–prior-shallow-supererogation }\text{–of-mentally-aestheticised–preconverging/dementing }\text{–qualia-schema_and_prospective-profound-supererogation}\)–of-mentally-aestheticised–postconverging/dialectical-thinking\( ^{1} \)–qualia-schema\( >\)) as then one is just in \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/superaerogatory–de-mentativity or is non-transcendable (hence undementable/still-of-postconverging-or-dialectical-thinking\( ^{2} \)–apriorising-psychologism) when in fact it is preconverging-or-dementing –apriorising-psychologism/subknowledging /registry-perverting-in \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\). This latter idea is actually the \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) 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
implications-of-prospective-non-presencing-for-explicating-ontological-contiguity

while informal constructs and settings tend more to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-procrypticism/notional-disjointedness-as-of-reference-of-thought and hence are highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is that formal constructs and settings emphasise ‘intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness-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—temporal-to-intemporal-dispositions-sources-constrained-as-from-perspective-ontological-normalcy/postconvergence. ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness-or-ontological-reprojecting points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of-reference-of-thought, such that just as the conventioning construct of non-positivism/medievalism cannot be evoked to imply that with respect to a non-positivism/medievalism mindset/reference-of-thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness-or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and amplituizing/formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag.
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’) in wrongly implying that a notional–deprocrypticism ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation dialectics wherein ontology as reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard wooden-language-(imbued–averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) perception, however, grander value and valor effectively lies in the universalising and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging-normalcy) that enable the possibility, the construct
and the upholding of human emancipation across the successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is more of a heuristic and aesthetic notion but doesn’t have an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the Good/understanding/notional-knowledge-reification-gesturing.

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entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity as of ontological-contiguity/ ontological-contiguity/ they actually aspired for ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness -or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes universal and philosophical principles of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as first-order-ontology for-prospective-living as the backdrop for enabling better human emancipation and living (even though where relevant this will subsume-as-supplant-(as-of-relatively-more- profound-construal-of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of- prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of- instantiative-context>) the golden mean into ‘intemporal-prioritisation-of-’reference-of-thought’–as-conflatedness -or-ontological-reprojecting but with the latter rather superseding/overriding such a golden mean conception if construed as of presencing—absolutising-identitive-constitutedness since we can appreciate the ontological-impertinence of such a golden mean notion with regards to the fact that the <cumulating/recomposuring– attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as
manifesting their very own prospective disontologising uninstitutionalised-threshold renders absolutising their successive supposedly golden mean ontologically ridiculous as to the need for their prospective ontologising-and-re-ontologising for prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism which are of transcendental nature as ‘shaping the human psyche’ (as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology) and providing the emancipating umbrella for second-order-ontology (as to derived institutional-development–as-to-social-function-development and living-development–as-to-personality-development) and their temporal yearnings which are rather non-transcendental prospectively and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms–as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/-universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness-or-ontological-reprojecting will be skewed (‘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-'epistemicity-relativism-determinism'>}) has been self-perpetuating in explicating the ontological-contiguity—to-the-human-institutionalisation-process). Such an insight can further be expanded thus, it is critical to note that the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} are developments of human mentation capacity in grasping its ‘internal ontological-reconstituting–as-to-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
(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of **reference-of-thought** as postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) to-meet-up/proxy-with the ever dialectically suprastructural and ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally-tied and all so apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as it is rather tied to and proxies, by mere-form, with intradimensional reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation irrespective of whether these are failing/not-upholding—apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; and thus as the corresponding de-mentation of **reference-of-thought** mental-devising-representation as preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect>, reflected in terms—of-axiomatic-construct of registry-teleology—mentation, behind this mental-devicing-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—
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> denaturing of ontologically-verification/ontologically-continuous meaning, and temporal-dispositions notional-discontiguity/epistemic-discontiguity-as-of-epistemic-
supererogation \textsuperscript{\textasteriskcentered} which is the transcended dimension). Further, such utter organicalism (organic-comprehension-thinking) in implying registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-mentativity takes stock of human pervasion-of-reference-of-thought\textsuperscript{\textasteriskcentered} in full dispositional capacity (as such manifestation in dispositional pervasion-of-reference-of-thought\textsuperscript{\textasteriskcentered} 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. \textsuperscript{*} 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 compromised and degradation of the social construct! - the-Good/understanding/notional-knowledge-reification-gesturing\textsuperscript{\textasteriskcentered} conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment/\textsuperscript{\textasteriskcentered} causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence disambiguation (straightness-to-
slantedness/candored-to-decandored) human & dispositional-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold; while the latter will tend to be ontologically impertinent and wrong as it doesn’t account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledgeing/mimicking as <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to achieve veridical ontological/intemporal virtue. - ‘Disambiguation of notional-firstnatuiredness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence as ontological-escalation/aetiologisation’ (speaking-abstractly-to-metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/a-deterministic-and-predicative-‘being-construal’ as contrasted to just an ‘act construal’) to reflect by stranding (as decandored/oblongated) to represent the ‘existential being <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’ in an ontological entrapment of institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference at the uninstitutionalised-threshold. - Institutional recomposuring implying that the fundamental issue of the-Good/understanding/notional-knowledge-reification—gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-
‘socially-perceived-value as of social-stake-contention-or-confliction’ together with the implied percolation-channelling<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogation<de-mentativity highlighting for such successive issues the notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> teleologies involved, analogical to concentric-cycles of teleological storying development, as follows: ONTOLOGY-CYCLE-teleology<sup>9</sup> (as organicalism teleology<sup>9</sup> or intemporally/ontologically-given teleology<sup>9</sup>)—EPISTEMIC-DECADENCE-CYCLE-teleology<sup>9</sup> (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<sup>63</sup>—between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema and prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> teleology<sup>9</sup> or distractive-slantedness teleology<sup>9</sup> or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology<sup>9</sup>; striving to undermine organicalism—or-intemporally/ontologically-given teleology<sup>9</sup>)—to—EPISTEMIC-DECADENCE-CYCLE-teleology<sup>9</sup> (as notional-discontiguity/epistemic-discontiguity<sup>63</sup>—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<sup>9</sup> or threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>9</sup>—as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism> aligning to meaning-by-the-mere-illogical-possibility-of-it-being—

That is, relating to them as 'dialectically-or-contendingly-out-of-phase' with respect to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-contiguity/ontological-normalcy/postconvergence at the procrypticism uninstitutionalisation). And all these, as notional—firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence disambiguation conceptualisation of perverse/low teleologies to higher teleologies. (That is, notional—firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence teleological reference of solipsistic grandeur as the differentiating element of characters supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional’—postconverging/dialectical-thinking—
apriorising-psychologism depth highlighting-and-tracing the amplituding/formative–
epistemicity causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing, for-explicating-ontological-contiguity, based on the fundamental fact that
‘registry/soundness-or-ontological-good-faith/authenticity/of–reference-of-thought precedes
logic’. This equally explains the reason for de-mentation-(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) including with
regards to registry-worldview/dimension stranding where the veridicality of the
amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for-explicating-ontological-contiguity narratives is shown to be
of perverse/low teleology/ontologically speaking). 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’ is equally
critical in other respects. It rightfully prevents the ontological mental-devising-representation
from being flipped from formulaic slanting compulsing–
nonconviction/madeupness/bottomlining<(‘decontextualising/de-existentialising–of-attendant-
intrdimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the-
attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-
ontological-contiguity >;in-shallow-supererogation as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness) or postlogism narratives in
preconverging-or-dementing–apriorising-psychologism and wrongly represented
parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation–or-
ontologically-veridical narratives to be contended with rather than being rightfully
reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity/of-reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity -of-reference-of-thought/subknowledging/mimicking as totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as it is rightfully perceived during the psychopath’s childhood when the psychopath is ‘delirious’ as at the underdeveloped stage it is not decisively maturated, not decisively indirect, not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the 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) scheme equally prevents the relaying of the postlogism in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as of formulaic—compulsing—nonconviction/madeupness/bottomlining—‘<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—a-induced-disontologising—of-the—attendant-intradimensional—ontologising—imbued—contextualising/existentialising—attendant-ontological-contiguity—in-shallow-supererogation—<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness>’ initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogically as of preconverging-or-dementing—apriorising-psychologism then wrongly become as of postconverging-or-dialectical-thinking—apriorising-psychologism, and as this conjugates/inflects (in-mimicking-protraction) with the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
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'>/-contiguity-as-
absolving/fleeting/escaping-reflex—logic —or-hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or —conjoining-
looping-set-of-narratives as-of-cohering-logic-reflex in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
backtracking<iterative-looping—set-of-dereifying-hollow-narratives-and-acts'> —which-is-not-
of-ontological-reference/not-of-contending-reference—but-ontologically-or-contendingly-
reflected-or-perspectivated-as-preconverging-or-dementing —since-it-is-not-of-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 —perversion-of—reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, then preconverging-or-dementing —apriorising-psychologism<stranded-as-
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the said
superseded/transcended registry-worldview’s/dimension’s institutionalisation —reference-of-
thought—categorical-imperatives/axioms/registry-teleology, thus articulating the temporal
backdrop needing a furtherance of institutionalisation/intemporalisation as new —reference-of-
thought—categorical-imperatives/axioms/registry-teleology, —for-intemporal-preservation-
entropy-or-contiguity—or-ontological-preservation for the superseding/transcending registry-
worldview/dimension. Without the —amplituding/formative—epistemicity>causality —as-to-
contiguity–or–ontological-preservation  perversion-of- reference-of-thought–as
preconvergently-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > known as
procrypticism preconverging-or-dementing –apriorising-psychologism, requiring futural
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology as of prospective
notional–deprocrypticism institutionalisation/intemporalisation (for the furtherance of the
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-
contiguity /ontological-veridicality). Further, it is important to appreciate that just as with the
profundness 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

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exercises are not pure knowledge/ontological constructs but for the construals/conceptualisations of inherently sovereign choices as knowledge/ontological constructs of the sovereign choices. Thirdly, the conceptualisation of this paper is rather unusual and unordinary as it is transcendental by its construct and the implied registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications, and even further unusual by its phenomenological and hermeneutics methodological approaches, which frankly speaking is the only way to creatively garner such insights in broad strokes. Like with all transcendental constructs, which by definition tend to put the usual/ordinary in question, it is not surprising that it will sound highly alienating to ordinary ways of thought. However, its ethos is that it is coming from a depth of conceptualisation that is more profound than our ordinariness when it grasps that other institutionalisations whether as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage as metaphysics-of-presence-(implicated–nondescript/ignoreable–void ’as-to- presencing—absolutising-identitive-constitutedness ), of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we shouldn’t have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity. One could argue in the logic of those times, the serfs were doing great
feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/suprerogatory-de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology <-in preconverging-existential-extrication-as-of-existential-unthought> of the <-amplituding/formative–epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/reference-of-thought and the intemporal–individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold that will be behind the secondnaturing and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking-apriorising-psychologism-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase and preconverging-or-dementing-apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase of mental-devising-representation by which human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occur can ultimately be the avenue for liberating the human mind to its full
potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring history but a ‘consciously directed’ abstract understanding, more like deprocrypticism-over-procrypticism could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism—of-social-functioning-and-accordance (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/supererogatory-de-mentativity like base-institutionalisation, universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling<-indeferential-formalisation-transference>. Such a veering to the creatively abstract, with respect to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/emancipating from the ‘spontaneously natural dialectical cycle of human progress’ and is increasingly certain to be the defining feature of human civilisation. It should be noted that Entropy as defined (‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions, and so as to nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment}<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dem-mentating/structuring/paradigming –as-being-as-of-existential-reality}> meaning or
ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas 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 subknowledgeing ‘/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/sublimation/superceratory-de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then universalising, then positivising, and finally with notional-deprocrypticism absolute ontological-contiguity by undermining ‘disjointedness-as-of- reference-of-thought’-as-misappropriated—‘meaningfulness-and-teleology’-in-arrogation’ (longness-of-register-of—meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and-teleology ). It should be noted that the issue of procrypticism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging—entailment} to deeper limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—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-consciousnesses/epistemic-totalising~self-referencing-syncretising/mirage at these successive institutionalisation/intemporalisation levels including the positivism–procrypticism institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/notional–knowledge-reification–gesturing~in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity inducing of social universal-transparency ~(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } and internal logical coherence/contradiction this then validates the need for human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In the bigger scheme of things, it points to the fact that ontologically for the full potential of human science, this should be ‘rising from this fundamental philosophical depth/profundness of thought’ to then transversally address the issues it raises while projecting prospectively. A further insight can be grasped regarding the relationship between psychopathy, anthropopsychology/the-anthropological-continuity, veridicality (intrinsic reality/ontological representation), non-veridical reality
illusion-of-the-present/present-consciousness/epistemic-totalising\~self-referencing-
syncretising/mirage as metaphysics-of-presence-{implicit-ed-nondescript/ignorable–void \~as-
to–presencing—absolutising-identitive-constitutedness }), human placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{[9]}, and registry-
worldviews/dimensions (of institutionalisation/intemporalisation,\textsuperscript{[10]} universalisation,
positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath’s
postlogism\textsuperscript{7} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> but postlogism\textsuperscript{7} in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially
conceptualised. postlogism\textsuperscript{7} in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging\textsuperscript{9} or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-
narrated is not veridical and its genuine mental-devising-representation is ‘a slantedness of the
mind/mental-slantedness’ (distractive-alignment-to\textsuperscript{5} reference-of-thought-<of-
apriorising/axiomatising/referencing>\textsuperscript{7}/dialectically-or-contendingly-out-of-
phase/dialectically-primitive), as there ‘can’t be mutual logical operation/no logical nested-
congruence’ between non-veridical postlogism\textsuperscript{7}–as-of–compulsing–
nonconviction/madeupness/bottomlining–(<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>–induced-disontologising–of-the–
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity >–in-shallow-supererogation–<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>) in hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and veridical
prelogism\textsuperscript{78}-of-conviction,-in-profound-supererogation \textsuperscript{96}<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>., but for a dialectically-or-contendingly-out-of-phase (as-the-temporal-mind-is-dialectically-out-of-phase) ‘ordered construct from the superseding registry-worldview/dimension validated by <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity and implying a psychoanalytic-unshackling of the \textsuperscript{79}perversion-of\textsuperscript{83}reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{96}> registry-worldview’. For instance, there isn’t any logical nested-congruence between the non-positivism/medievalism mindset/\textsuperscript{83}reference-of-thought and the positivistic mindset). A positivistic mind can’t explain the denaturing\textsuperscript{16} of the notion of witchcraft to a non-positivism/medievalism mindset as the state of being of non-positivism/medievalism means we make reference to non-positivism/medievalism \textsuperscript{83}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{99} that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview \textsuperscript{83}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{99}. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/\textsuperscript{83}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 \textsuperscript{83}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{99} in the very first place. This ‘psychoanalytic-unshackling process’ equally applies prospectively (regarding the positivism–procrypticism and the notional–deprocrypticism registry-worldviews/dimensions).

In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally
represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism or prelogism minds as ‘straightness/candor/organic-comprehension-thinking of mind’ is wrong, ‘overcoming the mental-slantedness/decandoring/distractive-alignment-to- reference-of-thought–of-apriorising/axiomatising/referencing—is thus called for, more like we perceive the ‘slantedness of a childhood cinglé’ (in terms–as-of-axiomatic-construct of the mental state of the psychopath as well as its protraction on the psychopath’s interlocutor). In other words, *the mind is actually a mental devising tool* whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality. In other words, the abstract grasp of intrinsic-reality/ontological-veridicality defines mental-devising-representation as the latter is not inherently given (it is a devising tool validated by abstract intrinsic-reality/ontological-veridicality established by 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-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-
disontologising–preconverging/dementing –apriorising-psychologism> mental-devising-representations to ascertain veridicality/intrinsic-reality of psychopathic and social-psychopathic phenomena such that the ordinary reflex to keep a straight/candored organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of- reference-of-thought’–as-
and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-intrinsic-reality and the positive-opportunism—of-social-functioning-and-accordance that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing are responsible for the vices-and-impediments of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/notional~knowledge-reification–gesturing~in-

prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant~ontological-contiguity \~educed~existentiising/contextualising/textualising-contiguity \} \_{\text{conflatedness}} \_{\text{in}}\{\text{preconverging-disentailment~by}\}~\text{postconverging-entailment}\langle\text{amplituding/formative~epistemicity~causality~as-to-projective-totalitative-implications-of-prospective~nonpresencing,-for-explicating-ontological-contiguity}\rangle~\text{conceptualisation}~\text{making~reference~to}\langle\text{amplituding/formative~epistemicity~causality~as-to-projective-totalitative-implications-of-prospective~nonpresencing,-for-explicating-ontological-contiguity}\rangle~\text{and~not~a~vague~‘impression/good-naturedness/wishfulness~conceptualisation’~making~reference~to~the~banal}\langle\text{amplituding/formative~wooden-language}\rangle~\langle\text{imbued~averaging-of-thought~as-to-leveling/ressentiment/closed-construct-of~meaningfulness-and-teleology~as-of~‘nondescript/ignorable~void~’-with-regards-to-prospective-apriorising-implications}\rangle~\text{as~may~illusionary~be~projected~intradimensionally/intra-registry-worldview}~\text{(the~latter~being~represented~as~oblongated~non-verbatim narratives~by~the~prospective~intemporal-disposition-worldview)}!~

The~reason~why~virtue~(knowledge~is~virtue)~is treated~scientifically~as~highlighted~above~is~that~virtue~is~a~‘the-

Good/understanding/knowledge~construct’~and~not~a~‘good-natured/impression~construct’.~For instance,~no~non-positivism/medieval~mindset~is~‘good-natured/vague~by~the~registry-worldview/dimension~impression’~enough~with~the~fundamental~defective/perverted~non-
positivism/medieval worldview to be able to address ‘the-Good/understanding’ of a positivistic mindset which will resolve or structurally-rendered-inoperant the problems of superstition and witchcraft as the former will always make reference to the defective/perverted reference-of-thought– categorical-imperatives/axioms/registry-teleology of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing– apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/notional–knowledge-reification–gesturing—prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } = conflatedness –in-{preconverging-disentailment–by}–postconverging entailment>/causality as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity construct’ insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments of procrypticism as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemporal/ontological articulation referencing intemporal-longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ and corresponding derived reference-of-thought–categorical-imperatives/axioms/registry-teleology; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-recomposure–(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>)} (base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism, and thereafter). The-
Good/understanding/notional~knowledge-reification–gesturing~<in-
prospectivity> psychologistic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity} –educed–existentialising/contextualising/textualising-contiguity } —
conflatedness –in–{preconverging-disentailment by} postconverging-
entailment>/<amplituding/formative–epistemic/is causality –as-to-projective-totalitative–
implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity is
notionally more of ‘a capacity and scientific construct’ (high or low mentation-capacity) rather
than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-naturedness’ is a
temporal articulation that wrongly references (distractively) for temporality–sake registry-
worldview’s/dimension’s institutionalisation – reference-of-thought–categorical-
imperatives/axioms/registry-teleology priorly-and-over ‘transcending/superseding abstract
intemporal-preservation-entropy–or-contiguity–or–ontological-preservation’; and is imbued
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 historicity/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-
prospectivity psychologistic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity ~
The-Good/understanding/notional–knowledge-reification–gesturing-<in-
prospective.psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }
construal/conceptualisation (understanding) as per veridicality demonstrated by <amplituding/formative–epistemicy>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/formative–epistemicy>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–
procrypticism–or–disjointedness-as-of–reference-of-thought. In the present world, we no
longer do institutional slavery, we talk of universal rights and equality of all people, mob
judgment and mob killing is hardly practised anymore, accusations of witchcraft are now
viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension,
with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring that enabled such human transformation from a non-positivism/medievalism
registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise,
of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-
profound-supererogation’—of–‘attendant-intradimensional’–postconverging/dialectical-
thinking –apriorising-psychologism deductive reasoning’ as prelogism is effectively a sound
construct for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and
hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two
grounds. It is critical to distinguish a defect in improper processing/operating of supplanting–
conviction-as-to-profound-supererogation’—of–‘attendant-intradimensional’–
postconverging/dialectical-thinking –apriorising-psychologism or prelogism which is rather
construed as a singular/ad-hoc ‘implicitation-of-act-execution defect’ and can be then qualified
as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’; it being
nonetheless a supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’ or
prelogism as it holds the teleological aim of ‘intemporal preservation with a principled
adherence to supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’ even
though it delivered an inappropriate/poor-or-bad logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation’. On the other hand, a
defect of postlogism /psychopathy / compulsing–nonconviction/madeupness/bottomlining

{"<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the–attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity→;<in-shallow-supererogation→<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology are mere-formulaic determinants of human thought and action and is the basis for perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold 02–defect–<as-Being-or-ontological-or-existential–defect>’ as it rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism’–as-of-conviction,-in-profound-supererogation <existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and thus speaks to the disposition to act likewise technically in a large or infinite number of cases (syncretising). It should be noted that temporal-dispositions ( ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-themselves act defects and not being defects. However, such temporal-dispositions are registry-worldview’s/dimension’s-uninstitutionalised-threshold 02–defect–<as-Being-or-ontological-or-
existential–defect\(^5\) when these relay postlogism\(^1\) in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) as of formulaic slanting\(^1\) compuling–nonconviction/madeupness/bottomlining\(<\text{decontextualising/de-existentialising–of-attendant-intradicional–apriorising/axiomatising/referencing}>\)-induced-disontologising\(-\text{of-the-}`attendant-intradicional–ontologising`\)-imbued-\(<\text{contextualising/existentialising–attendant-ontological-contiguity}>\) as of formulaic slanting\(^1\) compuling–nonconviction/madeupness/bottomlining\(<\text{decontextualising/de-existentialising–of-attendant-intradicional–apriorising/axiomatising/referencing}>\)-induced-disontologising\(-\text{of-the-}`attendant-intradicional–ontologising`\)-imbued-\(<\text{contextualising/existentialising–attendant-ontological-contiguity}>\) as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(<\text{as-to-`attendant-intradicional’-prospectively-disontologising–preconverging/dementing}>\)-apriorising-psychologism\(\text{2}\)(whether of the psychopath or not) inducing narratives that are slanted/preconverging-or-dementing\(\text{2}\)-apriorising-psychologism/dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated as in perversion-of- reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) 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\(\text{1}\)-impulse/compulsive-slanting—preconverging-or-dementing\(\text{2}\)-apriorising as of \(\text{incrementalism-in-relative-ontological-incompleteness}^{20}\)—enframed-conceptualisation additionality with 1 leads to a systematic failure that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold\(\text{02}\). It should be noted that at all uninstitutionalised-threshold \(\text{02}\), it is \(\text{13}\) de-mentation\(\text{3}\)
systematically registry-worldview’s/dimension’s-uninstitutionalised-threshold at the uninstitutionalised-threshold where you need a positivist mental-disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Likewise, procriptism (threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—‘attendant—
intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising—
psychologism>/unsoundness—or-ontological-bad-faith/inauthenticity—of—reference-of—
thought/mental-perversion/subknowledging/mimicking-and-corresponding
<amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag of positivistic reference-of-thought—
categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or—
contiguity—or—ontological-preservation) is registry-worldview’s/dimension’s—
uninstitutionalised-threshold at the uninstitutionalised-threshold where you need deprocriptism. Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of perversion-of—reference-of-thought—

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as strands-of—
perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-
natured’/impression-driven conceptualisations of virtue and virtuous judgment within the
overarching framework of such the-Good/understanding/notional–knowledge-reification–
gesturing<in-prospective.psychologismic→apriorising/axiomatising/referencing→of-attendant–
ontological-contiguity→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→reality
determinism, and such impressions can only pass for an illusion-of-the-present/present-
consciousness mirage and/or<amplituding/force/epistemicity>totalising→self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag" (attempting to operate logic in a
superseding registry-worldview on the basis of the reference-of-thought→categorical-
imperatives/axioms/registry-teleology,→for-intemporal-preservation-entropy-or-contiguity→or–
ontological-preservation of a superseded registry-worldview; for instance, God-of-plane type of
statement in say an animistic society that comes in contact with foreigners and a plane). The
second reason is that we can garner insight on prior/superseded institutionalisations and
understand that the vices-and-impediments→are actually cross-sectional to the registry-
worldviews/dimensions as of beyond-the-consciousness-awareness-teleology→<in-
preconverging→existential-extrication→as→of→existential-unthought→and it is intemporal
philosophical development that goes on to liberate/enlighten/moult-out ‘actors of
transcendence-and-sublimity/sublimation/supererogatory→de-mentativity’ who in turn then
shine the light across society, i.e. institutionalisation/intemporalisation by skewing
(‘intemporality→asymmetric-subsumption-of-temporality," for relative intrinsic-
reality/ontological-veridicality→transcendental-enabling/sublimating/supererogatory→de-
mentativity)/deferential-formalisation-transference for the supersedingness of the intemporal-
disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity→or–
ontological-preservation. Transcendence-and-sublimity/sublimation/supererogatory→de-
mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/notional–knowledge-reification–gesturing-<in-prospective_psychoanalyticism–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }— conflatedness ~in-{preconverging-disentailment_by}–postconverging-entailment>/⟨amplitude/formative–epistemicity⟩causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding present-consciousness/illusion-of-the-present’ as an intemporal reference for defining virtue (with no ‘emanance disambiguation’/notional–firstnaturized—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 ~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 (understanding) which is effectively ontologically operant. (ii) The-
Good/understanding/notional–knowledge-reification–gesturing–in–
prospective.psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity~educed–existentialising/contextualising/textualising-contiguity
conflatedness ~in–{preconverging–disentailment–by}–postconverging–
entailment~/amplituding/formative–epistemicity causality
as-to-projective-totalitative–
implications-of-prospective– nonpresencing.–for-explicating-ontological-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
conceptualisation involving ~perversion-of~ reference-of-thought~as-preconvergingly–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
centralisation) 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_psychoLogismatic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in–{preconverging-disentailment–by} –postconverging-
entailment~/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective– nonpresencing,–for-explicating-ontological-contiguity
conceptualisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack
veridical ontological-contiguity\textsuperscript{\textsuperscript{1}}. One may query what is the meaning of good/truth/essence in
a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And
invariably the answers will be a vague <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag as of each registry-
worldview/dimension, and it is rather the emanant insight of the-
Good/understanding/notional–knowledge-reification–gesturing<<in-
prospective_psychoLogismatic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in–{preconverging-disentailment–by} –postconverging-
entailment~/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective– nonpresencing,–for-explicating-ontological-contiguity
conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{\textsuperscript{2}} that carries
the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which
are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-
an attendant-intradimensional-ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity–in-shallow-supererogation–as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness⟩ as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism due to the non-existence of the psychopath’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology—, suppose the interlocutor was to go on to in-conviction-as-to-profound-supererogation relay these distortions with other interlocutors, we will talk of a ‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-worldviews/dimensions when we think from an ontological perspective of the soundness-or-ontological-good-faith/authenticity–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-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity.

preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the first place), and so in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing of temporal-dispositions and the intemporal-disposition; as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied perversion-of- reference-of-thought<as-preconvergingly-
ignorance–affordability–opportunism–exacerbation—social-chainism/negative-social-aggregation—temporal enculturation/endemisation, and the need for new and superseding reference-of-thought– categorical-imperatives/axioms/registry-teleology/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/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 epistemicity 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 secondnaturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology that establishes the ‘substantive abstract-tissue-of-social-emanance hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured as to cumulated/recomposured implicated_attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity’ (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that goes beyond just articulating reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation but involves anticipating human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in preempting the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of prior/superseded registry-worldview’s reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as rational-realism take stock of the fundamental reality across all institutional-cumulation/institutional-recomposure-{as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>} of human notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> and doesn’t just assume the wrong notion of just an intemporal-disposition with the > pversion-of- reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > result that temporal-
dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their > pversion-of- reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of > reference-of-
thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation at their uninstitutionalised-threshold thus ensuring ontological contiguity. So with rational-
realism the institutional-cumulation/institutional-recomposure-as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation comes around as the ‘full-
cycle/dynamic recomposuring’ that specifically anticipates and preempt priorly/ahead in its > reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation the notion of temporal-
dispositions to dement/subknowledge-(preconverging-or-dementing -as-if-of-sound-
knowledge)/mimick-and-syncretise (rather than subsequently as a transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity). This raises two dilemma with respect to
the conceptualisation of virtue as rational-realism implies that at the > procrepticism–or–
disjointedness-as-of- reference-of-thought uninstitutionalised-threshold, we have to
register/acknowledge priorly our inclination to subknowledge-(preconverging-or-dementing -
as-if-of-sound-knowledge) positivistic registry-worldview’s/dimension’s institutionalisation 
> reference-of-thought–categorical-imperatives/axioms/registry-teleology, to paradoxically
then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at
which point the ontological-veridicality of meaning then involves not only logical
operation/processing/contention on the basis of a sole intemporal-disposition, but equally

(i) <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag/> or Setting-aside (as being in denial of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/> defect) arises where a registry-worldview returns to its same reference-of-thought–categorical-imperatives/axioms/registry-teleology/-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that have been shown to be subknowledge(preconverging-or-dementing-as-if-of-sound-knowledge)/perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion at the uninstitutionalised-threshold, and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview’s (superseding the uninstitutionalised-threshold)


This latter instance involves de-mentation–(supererogatory–ontological–de-mentation-or
dialectical–de-mentation—stranding-or-attributive-dialectics) or Coring (in reflection/perspectivation and acknowledgment of "perversion-of" reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) with corresponding

decandoring/distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing> and is what enables memetic-
reordering/psychoanalytic-unshackling whereas <amplituding-formative-
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

or Setting-aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of
an immediate transcending nature. (ii) Conventioning metaphoricity involving in a continuum
on one side ontologising rationalising though ontological-veridicality is not the sufficient
reason for the social acceptance of rightness for rightness sake (as explained previously) and on
the other side intemporality /ontology distractive sub-par/formulaic-association/temporal/alibi
conventioning-rationalising. ‘Rational-realism of notional~deprocrypticism as of
ratiocontiguity/ratiocination-as-referentialism—implicit_attendant–ontological-
contiguity—educed–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 recomposuring) for intemporal-
preservation-entropy-or-contiguity—or–ontological-preservation; with such successiveness due
to the limitation of human mentation-capacity to be able to mimetically (across suprastructural-
meaningfulnes) come full-cycle in one transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, explaining the recomposuring of the
successive institutional-cumulation/institutional-recomposure-as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
ormalecy/postconvergence-reflected–‘epistemicity-relativism-determinism’>; from recurrent-

Hence intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation, construed as ‘postconvergence memetic recomposuring’; recomposure is defined as ‘ontological-representation/ontological-memetism of intrinsic-meaningfulness (whether implying, on the one hand, an integrative/candor/organic-comprehension-thinking alignment or on the other hand, a distractive/decandored alignment as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism) towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (as validated by veridicality/epistemicity/causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity). This definition explains the succession of the recomposuring of institutionalisations with the notion that where intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is lost at a registry-worldview’s/dimension’s uninstitutionalised-threshold, a prospective registry-worldview/dimension is implied/recomposured that will ensure intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity—between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema/epistemic-totalising—self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (of-perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold, even though this from the temporal-dispositions mindset/ reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy—or-contiguity—or—ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as
articulated above is an argument which incoherence emananantly 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. Strandng (of-perverting-temporal-dispositions-of-\textsuperscript{83}reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold \textsuperscript{92} (the threshold where the registry-worldview/dimension is failing/not-upholding-\textsuperscript{<as-of-apriorising/axiomatising/referencing>)} intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), as the ‘base de-mentative/structural/paradigmatic decandored/distractive-alignment-to-\textsuperscript{<as-of-apriorising/axiomatising/referencing>)} perversion-of-\textsuperscript{reference-of-thought-\textsuperscript{<as-of-apriorising/axiomatising/referencing>)} preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect reflex’ (not a straightness/candor/organic-comprehension-thinking/prelogism reflex), and \textsuperscript{1} de-mentation\textsuperscript{(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-\textsuperscript{<in-prospective\_psychologismic~apriorising/axiomatising/referencing-}{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness \textsuperscript{in \{preeconverging-disentailment–by\}–postconverging entailment}/\textsuperscript{<amplituding/formative–epistemicity>causality }\textsuperscript{as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity} reflection/perspectivation’ (hence a veridical \textsuperscript{amplituding/formative–epistemicity>causality }\textsuperscript{as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity} as operant and deterministic, and not an impression-driven/good-naturedness/wishfulness nor a veridically logically-disjointed/discretionary reflection/perspectivation). Stranding is thus articulated as
slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing — apriorising-psychologism as of the registry-worldview’s/dimension’s-uninstitutionalised-threshold — defect — as-Being-or-ontological-or-existential—defect > (induced from temporal-dispositions threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation — as-to—attendant-intradimensional—prospectively—disontologising—preconverging/dementing — apriorising-psychologism — as to ignorance/affordability/opportunism/exacerbation/social-chainism—or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). The memetic-reordering is in recomposuring, at the uninstitutionalised-threshold as the threshold—of—nonconviction/madeupness/bottomlining-in-shallow-supererogation — as—to—attendant-intradimensional—prospectively—disontologising—preconverging/dementing — apriorising-psychologism — of (registry-worldview) apriorising—registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (i.e. reference-of-thought—categorical-imperatives/axioms/registry-teleology) towards the transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (categorical-imperatives/axioms/registry-teleology) for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in re-institutionalising the uninstitutionalised-threshold. There is no reason for de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding— as-of—apriorising/axiomatising/referencing — intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold, as its threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}\textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>} provides the dynamic association for psychopathic/postlogic subknowledging\textsuperscript{90}/mimicking impulse leading to the vices-and-impediments\textsuperscript{105} of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation veridicality (as \textsuperscript{AMILITUDING/formative–epistemicity}causality \textsuperscript{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 \textsuperscript{102}) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{90}. The example highlighted on page provides an excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\textsuperscript{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 \textsuperscript{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 are ‘mental and institutionalisation inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders reference-of-thought–categorical-imperatives/axioms/registry-teleology null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to- reference-of-thought–of-apriorising/axiomatising/referencing of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought arising from the perversion-and-derived-perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and the articulation of new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology reflecting the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at ‘the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge–(preconverging-or-dementing-as-if-of-sound-knowledge) intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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 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 universal projection to grasp universal principles and is not meant to ‘equivocate and idle’ with perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerогаtion 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-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its ‘supposed contention’ will always by reflex strive to arrive at an equilibrium in the same registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, but the template of human transcendence-and-sublimity/sublimation/supерерогацион–de-mentativity shows that the intemporal prospective/superseding registry-worldview reference-of-thought takes precedence with contention construed by its reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively intemporal/universal/intrinsic, hence, ‘the inherent cumulating/recomposuring of intemporal-preservation-entropy’ going from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivis–procrypticism, and prospectively deprocrypticism. Such a

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preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview-
perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is naïve to think that such progression occurred because of cross-sectional human ‘dimensionality-of-sublimating—\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} disposition’. Rather it is a seconndnatured/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- historality/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
involving intemporal meaningfulness social  universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness ⟩, internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ←as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism⟩. At uninstitutionalised-threshold (extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) exists in preemption leading potentially to preconverging-or-dementing–apriorising-psychologism. Basically, such a representation of organisationalism 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 organical-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-confatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology ) depth of meaning), the psychopath fully aware of this none the less proffered such hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting–conviction-as-to-profound-supererogation ←of-‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologismly/prelogicly to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ←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 miscueing comes to develop
into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein ‘a comprehensive depth of perverted narratives’ has now been cultivated in the social environment. All such denaturing\(^{16}\) (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\(^{10}\)–apriorising-psychologism to human temporal defects 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 \(^{57}\)reference-of-thought\(^{7}\)–devolving ontological-performance\(^{77}\)-<including-virtue-as-ontology>) are a perversion-of-reference-of-thought<-as-
preconvergently-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation \(^{10}\)<as-to-’attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism\(^{3}\) to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing\(^{16}\) 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\(^{102}\); consider that the non-positivism/medievalism apriorising–registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold \(^{102}\) requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold \(^{102}\) requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{102}\)–defect-<as-Being-or-ontological-or-existential–defect>\(^{35}\) about-and-defining the vices-and-impediments \(^{15}\) of the said registry-worldview/dimension, that abstractly apply with regards in this case not to one instance of
human psychopathy and one case of social context of protracted social psychopathy but points to a registry-worldview/dimension defect that points abstractly to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/an-ontological-or-existential-defect of such psychopathic and protracted social psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval society ‘for an ontological/intemporal projecting mind’ is more than just a case of witchcraft in a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all human societies that are qualified as non-positivism/medievalism with the idea that the ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ in the bigger scheme of things is more than just a locale but a universal articulation of positivistic thinking as the universal resolution of the vices-and-impediments associated with a witchcraft and superstition endemising/enculturating worldview. It should be noted that however ‘good-natured an individual’ in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments associated with non-positivism/medievalism, since virtue actually lies in the Good/understanding/notional–knowledge-reification–gesturing—in-prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment/<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 procrysticism or perversion of “reference-of-thought–categorical-imperatives/axioms/registry-teleology”, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview as the virtue lies in the the-Good/understanding/notional–knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness —in—{preconverging-disentailment by}—postconverging-
of-thought/preconverging-or-dementing apriorising-psychologism/subknowledging mimicking as amplituding/formative-
veridical–attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> inducing their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to–attendant-intradimensional–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as miscuing psychopathic/postlogic -slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this development is actually an instrumentalisation of the initial directed-preconverging-or-dementing—apriorising-psychologism. Directed-preconverging-or-dementing—apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising–registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. Just as we work with the reality that all humans are 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/superrgeratory–de-mentativity as this highlights causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. It is bluntly speaking a registry-
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—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—which is naïve and false.

On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism—of-social-functioning-and-accordance’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting universal intemporality/longness and failing/not-upholding-as-of-apriorising/axiomatising/referencing to articulate a realism that takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preempting by transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing> to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality/longness and temporality/shortness is more scientific than the
impression notions of good and bad. Intemporality\(^{52}\)/longness points to ‘what generates the greatest universal virtue as ontological which is universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality\(^{98}\)/shortness points to ‘what generates the non-ontological as shallowness that may be self-centered, at various pedestals, (and that this corresponds to totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and metaphysical pedestals’). Intemporality /longness and temporality/shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality\(^{52}\)/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\(^{99}\) (intemporality\(^{52}\)) and shortness-of-register-of–meaningfulness-and-teleology\(^{99}\) (temporality\(^{98}\)). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold\(^{102}\)) 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\(^{52}\)-temporality\(^{98}\)) 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\(^{52}\)-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> (categorisation/kindness-humility-helpfulness-etc. transience) of
contceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-
shortness-of-register-of meaningfulness-and-teleology transience) or a
<amplituding/formative-epistemicity>totalising-ratiocontiguity/ratiocination-as-
referentialism—implicitied_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> 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
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 transcendenence-and-sublimity/sublimation/supercratory-de-mentativity wherein aetiologyisation/ontological-escaliation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness—or-ontological-reprojecting pedestalling) with temporality/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and–social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrapticism-over-procrapticism (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–
disposition individuation-pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation ‘ontologically-reconstituting’ intemporal-disposition-teleology is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of—meaningfulness-and-teleology despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-medievalism and prospectively procrypticism, to temporally arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of—meaningfulness-and-teleology (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or—ontological-preservation teleology (ontological-veridicality/ontological-contiguity of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold, which should definitely be resisted by ‘intellectual responsibility’ which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be ‘romantic’ about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturenedness—temporal-to-intemporal-dispositions—<so-construed-as-from—
perspective–ontological-normalcy/postconvergence'>–existentialism-form-factor and be preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation based on absolute ontological-contiguity and taking account of temporal-dispositions perversion-of-'reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>; just as the present positivism institutionalisation had been preemptive of human cross-sectional disposition for superstition by emphasising rational-empiricism, and the universalisation institutionalisation had been preemptive of human disposition for ad-hoc social-stake-contention-or-confliction resolutions along whims and interests to imply a sense of universalisation, and base-institutionalisation had been preemptive of human disposition for recurrent lawlessness to imply a sense of institutionalised living with mutual expectations. ‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/inflect/protract (in mimicking-protraction) with the psychopath’s compulsive-dementing insane-fitment/slantedness/mere-possibility narratives which are as dialectically-or-contendingly-out-of-phase or hollow-mimicking) inducing temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing —qualia-schema and prospective-profound-supererogation -of-mentally-
In which case the temporal-dispositions are 'technically psychopathic' with corresponding conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing (temporal unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought-teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations of perversion-of-reference-of-thought and not logical contention. And so, in distractive-alignment-to reference-
of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{30} 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 \textsuperscript{83} reference-of-thought-\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is construed to reflect/preempt the \textsuperscript{74} perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-\textsuperscript{8} nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{2}> for ‘postconverging-or-dialectical-thinking\textsuperscript{21}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the prospective registry-worldview’s/dimension’s(deprocrypticism) new \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while keeping the temporal-dispositions downgraded/oblongated/decandored alignment as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<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\textsuperscript{9}/circularity induced straightening/candoring/elevation/prelogism \textsuperscript{8} alignment. Given that at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism—of-social-functioning-and-accordance’, whether intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{1}) or temporal (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{1}); it is this mental-devising-representation as the ‘unconscionability-drag’ that provides the backdrop for skewing (‘intemporality’-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity)/deferential-formalisation-transference for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (enabling ontological reference), as it achieves social
universal-transparency\{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \}" with corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-and-preempting the comprehensively distinctive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>\[9\] of the subknowledging
dimension temporal-dispositions for the prospective registry-worldview’s/dimension’s(deprocrypticism) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference)
also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising–registry is at the institutionalised/intemporalised
threshold of prelogism\[78\]-as-of-conviction,-in-profound-supererogation\[76\]<existentially-
veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> meaning or at the uninstitutionalised-
threshold\[102\] of meaning involving \[99\] perversion-of-\[98\] reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \[97\] requiring distinctive-alignment-to-\[96\] reference-of-thought-<of-
apriorising/axiomatising/referencing>\[95\], and in the latter case the reflex to be integratively
aligned is lost across all the temporal-dispositions of the \[94\] perversion-of-\[93\] reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing/in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \[92\] dimension, and what is called for with the unconscionability-drag is a distinctive-alignment-to-\[91\] reference-of-thought-<of-apriorising/axiomatising/referencing>\[90\] 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 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-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation s or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of all registry-worldviews/dimensions with respect to the prospective transcendental as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation registry-worldview/dimension, which is the point of ontological referencing (point-referencing). The reason why the ‘study of the social’ had hitherto been EPHEMERAL is because of the lack of contiguity in referencing the two elements of ontological meaning (reference-of-thought and logic); with reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social universal-transparency–(transparency-of-totalising-entailing-as-to-entailing–amplituding/formative–epistemicity)totalising–in-relative-
(ii) the dialectically-or-contendingly-out-of-phase/dialectically-primitive) procryptic temporal-dispositions teleological conjugations/inflections/derivations to the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/slantedness/unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought narratives, whether they are ignorant, affordable, opportunistic, exacerbating, social-chainism/social-discomfiture/negative-social-aggregation or temporal-enculturation/temporal-endemisation (iii) the dialectically-or-contendingly-in-phase/transcendent/deprocryptic ‘disambiguation of notional–firstnatures—temporal-to-intemporal-dispositions-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation /mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity 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-persions 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—developing-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of historicity/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’> as of the
necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’, ununiversalisation by emphasising ‘universalising’, superstition/non-positivism/medievalism by emphasising ‘positivising’, and procrypticism–or–disjointedness-as-of- reference-of-thought preconverging-or-dementing apriorising-psychologism by emphasising the undermining of disjointedness/subknowledging/mimicking and so as to ‘longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology construed as deprocrypticising/preempting—disjointedness-as-of-reference-of-thought’ (noting that the latter institutionalisation/intemporalisation contains the sublimating–nascence of the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional–deprocrypticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to ‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise: (i) Psychopath narrative teleology: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically to the psychopath’s narrative will have a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing apriorising-psychologism ignorance-temporal-disposition defect’ if it articulated the following narrative: (a) Such a person should not be allowed to roam the streets and should be interned. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing apriorising-psychologism affordability-temporal-disposition defect’ will arise if another interlocutor knowing the accused for not truly being a child molester but because of
expediency with respect to the psychopath articulates the following narrative: (b) the guy is actually a bad person and they will not be surprise that he is a child molester. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism opportunism-temporal-disposition defect’ will arise if a different interlocutor knowing truly that the accused is not a child molester but for a favour or sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has been going around molesting young children for quite a while now. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism exacerbation-temporal-disposition defect’ will arise where another interlocutor knowing the truth about the whole thing, thinks they can have an advantage by acting likewise as the psychopath and articulates the following narrative (d) they had actually witnessed the accused shoplifting. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism social-discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect’ will arise where (e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances/desublimation, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused. And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect’ arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively accepting and giving up on the principle of the intemporality /longness and intrinsicness of meaning. It is important to distinguish all the above ‘temporal instances
conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-
dementing apriorising-psychologism of the psychopath’s postlogism slantedness in hollow-
constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation, and is different from ‘a defect of logical operation/processing/contention which
does not imply any temporal-disposition defect (in terms—as-of-axiomatic-construct of
perversion-of reference-of-thought as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > or the denaturing of the reference-of-thought-elements/apriorising-
registry-elements out of attendant-ontological-contiguity educed-existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context as implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology’). With
temporal perversion-of reference-of-thought as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (mental-perversion), the interlocutor deliberately (or naively in the case of
ignorance) doesn’t project intemporally (i.e. projects in terms—as-of-axiomatic-construct of
shortness-of-register-of meaningfulness-and-teleology or immediate-temporal-interest and
not a universal ontological sense of meaning), comparatively more like a student guessing
that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as
answer. Whereas with ‘a defect of logical operation/processing/contention’ (which is not the
case here), an interlocutor perfectly projects intemporally (i.e. projects in terms—as-of-
axiomatic-construct of longness-of-register-of meaningfulness-and-teleology or a
universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This
latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-
uninstitutionalised-threshold \textsuperscript{02}–defect-\textsuperscript{as-Being-or-ontological-or-existential–defect}\textsuperscript{45} but rather ‘an adhoc defect–of- logical-processing-or-logical-implicitation—supposedly- apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance whereas the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{02}–defect-\textsuperscript{as-Being-or-ontological-or-existential–defect}\textsuperscript{45} that speaks to the unprincipled-or-derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then ‘artificially’ trying to work out equations to yield the answers). Thus establishing the \textsuperscript{amplituding/formative– epistemicity}causality \textsuperscript{as-to-projective-totalitative–implications-of-prospective– nonpresencing,-for-explicating-ontological-contiguity} of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-devising-representation of temporal-dispositions-registries teleologies registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{02}–defect-\textsuperscript{as-Being-or-ontological-or-existential–defect}\textsuperscript{45}, i.e. oblongated/decandored as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{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\textsuperscript{99} in distractive-alignment-to\textsuperscript{18} reference-of-thought-\textsuperscript{of-apriorising/axiomatising/referencing}\textsuperscript{30} of perversion-of- reference-of-thought\textsuperscript{as-preconvergingly– apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow–}
supererogation > notional-procrypticism mindset as per 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{72}reference-of-thought\textsuperscript{8} devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>. For intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, strands-of-perverting-temporal-dispositions implies ‘not wrongly implying precedingly the reflex of an intemporal prelogism -as-of-conviction-, in profound-supererogation \textsuperscript{96}<existentially-veridical–‘attendant-intradimensional-}
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex and reference on the subknowledging\textsuperscript{72}/mimicking-temporal-dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-phase/subknowledging /mimicking)-stranding’, i.e. registry-precedes-logic as \textsuperscript{74}perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > undermines the operation of logic, at which point contention is about the ‘generation of ontological preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>’ of such temporal-dispositions denaturing\textsuperscript{16} to be reflected/perspectivated and ontologised by the intemporal mind as procrypticism as validated by ‘unconscionability-drag’ such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-
preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism\textsuperscript{77}-slantedness, and hence are in transversality<for-sublimating–existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ and should not be represented mentally going by the
unconscionability-drag’ as ‘logically/in-prelogic supplanting–conviction-as-to-profound-supererogation” of ‘attendant-intradimensional’-postconverging/dialectical-thinking = apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/mimicked/subknowledging/in-protraction-to-psychopathic-preconverging-or-dementing “–apriorising-psychologism, and-oblongated, i.e. a manifestation of perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>’ as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold, and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation apriorising-registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing “–apriorising-psychologism/oblongated/logical-incongruence-or-transversality<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism” and are rather manifestations of registry/mental defect or denaturing and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought–categorical-
imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior wooden-language-imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology of the so-called ‘perversion-of-reference-of-thought’-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation dimension’; this applies with regards to recurrent-utter-uninstitutionalisation and base-institutionalisation, ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrupticism and deprocrupticism. 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—totalising—epistemicity—totalising—in-relative-ontological-completeness) of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling—in-deferential-formalisation-transference impact from the prospective registry-worldview/dimension on the overall social-construct over a generation or two or more that allows for any such ‘habituation’ to a
prospective registry-worldview’s/dimension’s transcendence-and-
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-
mental-devising-representation of themselves. Rather it is the more profound grasp of
reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-
transversality-<for-sublimating–existential-eventuating/denouement>/dialectically-or-
contendingly-out-of-phase mental-devising-representation of non-positivism/medievalism in
the positivistic mind, and this is the case as well with all other dialectic institutionalisations
across the institutional-cumulation/institutional-recomposure-⟨as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'⟩⟩/anthropological-
continuity/anthropopsychology. The reason for making the above point is that we will most
possibly as of <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

procrypticism–or–disjointedness-as-of- reference-of-thought mental-devising-representation
of our reference-of-thought–categorical-imperatives/axioms/registry-teleology with respect
to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-
phase notional–deprocrypticism new recomposuring reference-of-thought–categorical-
imperatives/axioms/registry-teleology that is revealed by the ‘unconscionability-drag’
disambiguation of our temporal-dispositions-perversion associated with perversion-of-
reference-of-thought.<as-preconvergingly-apriorising/axiomatising/referencing-in-

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nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in our dimension (procrypticism) including psychopathy-and-its-social-psychopathy-corollary subknowlinging /mimicking! (iii) For deprocrypticism, ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-escalation/aetiologisation’ teleology**: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation persion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct ³ 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-³ reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social ³³ 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 ³³ universal-transparency³³ {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of the registry-worldview-perversions, (b) generating <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity untenability/internal-contradiction/internal-incoherence/institutional-constraining in the persion-of-³³ reference-
of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview
(c) referencing/registering/decisioning or stranding the perversions-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > 74perversion-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/subknowledging registry-
worldview/dimension defect for prospective preemption with new recomposuring reference-
of-thought–categorical-imperatives/axioms/registry-teleology, 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 in alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /being-
dialectically-or-contendingly-out-of-phase/logically-incongruence with the 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–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 in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-
faith/inauthenticity /nihilistic; implies that the mental-devising-representation of a
superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-
decadence and hence in ontological-discontinuity) as of decandored-and-dialectically-or-contendingly-out-of-phase, entails it doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry-worldview postconverging-or-dialectical-thinking−apriorising-psychologism−stranded-as-rightfully-oblongated/dialectically-or-contendingly-out-of-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 totalising−self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking−psychology or psychology-of-mentation-dynamics or natural−psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity−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 (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of B to such perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology) 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–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). Unconsciousability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the psychopath’s and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation-processing of logic (whereas the fundamental defect being in terms–as-of-axiomatic-construct of the apriorising–registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of the registries, i.e. rather the unsoundness-or-ontological-bad-
faith/inauthenticity\textsuperscript{of}\textsuperscript{-}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-deprocripticism as of ratiocintuity/ratiocination-as-referentialism—implicated_attendant—ontological-contiguity\textsuperscript{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-}
\textsuperscript{nondisjoinedness/entailment-of-prospective- nonpresencing>’ as it accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register-of—meaningfulness-and-teleology ) while projecting intemporally/ontologically. The notion of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism -slantedness as conjugated-postlogism /preconverging-or-dementing\textsuperscript{-integration’ (hence no distractive-alignment-to-\textsuperscript{-reference-of-thought<-of-apriorising/axiomatising/referenceing> } 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—ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society’s collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic
mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality-/for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase representation of themselves, rather the medieval society will represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase which is then the ‘conventioning/social-temporal-thresholding representation of the social construction of meaning’). Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality ) is not necessarily the deterministic basis for human social adherence to it. Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards <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-de-
projection; as it may be inclined to make references to temporal\textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism/of-perverted-registry/subknowledging\textsuperscript{94}/mimicking–and–epistemic-totalising~self-referencing-syncretising-these. This brings forth the idea of ‘ordered construct’ between the intemporal firstnature/intemporal (organic-comprehension-thinking as to intemporal supplanting–conviction-as-to-profound-suprerogation\textsuperscript{13}–of–attendant-intradimensional\textsuperscript{91}–postconverging/dialectical-thinking –apriorising-psychologism) and temporal-and-poorly-seconndnatured/institutionalised (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation ~as-to–attendant-intradimensional\textsuperscript{92}–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{21}), in relation to transcending meaning. Such ordered construct ensures precedence of the former as it skews (‘intemporality\textsuperscript{52}–asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suprerogatory–de-mentativity) solipsistically towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while the latter skews (‘intemporality\textsuperscript{52}–asymmetric-subsumption-of-temporality\textsuperscript{99}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suprerogatory–de-mentativity) for temporal preservation. Anecdotally, moral philosophy as dimensionality-of-sublimating\textsuperscript{25} (<amplituding/formative>suprerogatory–de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (organic-comprehension-thinking) creates law/legal-conventions but then questions of justice cannot be attended to by populist-social-construct (threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textcircled{1}}<as-to-`attendant-
intrdimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{\textcircled{2}}) since only a developed sense of moral philosophy as dimensionality-of-
sublimating\textsuperscript{\textcircled{3}}\langle\textit{amplituding/formative}\textit{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
driveness–equalisation}\rangle (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/\textsuperscript{\textcircled{4}}universal/transcendental/\textsuperscript{\textcircled{5}}maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{\textcircled{6}}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming rather than a temporal extricatory
preconverging–de-mentating/structuring/paradigming. ‘Prior or circumstantial social
teintegration 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/officialdrom which have
naturally been instituted to allow for the supersedingness of intemporal/ontological constructs
and intemporal-disposition s. For instance, formal institutions selectivity mechanisms; and
where the latter fail or are fallacious, basic positive-opportunism—of-social-functioning-and-
accordance\textsuperscript{\textcircled{7}} wherein the ontologising construct elicits positive-opportunism—of-social-
functioning-and-accordance for the undermining of defective conventioning/social-temporal-
thresholding constructs/categorical-imperatives of meaning (for instance, a natural causes
disease conception leading to more cures such that positive-opportunism—of-social-
functioning-and-accordance then undermines a superstitious-driven disease theory which
leads to more pain and deaths). The big idea here is that, it is naïve philosophically to operate
mainly on the basis of ‘ontological rightness of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’ with respect to a species whose construct
is structured to be temporal (shortness-of-register-of—meaningfulness-and-teleology \(^{56}\)) to intemporal (longness-of-register-of—meaningfulness-and-teleology \(^{56}\)) requiring skewing (‘intemporality’-asymmetric-subsumption-of-temporality\(^{99}\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferial-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\(^{99}\) as of prospective notional—deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘perversion-of- reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional—deprocrypticism because of its ‘rightness’ over
conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling-in-deferential-formalisation-transference for intemporal transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one hand, how prospective temporality/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality/longness is regenerated to supersede/transcend such perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and bring about new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Organic-comprehension-thinking (as to supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism) as highlighted above contrasts with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism which is rather
temporal-driven (whether ignorance at best, slantedness/psychopathy, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought-as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology), being intemporal-driven, with respect to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity points to the fact that the articulation of meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions, the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as retrospective and transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that upholds intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; as the ‘intemporal mind’ can’t go after the value reference of both registry-worldviews/dimensions since transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is about ‘subverting’ perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional-deprocrypticism and procrypticism requiring a reasoning that goes beyond
the ‘<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present’ mindset/ reference-of-thought of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—<as-of—‘nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications⟩⟩ of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such ‘be impressionable’ by the banal <amplituding/formative> wooden-language ⟨imbued—averaging—of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—<as-of—‘nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications⟩⟩ of a registry-worldview/dimension. It points to the fact that it is ‘perfectly ok’ to be ‘unintelligible/existentially-suprastructural and value-reference-wise unresponsive’ to the subknowledge—(preconverging-or-dementing—<as-if—of—sound-knowledge⟩ apriorising—registry but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The ‘apparent profundness’ 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;

uninstitutionalised-threshold \(^1\); deconventioning as such skews (‘intemporality\(^2\)-asymmetric-subsumption-of-temporality\(^3\), 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\(^4\)–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\(^5\) (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogic\(^6\)-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\(^6\)/meaningful-projection-of-intrinseness’. Going by these two facts, the postlogic and psychopathic mindset\(^7\)/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\(^8\) narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation\(^9\) mindset\(^10\)/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-apriorising/axiomatising/referencing. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology. A postlogic-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation referencing relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging tend to be integrated at uninstitutionalised-threshold of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but preceding notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation, i.e. in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), by prelogism-as-of-conviction,-in-profound-supererogation existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes.
supplanting–conviction-as-to-profound-supererogation—of-attendant-intradimensional’

instant argumentation convincing intradimensionally in a registry-worldview/dimension that is
defective or perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the first place). Ontology being the intemporal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold’ (where there is no ‘intemporal social universal-transparency-of-totalising-entailing,-as-to-entailing-formative–epistemicity>totalising~in-relative-ontological-completeness») as well as no notional~firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation’) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-threshold of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-institutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation).
Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity)/deferential-formalisation-transference of our collective thought process in the medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt temporal dispositions. This explains why modern man (positivistic registry-worldview) is apparently more evolved/developed than he/she should normally be compared to previous generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-positivism/medievalism men, and prospectively, how he/she will be superseded by the deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is different from the others. The difference is the cumulated ‘software’ or institutionalisations and formalisations that have been internalised into modern man. Anthropologists know that if you were to take a newly born child from a society like those that do not have contact with the modern world, and raise the child in a modern family, there is no different outcome on average as with any other child bred in the modern world. So our faith in virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation that has cumulated, and insightfully, which creative template we will prospectively develop! Incidentally institutionalisation and formalisation ensures that we take the best form of human individuation thinking/capacity potential and constrain society and individuals to that individuation thinking/capacity potential, and inherently so, by the overall positive-opportunism—of-social-functioning-and-accordance to the cross-section of the species since
it better grasp intrinsic reality and its virtues! Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality), and this author notionally interpret solipsism as the deepest sense of existence and meaning available to an individual in its spontaneous emanance or becoming, and as it projects itself ‘purely and universally’. It is a firstnature/intemporal construct beyond and ‘inventing the possibility’ of secondnatured institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of institutional-cumulation/institutional-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 ~educated–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in-[preeconverging-disentailment by]–postconverging-
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative-
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity 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 8 when pertinent or decandoring/slantedness/distractive-
alignment-to~8 reference-of-thought<-of-apriorising/axiomatising/referencing>10 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~13 ~self-referencing-syncretising/temporal-human-
dementing \[\text{meaning}\] by rendering them untenable/internal-contradiction and inoperant (not a ‘convincing’ at the philosophical or emanance level, rather a ‘constraining’ at the institutionalisation/intemporalisation secondnating level out of \(<\text{amplituding/formative-epistemicity}\ast\text{causality }\ast\text{as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity}\ )); noting that ‘temporal perverted-transversality\(<\text{for-sublimating–existential-eventuating/denouement}\ast\text{of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing}\>)\) conjugated/inflected/derived/in-protraction-to-psychopathic-preconverging-or-dementing\(<\text{apriorising-psychologism}\ast\text{meaning}\) imply temporal existentialising-frame meaningfulness-and-teleology\(<\text{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\(<\text{apriorising-psychologism}\ast\text{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}\ast\>\), i.e. in distractive-alignment-to-reference-of-thought\(<\text{of-apriorising/axiomatising/referencing}\ast\>\), (and so all along the apriorising-registry-elements: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(<\text{of}\>\) 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 \(<\text{amplituding/formative-epistemicity}\ast\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\ast\>\), with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards \(<\text{amplituding/formative-epistemicity}\ast\text{causality }\ast\text{as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity}\ast\>\) 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-indeferential-formalisation-transference’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is underlying transcendental-enabling/sublimating/supererogatory-de-mentativity notion while often obscured in the social amplituding/formative–epistemicity-totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their ‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or 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 (reality personality), and operates by an ordered construct based on amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology), allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) for intemporal domination) and human progress; given human temporal/shortness-to-intemporal/longness dispositions. Such an articulation of reality introduces the concept of ‘reasoning-through/utterion’ over ‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness’. Reasoning-through/utterion refers to the uncompromising and non-negotiable nature of reality with respect to the meaningful frames of mortal creatures that we are as reality doesn’t adjust to our beliefs, desires, wishes, whims or miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in terms–as-of-axiomatic-construct of amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-
ontological-contiguity and anything else is defined, whether to be candored or to be decandored, at that ordered construct point-of-reference or point-referencing. Reason is thus ontologically a ‘reasoning-through’ as allowed through in a ‘pure, organic and intemporally uncompromising state’ by reality \[\text{amplituding/formative-epistemicity}\] causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-

ontological-contiguity ‘at-a-superseding-pedestal and incisively/bluntly’. incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of- reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality. incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of- reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of a recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising–registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-to-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-during-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflect-epistemicity-relativism-determinism—is superseded by reasoning-through/utterion; in transversality-for-sublimating-existential-eventuating/denouement—of-affirmative-and-unaffective—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/decanored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality-for-sublimating-existential-eventuating/denouement—of-affirmative-and-unaffective—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—dentativeness/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-
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\^8 finalities/questioning (‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold\^6 as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of ‘questioning depth-of-thought’ and ‘strands of depth-of-meaningfulness’ to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms—as-of-axiomatic-construct of \^8 reference-of-thought and logic) should be avoided due to \^7 perversion-of-\^8 reference-of-thought\^<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > whether psychopathic or not, and pedestalled disambiguation is then required using distractive-alignment-to- reference-of-thought\^-of-apriorising/axiomatising/referencing^10 to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived- \^7 perversion-of- reference-of-thought\^<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > rather point to uninstitutionalised-threshold\^6, whether retrospectively or prospectively, as there is wrong equivalence of notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in the articulation of meaning; instead of the pedestalled supersedingness of the intemporal-disposition as it is all about intemporal-preservation-entropy-
recomposure-\{as-to\-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>\} going by a recurrent emanance/becoming template that involves: (1) Free-for-all implying an equivalence of notional–firstnATUREDNESS—temporal-to-intemporal-dispositions-<so- construed-as-from-perspective–ontological-normalcy/postconvergence> as being all intemporal (rather than temporal-to-intemporal), with the result that meaning then becomes veridically a hotchpotch of various formulaic-association, temporal, attendant–ontological-contiguity\^7—educed–existentialising/contextualising/textualising-contiguity -<reifying-or-elicidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context>, and the intemporal-emanance, without apriorising—registry disambiguation (as apriorising—registry disambiguation, into the intemporal and various conjugating temporal-dispositions of postlogism\^7-slantedness/\^7 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \^7 reference-of-thought\^7-devolving ontological-performance\^7-<including-virtue-as-ontology>, allows for the establishment of contextualisation in articulating the contrast of the intemporal-disposition’s organic-comprehension-thinking (organicalism/\^7 intemporal-prioritisation-of\^7 reference-of-thought’—as-conflatedness\^7-or-ontological-reprojecting/longness-of-register-of—\^7 meaningfulness-and-teleology\^7) and temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \^<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverting/dementing –apriorising-psychologism> involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising –with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism \^7 in
hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation-as-amplituding-formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity disposions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, a state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-sublimating’ 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-
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-

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 predicking 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–de-
mentating/structuring/paradigming of \textsuperscript{1} reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather as perversion-of- reference-of-thought-\textsuperscript{as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{2} of subpar reference-of-thought– categorical-imperatives/axioms/registry-
teleology\textsuperscript{3},-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold \textsuperscript{4} is ‘perverted \textsuperscript{5} reference-of-thought and meaningfulness’ (<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{6} ), and is ontologically-preconverging-or-dementing\textsuperscript{7}–apriorising-psychologism \textsuperscript{8} \textsuperscript{9} (dialectically-preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview \textsuperscript{8} reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{10}-reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional–deprocrypticism over procrypticism/the–’preconverging-or-
dementing\textsuperscript{10}–apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-
categorical-imperatives-or-axioms-or-registry-teleology\textsuperscript{9}–for-intemporal-preservation-entropy-
or-contiguity–or–ontological-preservation). ‘Intemporal-prioritisation-of\textsuperscript{12} reference-of-
thought’–as-conflatedness \textsuperscript{13} -or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to-intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-opportunism—of-social-functioning-and-accordance\textsuperscript{74} 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-conflectedness-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-<indeferential-formalisation-transference> exercise, so as to avoid temporal-dispositions denaturing as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology while relying on principled methods. Prospectively, the intellectual exercise involved in articulating procrypticism-notional–deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a ‘dimensionality-of-sublimating’ projection induced deference’ of the averageness/banality-of-thought (notional–firstnatedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating’ projection induced deference’ of the cross-section of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in relation to the unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective progress/transcendence; and is necessary by the inherent fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of-reference-of-thought’–as-confinedness-or-ontological-reprojecting pedestalling will be necessary as the mere exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for transcendence; such a complete human being doesn’t and has never existed, and not even philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’ individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>/anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating –<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-confinedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection
induced deference’) of the cross-section of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. Where, and if, intemporal-disposition was to possibly end or be upended (either because of lack of further human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, in the dynamism of individual potential, i.e. the solipsistic disposition of individuals’ individuations to assume universal projection of longness-of-thought-and-meaning, or social-construct potential, i.e. where grander institutionalisation/intemporalisation is not confused and implied on the naivety that the institutionalised social-construct is of intemporal-disposition rather than a notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> construct requiring ‘transcending any perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of the <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>), then ‘human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and civilisation will stall’ (of course, such an insight is purely from an ontological point-of-reference, and not a temporal <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness point-of-reference)! (3) The establishment of institutionalisation/intemporalisation involves necessarily ‘delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> processes’ to uphold it thereafter with formalisms and officialdom
surrounding it with respect to temporal-dispositions ‘perversion-of–reference-of-thought’<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and corruption
dispositions. For instance, the institutionalisation/intemporalisation of ‘scientific chemistry’
comes with a ‘chemistry lingua’ accessible to those sharing and/or educated to uphold the
meaningful frame, on the justification that they explain and account more about the material
world than any other alternative. This justification goes on to make them formalism and
officialdom percolation-channelling-in-deferential-formalisation-transference to the
extended-informality{(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to–meaningfulness-and-teleology } such that over time alchemic and
superstitious conceptualisations of material meaning are effectively destroyed while equally
seeing to it that pseudo-scientism is kept at bay. ‘Delegated gatekeeping and
institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-
transference processes’; because such a pedestalled supersedingness is only as valid as to
when it is the grandest construal of material meaning until, and if, it is shown not to be the case.
A further and nonetheless important reason for such delegation is the relative superficiality
generally associated with averageness/banality-of-thought dimensionality-of-sublimating–
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} projection construal of meaning, and not to speak of its discomposure
to the convolutedness often required in articulating and grasping intemporal meaning as
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. Besides, this raises other issues related
to a more or less temporal take of an ontological/intemporal enterprise with regards to
articulations that are meant to have universal import (import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory preconverging–de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per validation and that there-is-no-discretionary-construal-of-ontology/ontological-reality since intrinsic reality is superseding of all mortals including the intellectual-analyst. Basically the issue of the intellectual-analyst exercise in grasping such an intrinsic-reality is a proxying one superseded by the of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal consequences). Basically, there is nothing like an intemporal temporality/shortness whereby there is any intemporality/longness in accommodating human temporality. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition
of a medieval mindset/reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal preservation as ontological veridicality with the potential for a grander human good’ on the basis of ‘universal implications’; as inevitably, ontologically, the resolution of ontological/being pervention-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defects (and as per their manifestation and conjugation as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought–devolving ontological-performance-including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview’s/dimension’s pervation 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-tw 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 Æ 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\(^2\)! Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating\({}\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\) projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality\(^9\)/averageness/banality-of-thought is not allowed to imply dimensionality-of-sublimating\({}\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\) projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality\(^1\) as enabling ontologisation and re-ontologisation) otherwise we would be working with moral philosophy and not law, subject-matter informalities and not formalisms, etc. There is no such thing as ‘intemporal temporality\(^9\)’ as mental-dispositions ‘geared to accommodate temporality\(^9\)’ (as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments\(^1\) associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^2\)–defect-<as-Being-or-ontological-or-existential–defect\rangle\) as perversion-of-\(^9\) reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and hence are doing nothing but <amplituding/formative-epistemicity>totalising–self-referencing-syncretising; as the state of inherent relative-ontological-incompleteness"}\textsuperscript{\(\text{\textsuperscript{89}}\)}-induced,<ˈthreshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-ˈattendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’, as-it-is-thus–ˈin-wait’–for- perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>–or-temporal-preservation-as-pseudointemporality"}\textsuperscript{\(\text{\textsuperscript{77}}\)}-preservation, in temporal-preservation-as-pseudointemporality"}\textsuperscript{\(\text{\textsuperscript{77}}\)}-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-mediievalism and positivism/procrypticism, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-threshold"}\textsuperscript{\(\text{\textsuperscript{77}}\)}–defect<as-Being-or-ontological-or-existential–defect>\(\text{\textsuperscript{\(\text{\textsuperscript{77}}\)}}\) in want for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (notwithstanding that the defect-in-temporal-preservation is instigated from postlogism\(\text{\textsuperscript{\(\text{\textsuperscript{77}}\)}}\) as disontologising-perverted-outcome-sought-precedes-existentially-veridical–ˈattendant-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\(\text{\textsuperscript{\(\text{\textsuperscript{77}}\)}}\)-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-
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 regimen-of-thought–categorical-imperatives/axioms/registry-teleology endemises/enculturate this with the consequent social vices-and-impediments. It is very naïve to think that psychopathy as a social phenomenon is limited in scope to contexts where psychopaths are involved rather than involving a much wider social basis to explain how the positivistic registry-worldview/dimension integrates, enculturates and endemises it as ‘social psychopathy’. Just as prior/superseded registry-worldviews/dimensions have undergone their prospective institutionalisation/intemporalisation/transcendence once it is established that the regimen-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknowledged/registry-perverted/dialectically-preconverging-or-dementing –apriorising-psychologism at their uninstitutionalised-threshold and thus the need for new regimen-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, likewise the positivistic dimension perversion-of–reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-

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

subknowledged /mimicking/registry-perverting/preconverging-or-dementing –apriorising-psychologism of its regimen-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation known as procrypticism–or–disjointedness-as-of–reference-of-thought implies that ‘it is not and cannot be beyond a prospective institutionalisation/intemporalisation/transcendence exercise’ known as notional–deprocrypticism which highlights the positivism–procrypticism
worldview) and not logical defect (conviction-as-to-profound-supererogation of defect or a defect in the operation/processing of the preconverging–de-mentating/structuring/paradigm short logical-basis/logic-as-derived-from—transversality—<for-sublimating–existential-

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’ ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ 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\(^{20}\)–apriorising-psychologism strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to \(^{83}\) reference-of-thought), ununiversal (from \(^{102}\) universalisation institutionalisation/intemporalisation as to \(^{83}\) reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to \(^{83}\) reference-of-thought), and prospectively our procrypticism (from notional–deprocrypticism institutionalisation/intemporalisation as to \(^{83}\) 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 \(^{74}\) perversion-of-

reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >

‘preconverging/dementing\(^{20}\)–apriorising-psychologism strands-of-perverting-temporal-dispositions’ at our prospective uninstitutionalised-threshold \(^{102}\) of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic \(^{83}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the various temporal-dispositions from ignorance to temporal enculturation/endemisation). Distractive-alignment-to- reference-of-thought<-of-
apriorising/axiomatising/referencing>\(^{10}\) (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\(^{10}\)’ (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\(^{77}\)) by which to align the apriorising–registry to the postlogism\(^{77}\) in hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> articulated by psychopathy and its corollary social psychopathy. Distractive-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and correspondingly; (iii) an ‘uninstitutionalised-threshold’ aetiology’ of ‘temporal perverted-registries characterisations in their depth-of-teleologies/orientation as temporal-projections (more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for instance, de-mentation-{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics} a medieval mindset/ reference-of-thought with respect to a superstitious-disposition or ‘perversion-of-reference-of-thought-&lt;as-

preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt; of universalisation categorical-imperatives’ and likewise de-mentation-{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics} a procryptic mindset/ reference-of-thought with respect to ‘perversion-of-reference-of-thought-&lt;as-

preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt; 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-&lt;of-apriorising/axiomatising/referencing&gt;‘ (as decandored/oblongated) is always the mental apriorising–registry alignment with regards to the ‘perversion-of-reference-of-thought-&lt;as-

preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt; registry-worldview,
as positivism by de-mentation\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-}
\text{mentation–stranding-or-attributive-dialectics}\rangle\) distractively/decandored/oblongated aligns non-
positivism/medievalism as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\(\langle\text{as-to–‘attendant-intradimensional’–prospectively–}
\text{disontologising–preconverging/dementing –apriorising-psychologism}\rangle,\) universalisation by
\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-}
\text{mentation—stranding-or-attributive-dialectics}\rangle\) aligns ununiversalisation
distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation\(\langle\text{as-to–‘attendant-intradimensional’–prospectively–}
\text{disontologising–preconverging/dementing –apriorising-psychologism}\rangle,\) base-
institutionalisation by de-mentation\(\langle\text{supererogatory–ontological–de-}
\text{mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\) aligns recurrent-utter-
uninstitutionalisation distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\langle\text{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism}\rangle,\) and prospectively (though counterintuitive, as well) notional–deprocrypticism
by de-mentation\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-}
\text{mentation—stranding-or-attributive-dialectics}\rangle\) aligns procrypticism distractively/decandored/oblongated as
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\langle\text{as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism}\rangle;\) (v) in the bigger scheme of things, distractive-alignment-to-
reference-of-thought\(\langle\text{of-apriorising/axiomatising/referencing}\rangle\) at ‘uninstitutionalised-
threshold\(\langle\text{of-apriorising/axiomatising/referencing}\rangle\) 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-counterapriorising-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/intemporal meaning then becomes ‘one of recomposuring how our temporal-and-all-temporal representations of meaning are recomposured to be
internally coherent with the abstract ontological-normalcy/postconvergence referentialism ‘sense of oneness of preceding-and-superseding intemporal/ontological meaning’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is ‘a hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency’ ~sublimating–nascence, disclosed from prospective-epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness possibilities) –subexistence-in-existence being that which holds existential possibilities or existential potency for existential reality or ontological veridicality, as allowed by referential-depth or (‘allant’ or ‘fugue’ in French) or ‘natural emanant dynamic creative vitality/drive’, i.e. ontological-normalcy/postconvergence ‘unwinding’ as deconstruction/ontological-reconstituting–as-to-conflatedness (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation or existence-potency ~sublimating–nascence, disclosed from prospective-epistemic-digression for
ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism78/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(superroratory–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-logicaoutcome-arrived-at on the one hand and on the other hand decandoring, distractive-alignment-to-reference-of-thought<of-
veridicality referencing/correction-tool’ (given that this allows for complete/utter understanding by the very nature of the ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-consciousness inherent in any {cumulated/recomposured}-consciousness-awareness-teleology representing the mentally devised state of any registry-worldview/dimension. Postdication is all about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as de-mentation–{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human– meaningfulness-and-teleology–into-the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity). An analogical case in point will be ontological theory-of-relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-devising-representation of meaning as in the positivist registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology.

However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recompose-⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’⟩⟩ have effectively occurred and so, counterintuitively to their natural {cumulated/recomposured}-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns {cumulated/recomposured}-consciousness-awareness-teleology; there isn’t any particular ontological reason for intemporal/ontological meaning not to be construed in ontological-normalcy/postconvergence (postdication) as more veridically/ontologically real, beyond and counterintuitively to the positivistic mind’s temporal {cumulated/recomposured}-consciousness-awareness-teleology (even if it is unintelligible/existentially-suprastructural to
intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism’. Even if this sounds unintelligible/existentially-suprastructural, in any case a retrospective registry-worldview/dimension is ‘existentially parochial/narrow-minded as reflected/perspectivated by its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism> denaturing from an organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-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 positivist mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective that is rather ‘in want of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as
mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an abstract intradimensional conceptual construct but in its fullness with existential implications and insights of the dialecticism and psychoanalytic-reorientations involved in all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, requiring that such an intellectual analyst be of ‘‘presencing—absolutising-identitive-constitutedness Consummated/forfeiting posture’’ in transversality:<for-sublimating—existential-eventuating/denouement~of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the registry-worldview/dimension in need of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (procrypticism) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrypticism), for instance, medieval intellectuals like Galileo and Rousseau have to be of ‘‘presencing—absolutising-identitive-constitutedness Consummated/forfeiting posture’’ in transversality:<for-sublimating—existential-eventuating/denouement~of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the medieval registry-worldview to generate prospective positivistic registry-worldview which at their time is not intelligible to a medieval take (categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) on meaningfulness! This can be further expanded on as follows. The intradimensional meaningful frame is ‘an abstraction to the de-mentative/structural/paradigmatic conceptual limits (uninstitutionalised-threshold) of the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension, which do not
supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises is that it doesn’t carry the meaningfulness sought for transcendentally. On the other hand, transdimensional/transcendental meaningfulness-and-teleology\textsuperscript{8} is precedingness/supersedingness/ascendency accruing as ‘existential psychoanalytic ontological form (in full blossoming of the transcending dimension)’ beyond the superseded intradimensional preconverging–de-mentating/structuring/paradigming conception limits (uninstitutionalised-threshold\textsuperscript{10}) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension (which itself had been the outcome of a preceding existential psychoanalytic ontological form). Memetism as to suprastructural meaningfulness-and-teleology\textsuperscript{9} will refer to the projective conceptualisation of 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 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’>\textsuperscript{8}-subknowledging\textsuperscript{9}/mimicking-set-of-narratives, and wrongly leads to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising-as-straight/candored)’ at that registry-worldview’s/dimension’s uninstitutionalised-threshold\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-
ontological-contiguity) ontological explanation’ as it emphasises transversally/incongruently
‘the recomposuring precedingness/supersedingness/ascendency of abstract ontological-
normalcy/postconvergence referentialism notion of reality’ in referencing meaningfulness
apriorising-registry (whether candored / integratively-aligned / straightness / dialectically-or-
contendingly-in-phase or decandored / transversality<for-sublimating–existential-
eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ / dialectically-or-contendingly-out-of-phase
colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation), and so, as
coming from an intemporal-disposition/ontological skewed (‘intemporality”-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 characteristic-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-recomposing tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of dimensionality-of-sublimating (<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporality’-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), hence the need to refer analytically to human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity–reed–existentialising/contextualising/textualising-contiguity–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation highlighting the uninstitutionalised-threshold and not analytically implying by reflex solely on the basis of a human intemporal-disposition mental-disposition); and prospectively, do our part of the ‘transcendental homework’ that has brought the human species this far taking cue from retrospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. By
extension this explains how the notion of ‘knowledge problem’ is to be apprehended transcedentially/transdimensionally/interdimensionally (as a contiguous intemporal ontological construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the temporal defect of possible denaturing\textsuperscript{6} of such reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{7},-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\textsuperscript{9}–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–\langle perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\rangle \} process) to define ‘social problem/questioning’ as implying a reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when at the uninstitutionalised-threshold\textsuperscript{02} 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
unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising—with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism in hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as amplituding/formative–epistemicity causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality–asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity), by way of institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Thus the ontological veridicality of the registry-worldview’s/dimension’s perversion-of-reference-of-thought—as-preconvergently-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-psycho logicism 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\(^1\) psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure\(\langle\text{as-to–historiality/ontological-}
\text{eventfulness /ontological-aesthetic-tracing–<perspective–ontological–}
\text{normalcy/postconvergence-reflected–<epistemicity-relativism-determinism’}>\rangle\) (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of \(\langle\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\rangle\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing\(\langle\text{–apriorising–}
\text{psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or–}
\text{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\(\langle\text{as-to–‘attendant–}
\text{intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–}
\text{psychologism’}\rangle\), 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 (organicism/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 reference-of-thought–categorical-imperatives/axioms/registry-teleology but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating <amplituding/formative>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-
undermining of ununiversalisation and its vices- and-impediments\(^{(05)}\) –equivocates as of profound-supererogation\(^{(05)}\) to the highest teleologies of Positivism (as percolation-channelling-\(<\text{in-deferential-formalisation-transference}\>\) undermining of non-positivism/medievalism and its vices-and-impediments\(^{(05)}\) –and prospectively, equivocates as of profound-supererogation\(^{(05)}\) to the highest teleologies of notional–deprocrypticism (as percolation-channelling-\(<\text{in-deferential-formalisation-transference}\>\) undermining of \(\text{procrypticism–or–disjointedness-as-of-\ reference-of-thought}\) and its vices-and-impediments\(^{(05)}\)). 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-\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\>\), 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\(^{(05)}\)/much-more-likely-temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation-channelling-\(<\text{in-deferential-formalisation-transference}\>\) the prospect of the transcended-registry-worldview/dimension-with-its-prospective\(^{(05)}\)universal-virtue-over-the- vices-and-impediments\(^{(05)}\)-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing\(^{(2)}\)–apriorising-psychologism registry-worldview/dimension. So in terms–as-of-axiomatic-construct of ‘higher teleologies’ (emphasising the existential intemporal-disposition as a seed-of-virtue over institutionalisation/intemporalisation outcome, which the former enables) being in an
institutionalised/intemporalised positivistic world doesn’t necessarily equivocate us to the Galileos, Descarteses, Newtons, Leibnizes, Rousseaux, Darwins … behind the articulation-and-upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a positivistic registry-worldview/dimension (even though together with them we all may recognise and operate within a positivistic world). That is, the ‘existential profound-supererogating that enables the articulation-and-upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a transcending registry-worldview/dimension as to dimensionality-of-sublimating 〈amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ is the higher teleology99 ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality52) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling-<in-deferential-formalisation-transference> the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn’t speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling-<in-deferential-formalisation-transference> an intemporally requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for ‘human registries-disambiguation at uninstitutionalised-threshold102’, and as being notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence>. The notion of higher teleologies as such
is specific to the human species in holding that beyond just ‘a physical animal passing of specie

generational succession’ for survival and optimising-specie-flourishing, with higher teleologies

there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-

reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as
civilisational over temporal vices-and-impediments (philo-cultural and not cultural, because
philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the
exceptional possibility, in time and space, of human transformation/transcendence by philo-
cultural skewing (‘intemporality `-asymmetric-subsumption-of-temporality ’, for relative
intrinsic-reality/ontological-veridicality transcendent-
enabling/sublimating/supererogatory–de-mentativity)/memetic-reordering with respect to the
base physical animal selectivity process (genetics) of the human species generational
succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of
notional~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. Going by the
human ‘institutional-cumulation/institutional-recomposure–⟨as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-
normality/postconvergence-reflected–epistemicity-relativism-determinism⟩⟩ process
involving variously candored/straightness/prelogism and decandored/oblongated/distractive-
alignment-to-<of-arising=axiomatising/referencing> mental-
devising-representation of registry-worldviews/dimensions dependent on which registry-
worldview is considered perversion-of-reference-of-thought<as-preconvergingly-
apriorising=axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > or transcendental/superseding; in any given registry-worldview’s social
context, the notion of ‘existential idealism/success’ is averagely viewed invariably as ‘living to
the ‘opportunistic ideals or conventioning/social-temporal-thresholding’ of the inherent registry-worldview’ irrespective of whether it is ‘persion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ or transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then given that what allows for the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-as-perspective-ontological-
normalcy/postconvergence-reflected-epistemicity-relativism-determinism⟩}-process transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to take us from an uninstitutionalised animal to now a positivistic one and prospectively a depocryptic one; it is difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological perspective (in contrast to a temporal amplituding/formative wooden-language{imbued—averaging-of-
thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-
of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications⟩} perspective) without identifying that intemporal-disposition in contrast to temporal mental-dispositions is what is ‘truly existential success’ as the intemporal-disposition is very much what allows for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and subsequent institutionalisation/intemporalisation, much as the distilling process allows for the lightness of hydrocarbons, ‘where lightness is virtue’. Basically, it can be said that without the human quality of the ‘aetiologisation/ontological-escalation individuation of the intemporal’ we’ll still be probably in caves. Of course, such a depth-and-projecting-scale-of-thought requires an appreciation of the ‘percolative impact’ of the ‘firstnature/intemporal’ (which is not readily available to the immediacy/shortness-of-register-of—meaningfulness-and-teleology of minds of temporal-dispositions). For instance, men did not ‘by magic’ develop the possibilities of civilisations whether the stone, bronze, copper, iron ages, the
antiquities, the medieval and today modern positivism; without a corresponding
‘psychoanalytic liberation’ that allowed for such a development induced by philosophical
revolution, however, prosaic the philosophy. For instance, it is not by magic that science and
vaccines were not developed in antiquities but were developed in early industrial Europe, as the
‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped
subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical
phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not
being ‘profoundly applicative enough’ and more or less cultic (available more or less to a
priestly class and poorly universalising in many such slaving-and-class society), such a
psychoanalytic liberation percolation-channelling-<in-deferential-formalisation-transference>
effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the
medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like
contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then,
Athens was outlying without scale and time and the sufficient lack of chaos and war). As the
establishment of a registry-worldview’s/dimension’s ‘(re-originary-as-
unenframed/unbeholding/outlier-conceptualisation- ⟨imbued-postconverging/dialectical-
thinking -“projective-insights”/“epistemic-projection-in-conflatedness” -of-
notional–deprocrypticism-prospective-sublimation⟩ ) originary/event’s of prospective-
ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-
-enabling/sublimating/supererogatory–de-mentativity as of phenomenal-abstractiveness-of-
presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
-operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity –<reifying-or-elucidating-of-
prospective-relative-ontological-completeness –of- reference-of-thought- devolving-as-of-
instantiative-context> conceptualisation’ is what allows for human individual and collective

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operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> conceptualisation’. Being at the backend in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process⁵, it will be naïve to contend that the transcendental-
enabling/sublimating/supererogatory–de-mentativity (re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness ’–of-
notional–deprocrypticism-prospective-sublimation⟩) originary/event –of-prospective-
ontology-origination psyche rule of our positivism–procrypticism registry-
worldview/dimension mental-disposition should inherently be obvious. But that doesn’t factor
in the implications of human limited-mentation-capacity-deepening⁶ that by successive prior
institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>) outcome of
successive prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
as of their successive prior ‘(re-originary-as-unenframed/unbeholdening/outlier-
conceptualisation-{imbued-postconverging/dialectical-thinking –‘projective-
insights’/‘epistemic-projection-in-conflatedness ’–of-notional–deprocrypticism-prospective-
sublimation⟩) originary/event –of-prospective-ontology-origination psyche rule of intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity as of phenomenological-abstractiveness–of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity  
prospective-relative-ontological-completeness -of- reference-of-thought- 
devolving-as-of-

instantiative-context> conceptualisation’ leading up to our positivism–procrypticism registry-
worldview/dimension mental-disposition. In other words in the human

<amplituding/formative–epistemicity> totalising–thrownness-in-existence  (I exist therefore
existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my
human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance

<including-virtue-as-ontology>) finitude of the recurrent-utter-uninstitutionalisation registry-
worldview/dimension, we may be forgiven going by human limited-mentation-capacity by its

‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-
or-random-mental-disposition’ to be unable to grasp greater emancipating ‘(re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation) ) originary/event -of-prospective-
ontology-origination psyche rules of intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity as of phenomenal-abstractiveness-of-
presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity  educed–
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-

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

instantiative-context> conceptualisation’ successively as of base-institutionalisation–
ununiversalisation apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-

rules—universalisation–non-positivism/medievalism universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, positivism–
procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-

Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, percolation-channelling-<in-deferential-formalisation-transference> into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>) could be summed up this way: - a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology ) ‘inducing a human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of introducing comprehensive social institutionalisation/intemporalisation suprastructurally based around such mythologies (underlying suprastructurally the creation of superstitious practices, religions and belief systems, and practically ‘institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of mystical-principles (a system of the appropriate relations humans need to have with such superstitious causations with respect to human and existential destiny/teleology ) ‘renewing the human psychoanalytic-
unshackling or registry-worldview memetic-reordering’ which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introduction of rules/principles in superstitious practices, religions and belief systems, and practically ‘universal rules of institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential destiny/teleology) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically ‘the categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively - a human-philosophical-conceptualisation of rational-realism of ‘principles/rules of human representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly solipsistically/emanantly/becomingly intemporal’ but rather ‘temporal-to-intemporal’ or shortness-of-register-of-meaningfulness-and-teleology to longness-of-register-of-meaningfulness-and-teleology (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) agency towards intemporality/longness in secondnaturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more

Further, what differentiates principles-rationalism/positivist-idealism and the rational-realism of notional-deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—implicated_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 /slantedness/psychopath,

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-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising-registry to establish that this isn’t subknowledging-impulse/compulsive-dementing-slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing-apriorising-psychologism
perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > by the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Such ‘notional-deprocrypticism institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ (as with any other institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) involves the development of preemptive and prospective categorical-imperatives/axiomatic-construct/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the prior now
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 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, such a perpetuation-of-notional-deprocripticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling-in-deferential-formalisation-transference effects as predication/deferred-predication and application/deferred-application to human and social issues based on notional-firstnatures—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence conceptual articulation as causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity about the ‘abstract nature of man’. This will involve ‘creative existentialism (full-existential-depth-implications) storying construal’ in transversality—sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and—
is implied in all the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset/reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-dementing—apriorising-psychologism mental-devising-representation of its mind’ at its uninstiutionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as procrypticism—or—disjointedness-as-of-reference-of-thought so reflected/perspectivated from notional—deprocrypticism is more veridical than its illusion-of-the-present/present-consciousness as <amplituding/formative—epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag—mental ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional—deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional—deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity 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 for intemporal transcendence-and-sublimity/sublimation/superegoratory~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 intrasocial intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for
flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-sublimity/sublimation/supererogatory–de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming rather than a temporal extricatory preconverging–de-mentating/structuring/paradigming in their cross-section of the social-construct. However, it will probably be more facile for such a cross-section of the social-construct to be strongly disposed to adopt an extricatory/temporality preconverging–de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming regarding the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability as intemporal-skewing (‘intemporal-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) rules/principles’ or notional-deprocrypticism with regards to their temporal direct/immediate survival opportunism statistically to individuals on the cross-section of the social-construct. An intemporal disposition as ontological projecting that may elicit a sense of positive-opportunism—of-social-functioning-and-accordance for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which
temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for their social integration. Basically, with transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as temporal directness/immediacy weaken on the one hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. That is, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-
flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality/intrinsic-reality as validated by <amplituding/formative-epistemicity>causality ~as-to-projective-totalititative–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’ for the entropic preservation of intemporality/intrinsic-reality as validated by <amplituding/formative-epistemicity>causality ~as-to-projective-totalititative–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 <amplituding/formative-epistemicity>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 whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/supererogatory-de-mentativity we don’t confuse the development of a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and seconndnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the
intemporal-disposition whose organic-comprehension-thinking (organicalism/²intemporal-prioritisation-of⁸reference-of-thought’–as-conflatedness¹³-or-ontological-reprojecting/longness-of-register-of⁵meaningfulness-and-teleology ⁻¹⁰universal projection/intemporality⁰² keeps alive the notion of existential idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional-deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract eternity’ that is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the bigger scheme of things, all the vices-and-impediments⁰⁵ of the successive registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of reference-of-thought–as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-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_psycho logicalism~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 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\textsuperscript{105} of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging\textsuperscript{94}/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-Good/understanding/notional~knowledge-reification–gesturing<in-prospective_pyschologismic~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 construct with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed to be our own God; that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve and articulate our temporality\textsuperscript{98}/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 \textsuperscript{107}universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that \textsuperscript{108}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 stigmatisate, as reality works on the basis that ‘what is, is what is!’ That then being the case, what then is the relevant question is how do we ensure by institutionalisation/intemporalisation (based on the-Good/understanding/notional~knowledge-reification–gesturing-in-prospective_psycho logicalism~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — conflatedness in-{preconverging-disentailment-by}–postconverging-entailment>/amplituding/formative–epistemicity>causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not impression/good-naturedness/wishfulness vagueness) the supersedingness of the intemporal-disposition-worldview (as ontological and upholding virtue in the medium to long perspective) over the cross-section of human mental notional~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 seconndnaturaing 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-preconvergently-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 relation-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism relation-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation);
wherein it is transversality<for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-'motif-and-apriorising/axiomatising/referencing’ that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset/‘reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology”<in-preconverging-existential-extrication-as-of-existential-unthought> of the mortals that we are, in the sense that a cholera epidemic that was to occur say in 100 B.C. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/‘reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing”<apriorising-psychologism (where the non-positivism/medievalism registry-worldview/dimension is the prior/transcended/superseded intradimensional meaningfulness perspective). The validation arises from the untenability/internal-contradiction/internal-incoherence/institutional-constraining in the long-run of non-positivism/medievalism, as the more profound positivistic meaningfulness takes hold in the-Good/understanding/<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 transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional–deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-dementing—apriorising-
psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional–deprocrypticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism as futural Being-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 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–
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-
apriorising/axiomatising/referencing involving reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the de-mentation (supererogatory–ontological–
de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) as the backdrop
of new reference-of-thought categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enables
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Thus
technically, preconverging-or-dementing apriorising-psychologism arises simply by a shift of
reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation wherein the latter reference-of-thought as a registry-
worldview/dimension is shown to be more intemporally-preservational); with the
preconverging-or-dementing apriorising-psychologism reflected/perspectivated in the mental-
devising-representation fully implied by the new transcending/superseding reference-of-
thought (of postconverging/dialectical-thinking apriorising-psychologism) about the prior
transcended/superseded reference-of-thought (and so, beyond the latter’s registry-
worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated
ontological-impertinence as of notional-discontiguity/epistemic-discontiguity between
prior-shallow-supererogation of-mentally-aestheticised preconverging/dementing qualia-
schema and prospective-profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking qualia-schema> and go on to be of <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag this now shown-to-be-wrong reference-of-thought). Preconverging-or-dementing apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn’t have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own reference-of-thought is superseded/transcended by a prospective reference-of-thought as notional-deprocrypticism will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising self-referencing-syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity, and go on to self-reference-syncretise its transcended/superseded reference-of-thought. In concrete terms for instance, whereas a positivistic mindset reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer
who caused A’s illness, the mental-devising-representation of the positivistic mindset/reference-of-thought will be that A is preconverging-or-dementing/apriorising-psychologism and that a germ and biological functioning theory of the human body is the reference-of-thought for A’s disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that uphold the prior/transcended/superseded reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/supererogation–de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/supererogation–de-mentativity which is rather slow in the making) shows that it is the crossgenerational habituation by <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag into reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will ultimately ‘wean’ the prior/superseded/transcended registry-worldview/dimension (in this instance non-positivism/medievalism) from its defective non-positivism/medievalism reference-of-thought and its prior relative-ontological-incompleteness of reference-of-thought–categorical-imperatives/axioms/registry-teleology towards a positivistic reference-of-thought and its prospective/transcending/superseding relative-ontological-completeness of reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> associated with such positivism–procrysticism reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold be integrating postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
ontological-contiguity>;-in-shallow-supererogation-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>) in hollow-constituting-<as-disjointed-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> categorical-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of the subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation)
that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when 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>/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-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity ~

conflatedness ~in-{preconverging-disentailment-by}~ postconverging-
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity-'

illuminating reflecting/perspectivating/highlighting (which is ‘more or less ontologically-
reconstituting/deconstructional’, in the sense that in the bigger scheme to absolutely grasp
intrinsic-reality/ontology in cumulation/recomposuring from recurrent-utter-institutionalisation-
to-deprocrypticism,

reference-of-thought– categorical-imperatives/axioms/registry-
teleology”, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>}

are, strictly speaking, of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-
reality/ontology as-we-predicate-better-and-more-about-the-world, notwithstanding the fact that
a registry-worldview/dimension acts more-or-less-in-utter-trust to its given ‘reference-of-
thought–‘categorical-imperatives/axioms/registry-teleology”, -for-intemporal-preservation-
entropy–or-contiguity–or–ontological-preservation mainly for the compromising sake of
‘effective functioning’, and so at one dialectical moment till a better one arises at another
dialectical moment, as a transcending/superseding reference/registry/registry-
worldview/dimension) that simply ‘open-up’/’throw-up’/‘reveal’ in ontological-
normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of
the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-
normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-
conflatedness ~ as dialectical transformation as (prospective) transdimensional-meaningfulness–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective)
re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation’ mindset/ reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as reference-of-thought and implying the falsely apriorising–registry-elements of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology; as being an even grander faulty-mentation-procedure-deception-or-urge of a registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> nature of registry-teleology mental-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual and knowledge dead-ends and introduce postconverging—dementating/structuring/paradigming shifts often with inconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-of-sublimating—{(amplituding/formative) supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluable-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} projection
nature and hardly just secondnatured, in thriving for an abstract sense of the intemporal beyond just functioning within the ambits of given \textsuperscript{3}reference-of-thought--\textsuperscript{2}categorical-imperatives/axioms/registry-teleology \textsuperscript{1}with their intemporal preservation limitations as well as their corrupting nature as distractive/circuitive \textsuperscript{amplituding/formative--epistemicity}\textsuperscript{totalising--self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}. Within all registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective--ontological-normalcy/postconvergence-reflected-\textsuperscript{epistemicity-relativism-determinism}>), there is a convergence that ensures intemporal-preservation-entropy-or-contiguity–or--ontological-preservation by selecting as appropriate the ‘relatively ontologically/intemporally veridical’ among myriad possibilities and contradictions of human \textsuperscript{reference-of-thought and meaningfulness}, turning away from human shallow-limited-mentation-capacity/shortness-of-register-of--meaningfulness-and-teleology/temporality\textsuperscript{potency}/ perversion-of--reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \textsuperscript{2} (wherein ‘ontological/intemporal \textsuperscript{reference-of-thought and meaningfulness’ is wrongly re-conjugated with the temporal-dispositions teleologies/dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, inducing corresponding denaturing\textsuperscript{16} of the ‘ontological/intemporal \textsuperscript{reference-of-thought and meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality\textsuperscript{potency/registry-soundness}}

In this regard, it should be reiterated that ‘registry (‘categorical-imperatives/axioms/registry-teleology’) establishes reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting–conviction-as-to-profound-supererogation of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism or perversion-of–reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> when we are of threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation as-to-'attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing ~apriorising-psychologism> as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-
existential-unthought> of ignorance/affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation in postlogism (disontologising-perverted-outcome-sought-precedes-
existentially-veridical~‘attendant-intradimensional~apriorising/axiomatising/referencing’-
logical-dueness). Unlike the ‘notion of agreement-disagreement’ dealing with soundness/unsoundness of logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation wherein a common apriorising-
registry of interlocution is already established, there is no logical-basis/logic,-as-derived-
from—transversality<for-sublimating~existential-eventuating/denouement>—of-affirmative-
and-unaffirmative~disambiguated~‘motif-and-apriorising/axiomatising/referencing’> for one apriorising~registry disposition as a prospective/superseding/transcending reference-of-
thought like a positivistic registry-worldview to convince another apriorising~registry disposition as a prior/superseded/transcended reference-of-thought like a non-
positivism/medievalism registry-worldview that it is the former’s reference-of-thought that is sound, other than for the fact that its better <amplituding/formative~epistemicity>~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-conceptualisation–and-existence—as-sublimating-withdrawal,eliciting-of-prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’. Intradimensionally within a registry-worldview like positivism, this could be construed as there is no basis for a mindset-reference-of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset-reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising-registry or reference-of-thought–categorical-imperatives/axioms/registry-teleology behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising-registry or reference-of-thought–categorical-imperatives/axioms/registry-teleology of a positivistic meaningful-frame), and it is purely the amplituding/formative–epistemicity 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 <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective- nonpresencing.–for-explicating-ontological-contiguity construct), and so whether with regards to the epiphenomenon of psychopathy and social psychopathy (or with respect to ontological-veridicality or issues of reference-of-thought and meaningfulness generally): - As the ‘intemporal-disposition’ disposition which is prelogism-as-of-conviction, in-profound-supererogation --<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as to attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since its apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity of-reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking –apriorising-psychologism’. - As the ‘consciously-slanting–{whether-psychopathic-or-other-postlogic}-temporal-disposition’ disposition which as
psychologism implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) being prospective given human limited-mentation-capacity-deepening, the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical-thinking—apriorising-psychologism’ while the prior registry-worldview inherently failing/not-upholding—<as-of-apriorising/axiomatising/referencing> the ontological-prospection ‘becomes non-veridical ontologically and dialectically-out-of-phase as preconverging-or-dementing—apriorising-psychologism’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-deepening along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior reference-of-thought in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as the new preconverging-or-dementing—apriorising-psychologism), and the prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking—apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing—apriorising-psychologism placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defective reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation and failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—
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, in postlogic-backtracking<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> by its slantedness-of-meaningfulness as ‘relevant-occasions-of-opportune’ (of social-stake-contention-or-confliction) arise on the basis that the ‘copied-hollow-form-of-meaningfulness’ is mechanically deterministic of others behaviours such that they can so be swayed, and by following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness’ as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology’/purpose for articulating them is not intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further suprastructuring construal—{as-of—perversion-and-derived—perversion-of—reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supero{}ration >=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
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology
by
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—of-meaningfulness’
operant technique reflects/perspectivates those ‘same-terms-of-expressions (seemingly-same-
implied-meaningfulness)’ wrongly emphasised with reference to existential reality (as
suprastructuring construal—as-of-‘perversion-and-derived- perversion-of- reference-of-
thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—as-to
uninstitutionalised-threshold -self-referencing-syncretising–and–subtransversality—in-
desublimating–existential-eventuating/denouement—as-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—as-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-recomposing-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–
contiguity—reduced—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology

reference—of—thought—as—preconvergingly—apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation—of—meaningfulness’ keeps/upholds the ‘superseding—oneness—of—ontology’ in ontological—contiguity/ontological-veridicality and consequently is ‘postconverging—or—dialectical—thinking’—apriorising—psychologism’ unlike a ‘static or abstract...
contiguity—educed—existentialising/contextualising/textualising-contiguity
reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology
by
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied—logical-dueness-or-implied-scape (the implied—logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (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—and that the 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-apriorising/axiomatising/referencing and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency–⟨transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity–totalising–in-relative-ontological-completeness⟩ which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism /preconverging-or-dementing -integration is derived from the psychopath’s initiated postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a ‘Différance-existential-transitory-articulation-of-the-protraction-
of ‘perversion-of’ reference-of-thought ‘as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’ of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity ‘of’ reference-of-thought and preconverging-or-dementing –apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity ‘of’ reference-of-thought and ‘postconverging-or-dialectical-thinking –apriorising-psychologism’ intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be of supplanting–conviction-as-to-profound-supererogation –of ‘attendant-intradimensional’
postconverging/dialectical-thinking –apriorising-psychologism as prelogism ‘as-of-conviction,-in-profound-supererogation’ ‘existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’ ‘logical-dueness-precedes-disontologising-logical-
outcome-arrived-at’ (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology’ with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the-various-characters-states-of-minds/the-various-characters-registries with respect to ontological/intemporal
meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions (conjugated-postlogism\textsuperscript{77}), intemporal-dispositions or postlogism\textsuperscript{77} compulsive-slanting—preconverging-or-dementing\textsuperscript{20}-apriorising), hence wrongly turning the analysis into a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, rather than an analysis of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the very first place, as a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology\textsuperscript{99}'. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing\textsuperscript{20}-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\textsuperscript{52} or fail-intemporality\textsuperscript{52}/temporality\textsuperscript{98} as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporality\textsuperscript{52}/longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of intemporality’ may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc.,
implying that individuals ‘solipsistic or seconddnatured philosophies’ with respect to the
cuteness of social-stake-contention-or-confliction is more critical in determining their
dispositions to preserve-intemporalit\(\)y\(\) or fail-intemporalit\(\)y\(\)/temporalit\(\)y; 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 ('intemporalit\(\)y-asymmetric-subsumption-of-temporalit\(\)y', for
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) towards and encourage the intemporal-
disposition to preserve-intemporalit\(\)y over failing-intemporalit\(\)y/temporal-dispositions of
postlogism-slantedness (postlogism-as perversion-of reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ->—instigation-at-a-
given-registry-worldview/dimension, that is instigative to the turning of the prospective
‘temporal defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—
reference-of-thought-for-social-functioning-and-accordance into registry-
worldview’s/dimension’s-uninstitutionalised-threshold —defect—<as-Being-or-ontological-or-
existential—defect> ), and its subsequent conjugation with
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this
accounts for how individuals arrive at their various teleologies/finalities of the intemporal-
disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or
defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvable as just attendant). Further in a ‘dynamic-cumulative-aftereffect of subontologisation’ induced when such defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism as disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness (a mental-disposition that from its instigation ‘gives-up on ontological-veridicality/ontological-contiguity’ not only in terms—as-of-axiomatic-construct of failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence⟨implicitied-epistemic-veracity-of-nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩/postdication but is not even predisposed/inclined to an ontologically veridical reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation to the postlogic compulsing–nonconviction/madeupness/bottomlining⟨‘<decontextualising/de-existentialising–of-attendant–intradimensional–apriorising/axiomatising/referencing⟩–induced-disontologising’–of-the-
dialectical situation between two ontological-references with the one being prior/transcended/superseded and the other prospective/transcending/superseding. It is important to grasp that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturesness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, the ontological-contiguity—of-the-human-institutionalisation-process where this is skewed (‘intemporality–asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) by deferential-formalisation-transference towards the intemporal (intemporalisation) is actually an artifice (artificial conceptualisation) that is habituated for its relative positive-opportunism—of-social-functioning-and-accordance with regards to the cross-section of human interest in the middle to long run construed as of de-mentation–supererogatory–ontological–de-mentation—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 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 diffusional 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-stakecontention-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\textsuperscript{73} in the short run and secondnaturing in the middle to long run construed as of \textsuperscript{74} 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 priorily 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 \textsuperscript{74} perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle (by the prior relative-ontological-incompleteness\textsuperscript{88}-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle-as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\rangle’, 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 \rangle–or-temporal-preservation-as-pseudointemporality\textsuperscript{83}-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 secononed further by percolation-channelling<in-deferential-formalisation-transference>. Insightfully, in an intellectual conceptualisation exercise which, though conceptually contiguous, and while not necessarily implying similar dramatisation, in addition to its relatively diffuse implications in the sense of the contention being rather about human-mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently less dramatic, at least as of its apparent negative social consequence given it is so focussed on human individuations as atomic-level point-of-departure of transformation but rather finding its radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence–(implicated-epistemic-veracity-of– nonpresencing– <perspective–ontological-normalcy/postconvergence>)) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional–deprocrypticism meets in the short-term and temporary with ‘resistance’ or rather criticism (possibly by and large more in terms–as-of-axiomatic-construct of intellectual
‘diminishing–human-epistemic-abnormalcy-or-preconvergence’ so that the perspective is one of ‘abnormalcy’, such that the mindset/reference-of-thought in no institutionalisation including ours/positivistic should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-normalcy’ to be then defining itself as prospectively non-transcendable/unsupersedeable at its uninstitutionalised-threshold, thus being falsely ‘dialectically-unde-mentable/dialectically-unprimitivivable 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-
Insightfully again, going by the first example, it might (wrongly) be argued, by human ‘temporal extricatory preconverging–de-mentating/structuring/paradigming’, that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally ‘make-up’ accusations in their own defence to neutralise and possibly defend their own interests. But such a stance is a temporal extricatory preconverging–de-mentating/structuring/paradigming that faces human temporality/shortness with human temporality.

Intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming will garner the insight that humanity-at-large at all such non-positivism/medievalism setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on rational-empiricism as the postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments that the enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently, together with the social-structural implications and derivations arising, with regards to the non-positivism/medievalism registry-worldview. The vocation of the intemporal-disposition (intemporality/ontological-construct/longness-of-register-of–meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness-and-teleology at a same pedestal as a temporal-dispositions extricatory preconverging–de-mentating/structuring/paradigming, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporality) is ‘necessarily escalated ontologically at a humanity-at-large scale of causality—as-to-projective-totalitative–implications-of-prospective-
apriorising/axiomatising/referencing’-logical-dueness-or-disontologising-perverted-outcome
sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness
   perversion-of–reference-of-thought
<as-preconvergingly-apriorising/axiomatising/referencing-in
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (whether instigating
from physiological or enculturated basis) being incidental phenomena (associated with human-
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>–existentialism-form-factor) emphasising the more fundamental
issue of the dialecticism implicated in human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, and with this dialecticism being the
‘suprastructural insight’ that informs the veracity/ontological-pertinence and handling of all
issues of ontological-or-existential-defect/registry-defect/ perversions-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—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\textsuperscript{77} 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\textsuperscript{77} including psychopathic individuations, human limited-mentation-capacity-deepening\textsuperscript{93} 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\textsuperscript{102} that correspondingly mark the successive uninstitutionalised-threshold\textsuperscript{102} states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness\textsuperscript{85}-induced,-

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ’<<as-to-

‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism

\textsuperscript{3}, as-it-is–thus–‘in-wait’–for– perversion-of- reference-of-thought

<as-preconvergingly-apriorising/axiomatising/referencing-in

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–or-temporal-
preservation-as-pseudointemporality\textsuperscript{52}-preservation, (ontological-completeness-of- reference-of-thought involving institutionalising, \textsuperscript{105}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-
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-dementiaivity 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 (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 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 the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) takes the form of ‘denaturing postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts’ with successive-shifting-of-the-narratives-and-acts-foci’-construed-as ‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex-logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism 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’ as conjugated-postlogism/preconverging-or-dementing-integration-of-temporal-dispositions in a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-
endemisation-effect). Thus strengthening the temporality\textsuperscript{7}/shortness preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism\textsuperscript{7}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of the reference-of-thought-devolving ontological-performance\textsuperscript{7}-<including-virtue-as-ontology> takes a turn into registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{02}—defect—<as-Being-or-ontological-or-existential–defect>\textsuperscript{7} when these become temporally-preservational-as-pseudointemporality\textsuperscript{02}-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{educed—existentialising/contextualising/textualising-contiguity\textsuperscript{10}-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—<as-to—attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising—psychologism>’ (as the uninstitutionalised-threshold \textsuperscript{02}) as ‘a-perpetuated-state-in-iterability/iteration’ until the point where social \textsuperscript{10}universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—<amplituding—formative—epistemicity>totalising—in-relative-ontological-completeness ) and untenability/internal-contradiction/internal-incoherence/institutional-constraining are decisive enough to instigate prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, breaking the temporal-dispositions acts-execution/logical-processing defects that had become registry-worldview’s/dimension’s—
uninstitutionalised-threshold\textsuperscript{10}–defect\textsuperscript{2}–as-Being-or-ontological-or-existential–defect\textsuperscript{42} by
temporal-preservation-as-pseudointemporality\textsuperscript{12}–preservation as of the
circularity/recurrence/repetition/repeatability\textsuperscript{0} delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\textsuperscript{0}–educed-
externalising/contextualising/textualising-contiguity–reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{41} due to relative-ontological-
incompleteness–induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{96}–as-to–‘attendant-intradimensional’–prospectively–
disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{3}’, as-it-is-thus–‘in-
wait’–for– perversion-of– reference-of-thought–as-preconvergingly–
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{96},–or-temporal-preservation-as-pseudointemporality –preservation,. Of
course, in registry-worldview terms it’s more than just the individuations of individuals, but
rather a dynamic-cumulative-aftereffect construed at the comprehensive
institutionalisation/uninstitutionalised-threshold\textsuperscript{102} level. Basically, by blurring (by way of
hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in-iterating alterations or slanting) the notion that a
reference-of-thought is preconverging-or-dementing\textsuperscript{70}–apriorising-psychologism given it relative-
ontological-incompleteness–induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation<as-to–‘attendant-intradimensional’–prospectively–
disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{3}’, as-it-is-thus–‘in-
wait’–for– perversion-of– reference-of-thought–as-preconvergingly–
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{96},–or-temporal-preservation-as-pseudointemporality –preservation,
postlogism\textsuperscript{77} induces temporal-preservation by circularity/recurrence/repetition/repeatability\textsuperscript{10}
of persons in such medieval setup, are without any doubt ridiculous from its positivistic perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness* induced,*‘threshold-of—nonconviction/madeupness/bottomlining—in—shallow—supererogation’* as—to—‘attendant—intradimensional’*—prospectively—disontologising—preconverging/dementing —apriorising—psychologism*>‘threshold (as—it—is—thus—‘in—wait’—for—‘perversion—of—reference—of—thought* as—to—shallow—supererogation* —or—temporal—preservation—as—pseudointemporalitäät*—preservation) the human mindset/*reference—of—thought (medieval in this instance) with respect to social—and—confliction—stake is just as well, whether—consciously—or—unconsciously—and—so—beyond—the—consciousness—awareness teleology*—in—preconverging—existential—extrication—as—of—existential—unthought—manifestation intradimensionally, inclined to engaged in what is in reality preconverging—or—dementing* —apriorising—psychologism (as notions—and—accusations—of—sorcery in a medieval setup). Thus at a registry—worldview’s/dimension’s uninstitutionalised—threshold* or relative—ontological—incompleteness* induced,*‘threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation’* as—to—‘attendant—intradimensional’*—prospectively—disontologising—preconverging/dementing —apriorising—psychologism*>‘threshold (as—it—is—thus—‘in—wait’—for—‘perversion—of—reference—of—thought* as—to—shallow—supererogation* —or—temporal—preservation—as—pseudointemporalitäät*—preservation), its disposition for temporal—preservation—as—pseudointemporalitäät*—preservation (whether instigated postlogicly or arising from enculturated-postlogism”) is bound to reflect the corresponding registry—worldview’s/dimension’s preconverging—or—dementing* —apriorising—psychologism that speaks fundamentally of relative—ontological—incompleteness* induced,*‘threshold—of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^1\) -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^2\), (as-it-is-thus-‘in-wait’-for- persion-of- reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>_\), –or-temporal-preservation-as-pseudointemporality\(^2\)-preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology \(\langle<\) in preconverging–existential-extrication-as-of-existent-unthought> -manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness\(^8\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\langle\langle<\) as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^2\)’-threshold will reflect as of preconverging-or-dementing\(^2\)–apriorising-psychologism the ‘recurrent-utter-institutionalised mindset/\(\langle<\) reference-of-thought with respect to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective, likewise the ‘ununiversalised mindset/ reference-of-thought with respect to universalised mental-dispositions’ as from the universalised perspective, the ‘non-positivism/medievalism mindset/ reference-of-thought with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrypticism mindset/ reference-of-thought with respect to notional–deprocrypticism mental-dispositions’ as from the notional–deprocrypticism perspective. (This preconverging-or-dementing\(^2\)–apriorising-psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism–procrypticism registry-worldview/dimension is so-construed as of preconverging-or-dementing\(^2\)–apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking\(^1\)–psychology or psychology-of-mentation-dynamics
or natural–psychological-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposure\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\}, as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-positivism/medievalism context as highlighted above at its relative-ontological-incompleteness\(^1\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^7\)<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>\(^7\)’-threshold (as-it-is-thus-‘in-wait’–for- perversion-of\(^8\) reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^2\),–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-in-shallow-supererogation\(^7\)<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^7\) arising from the hollow-constituting\(<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of \(^{10}\)universalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) as intradimensional existential-decontextualised-transposition (of \(^9\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) of \(^{10}\)universalisation meaningfulness). This is a recurrent dynamism associated with human-subpotency–aporia/undecidability/dilemma/ought-

\(^{3566}\)
normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. It is more likely that in this regard, more likely than not perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomena as postlogic effect including psychopathic may actually have been a boost for more rapid human registry-worldview’s/dimension’s institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is rather prone to apprehend and deal with perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > issue at the humanity-at-large scale for the need of human registry-worldview’s/dimension’s institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing
‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{52}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) (from shortness-of-register-of-‘meaningfulness-and-teleology\textsuperscript{99} to longness-of-register-of-‘meaningfulness-and-teleology\textsuperscript{99} of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendent construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recompose/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempts the ‘incidental resolution of temporal-preservation-as-pseudointemporality\textsuperscript{52}-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\textsuperscript{52}-preservation’ (at humanity-at-large scale) as it advances an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery.

This approach of temporal-dispositions of dealing with temporality\textsuperscript{98}/shortness with respect to perversion-of-reference-of-thought\textsuperscript{83} as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{52} in all the registry-worldviews/dimensions (institutional-cumulation/institutional-recompose-as-to-historiality/ontological-
reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary-as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional~deprocrypticism-prospective-sublimation) (as longness-of-register-of—’meaningfulness-and-teleology”) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojecting/supererogating/zeroing orientation of this paper takes up such a maximalist approach in understanding phenomena of pervasion-of- reference-of-thought<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation > and more precisely psychopathy and social psychopathy in the social-construct even though from a simplistic temporal perception it may seem at times overblown (very much like in a core medieval setup a positivistic maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation disposition such as Galileo’s or Darwin’s or Rousseau’s or Descartes’s assertions will seem overblown to the ‘core non-positivism/medievalism mindset’ going by its customary perception), since it doesn’t accommodate temporal/incremental/’disjointedness-as-of reference-of-thought’ ways of thinking and instead strives for a universal implications depth-of-thought. Basically, on the same token the maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation of formal constructs is all about construing human
transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{55}—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{57}—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{57}—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\textsuperscript{52}/utter-ontological-veridicality in the quest for reifying abstract universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness\textsuperscript{55}-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-psychologism\textsuperscript{83}’ of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported reference-of-thought as well as the apriorising–reference-of-thought-elements/apriorising–registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{57}), and so beforehand/as-of-a-priori even without the instigating effect
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-
sublimating-lack-of \langle \text{amplituding/formative} \rangle\text{supererogatory—de-mentativeness/epistemic-
growth-or-conflicatedness }/\text{transvalutative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation} at the uninstitutionalised-threshold \langle \text{supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics} \rangle of \langle \text{reference-of-thought threshold} \rangle with respect to \langle \text{reference-of-thought mental representations between intemporality }/\text{longness as candored-supratransversality }/<\text{in-
sublimating—existential-eventuating/denouement}>\langle \text{of-motif-and-
apriorising/axiomatising/referencing} and temporality\rangle/\langle \text{shortness as decandored-
subtransversality }/<\text{in-desublimating—existential-eventuating/denouement}>\langle \text{of-motif-and-
apriorising/axiomatising/referencing}. \langle \text{incrementalism-in-relative-ontological-
incompleteness} —enframed-conceptualisation wrongly construes meaningfulness (both
ontology and virtue perspectives) as rather a process of additionality over the prior \langle \text{reference-
of-thought whereas in reality (from the insight that our placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology }/\langle \text{develops from shallow limited-
mentation-capacity }/\langle \text{as of relative apriorising/axiomatising/referencing—}\langle \text{of-attendant—
ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity \}
constitutedness\{in preconverging entailment\} to deeper limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing\{of-attendant ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity \}
conflatedness\{in preconverging disentailment by\} postconverging entailment] by way of the ‘de-mentation\{supererogatory ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics\} of reference-of-thought’) meaningfulness-and-teleology\(\text{meaningfulness-and-teleology}^{99}\) develops rather as a \(\text{maximalising-recomposuring-for-relative-ontological-completeness}^{87}\)—unenframed-conceptualisation process of recomposuring towards a deeper superseding–oneness-of-ontology, with recomposuring reflecting that human progress is rather an ontological-contiguity\(\text{ontological-contiguity}^{67}\)—of-the-human-institutionalisation-process\(\text{of-the-human-institutionalisation-process}^{67}\) (as secondnaturung/institutional-design defined by skewing (‘intemporality\text{-asymmetric-subsumption-of-temporality}^{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity) as deferential-formalisation-transference by the intemporal-disposition/longness-of-register-of–meaningfulness-and-teleology\(\text{meaningfulness-and-teleology}^{99}\) and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of–meaningfulness-and-teleology\(\text{meaningfulness-and-teleology}^{99}\)) to intemporal (longness-of-register-of–meaningfulness-and-teleology\(\text{meaningfulness-and-teleology}^{99}\)) as of human existential-form-factor. Thus the implication is that the ontological-contiguity\(\text{ontological-contiguity}^{67}\)—of-the-human-institutionalisation-process\(\text{of-the-human-institutionalisation-process}^{67}\) succumbs to uninstitutionalised-threshold\(\text{uninstitutionalised-threshold}^{102}\) due to the dynamic-cumulative-aftereffect of human temporality\(\text{temporal-dispositions as of shortness-of-register-of–meaningfulness-and-teleology}^{99}\) in inducing uninstitutionalised-threshold\(\text{uninstitutionalised-threshold}^{102}\) which can only further be de-mentatively/structurally/paradigmatically resolved by \(\text{maximalising-recomposuring-for-relative-ontological-completeness}^{87}\)—unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/supererogatory-de-
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{57}—unenframed-conceptualisation emerging-through (by maximal-as-intemporal-operating-modality-of-\textsuperscript{58} reference-of-thought-as-of-\textsuperscript{59} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{61}—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation) of prospective-institutionalisation over the old/uninstitutionalised-threshold \textsuperscript{\textsuperscript{62}} due to human limited-mentation-capacity-deepening \textsuperscript{\textsuperscript{64}}, as base-institutionalisation is not an addition/increment over recurrent-utter-uninstitutionalisation but a ‘\textsuperscript{57} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{59}—unenframed-conceptualisation emerging-through’, just as is \textsuperscript{\textsuperscript{60}} universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional-deprocrypticism over procrypticism; as a \textsuperscript{\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness}—unenframed-conceptualisation process in the recomposuring accrual of human ‘shallow limited-mentation-capacity\textsuperscript{\textsuperscript{65}}{\textsuperscript{\textsuperscript{66}}} as of relative apriorising/axiomatising/referencing\textsuperscript{\textsuperscript{67}}{\textsuperscript{\textsuperscript{68}}} of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } \textsuperscript{\textsuperscript{69}}—constitutedness\textsuperscript{\textsuperscript{70}}{\textsuperscript{\textsuperscript{71}}} in \textsuperscript{\textsuperscript{72}} preconverging-entailment\textsuperscript{\textsuperscript{73}}{\textsuperscript{\textsuperscript{74}}} towards deeper limited-mentation-capacity\textsuperscript{\textsuperscript{75}}{\textsuperscript{\textsuperscript{76}}} as of relative apriorising/axiomatising/referencing\textsuperscript{\textsuperscript{77}}{\textsuperscript{\textsuperscript{78}}} of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } \textsuperscript{\textsuperscript{79}}—conflatedness \textsuperscript{\textsuperscript{80}}{\textsuperscript{\textsuperscript{81}}} in \textsuperscript{\textsuperscript{82}} preconverging-disentailment by \textsuperscript{\textsuperscript{83}} postconverging-entailment\textsuperscript{\textsuperscript{84}} wherein the ontological-contiguity\textsuperscript{\textsuperscript{85}}{\textsuperscript{\textsuperscript{86}}} of-the-human-institutionalisation-process\textsuperscript{\textsuperscript{87}} is rather construed as of ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } \textsuperscript{\textsuperscript{88}}<reifying-or-elucidating-of- \textsuperscript{\textsuperscript{89}}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’ providing existential-context priorly-and-over elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity\textsuperscript{27}—educated—existentialising/contextualising/textualising-contiguity\textsuperscript{28} due to the fact that when not so existentially-contextualised our limited-mentation-capacity-deepening\textsuperscript{29} in an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity\textsuperscript{27}—educated—existentialising/contextualising/textualising-contiguity\textsuperscript{28} exercise is bound to induce ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textasciitilde as-to-‘attendant-intradimensional’–prospectively–disontologising–preconverging/dementing \textasciitilde apriorising-psychologism\textsuperscript{30} reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp of attendant—ontological-contiguity\textsuperscript{27}—educated—existentialising/contextualising/textualising-contiguity\textsuperscript{28} \textasciitilde reifying-or-elucidating-of-prospective-relative-ontological-completeness \textasciitilde of\ reference-of-thought- devolving-as-of-instantiative-context\textsuperscript{31} as to existence-potency \textasciitilde sublimating—nascence—disclosed—from-prospective-epistemic-digression—rules-of—apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very—ontologically-same-existential-reality’. This further explains why meaningfulness is effectively an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening\textsuperscript{29} needs to grasp imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity\textsuperscript{27}—educated—existentialising/contextualising/textualising-contiguity\textsuperscript{28} \textasciitilde reifying-or-elucidating-of-prospective-relative-ontological-completeness \textasciitilde of\ reference-of-thought—devolving-as-of-instantiative-context\textsuperscript{31} as to existence-potency \textasciitilde sublimating—
nascence, disclosed from prospective epistemic digression—rules-of-apriorising/axiomatising/referencing—rules-of-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, as a priori over any subsequent elaboration—rules-of-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring—rules-of-elucidation—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity for the latter to be ontologically valid. Furthermore, the precedingness nature of ontological-normalcy/postconvergence with respect to human existential-reference/existential-tautologisation pivoting to ontology/ontological-veridicality speaks of a ‘decentering’ to the prospective ontological-construct that maximalising-recomposing—for-relative-ontological-completeness—unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness—teleology rescheduling (as it perpetually recomposesure 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—rules—rules-of-as-if-definitely-set in wrongly construing it as the relative absolute reference-of-thought. Insightfully with respect to the notion of maximalising-recomposing—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—rules-of relative
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging
entailment} to deeper limited-mentation-capacity-{as of relative
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging
disentailment—by—postconverging-entailment} reconstrual/reconceptualisation’. Like all
formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of
<amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}
that may lead to temporal mobbish dispositions, the fundamental point being that that element of
‘abstraction-of-thought/principled-thought’ is decisive as with all knowledge constructs. Rather
the limit of such intemporal thinking is not the <amplituding/formative> wooden-language,
{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications>}
but operates and is based in effect on intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality on the validity of the intercession of
<amplituding/formative—epistemicity—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-reflected 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\}), since it priorly implies existential emanance-or-becoming validated by <amplituding/formative–epistemicity>causality—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—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 to solipsistic-intemporality and as such solipsism as of solipsistic-intemporality is the drive behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Whereas subjectivity speaks notionally of a human condition orientation with respect to perceived ontological veridicality/appropriateness no matter whether right or wrong. This possibility of distinguishing an inherently ontological foundation of existential meaning different from an ontological as human epistemic-conception reflexivity of perceived existential meaning is central to a notional–deprocrypticism mindset in enabling the most elaborate transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification—as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologuous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of notional–knowledge. Supposed for instance a child comes to learn the rules of addition for all types of number additions such that the child understands the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed learners’ all along to constantly calculate 2+2 as equals to 5. Sooner or later the child’s solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship with others interceded with amplituding/formative–epistemicity causality as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-

contiguity inducing projective-insights and predicative-insights) will become a self-made revolutionary and question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its notional sense of intemporal-projection/longness-of-register-of-

meaningfulness-and-teleology relative to temporality /shortness-of-register-of-

meaningfulness-and-teleology as to the child’s underlying ‘conception of the ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ’, further explaining in the bigger picture why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <-implied—self-assuredness-of-ontological-good-
each individual, implying our limited-mentation-capacity enables us at any given phase of our existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our meaningfulness-and-teleology within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation -as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing —apriorising-psychologism at uninstitutionalised-threshold. This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment —implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-existential-reality as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment —implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity> causality ~as-to-projective-totallitative–implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) with other humans from whence the existential specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now critical determinants of its subjective and intersubjective meaningfulness-and-teleology. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness-of-reference-of-thought implied beyond-the-consciousness-awareness-teleology <in-preconverging–existential-extrication-as-of-existential-unthought> of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-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 ‘<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–}
existential-reality> as of <amplituding/formative–epistemicity> causality >as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-
subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-
question’ as a solipsistic exercise with the possibility of getting at the very core of what is
‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a
subjectivity and intersubjectivity <amplituding/formative> wooden-language-{imbued—
averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-
teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>} mental-disposition. This distinction between subjectivity and intersubjectivity as
referencing human condition of construal of intrinsic-reality/ontological-veridicality from
solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-
reality/ontological-veridicality as to ontological-performance >-<including-virtue-as-ontology>,
is actually important because (while less critical to elucidate this in the natural sciences given
the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-
abling/sublimating/superrrogatory–de-mentativity hence implicated), the implications for its
comprehensive and conscious understanding in the social world (for conceptualising knowledge
while superseding human temporality/>/shortness as ignorances/desublimation, so-construed as
‘knowledge-notionalisation’) is decisive as it requires both an understanding of ‘the human
condition in its construal/relation to intrinsic-reality/ontological-veridicality’ and
‘understanding of inherent intrinsic-reality/ontological-veridicality’; and so, as a prerequisite
for the organic-knowledge necessary for futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–”meaningfulness-
and-teleology” as of prospective notional–deprocrypticism registry-worldview
institutionalisation. For instance, the concepts of apriorising/axiomatising/referencing-{of-
human condition to derive knowledge-and-virtue, and so as human-subpotency/'subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency/sublimating-nascence,-disclosed-from-prospective-epistemic-digression). Solipsism as such is truly the foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of existential-reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory-de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity/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—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 intemporal-longness or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, as of inherent superseding-oneness-of-ontology, and so on the basis of the absolute a priori, ‘attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity —reifying-or—elucidating-of-prospective-relative-ontological-completeness —of—reference-of-thought—devolving-as-of-instantiative-context> as to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression—rules-of—apriorising/axiomatising/referencing-that-further—epistemically-unconceal-the-very—ontologically-same-existential-reality, construed as of increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’, in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojecting/supererogating/zeroing design. Furthermore, solipsism will equally explain why human meaningfulness-and-teleology is developed rather by maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation of the same superseding–oneness-of-ontology as of our limited-mentation-capacity-deepening (whereby successive generations take a shot at the superseding–oneness-of-ontology that is existence like Ancient Civilisations like Greece establishing that matter is made up of water, fire, air, earth and ether critically establishing the psyche of matter as composed of basic elements and successive recomposurings right up to our modern-day quantum-mechanics recomposuring as of historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological—
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>), rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of ‘maximalising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation as of transversality<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing’ overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more pertinent insight of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought as of a same superseding–oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-defining–<amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity–intercession, with nothingness rather the ‘conceptual devising of the metaphysics-
of-absence–(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-
normalcy/postconvergence>) of existence’ with existence conceptually construed in metaphysics-of-presence–(implicated–nondescript/ignorable–void ’-as-to- presencing–
absolutising-identitive-constitutedness ); but then with existence being its very own metaphysics-of-presence–(implicated–nondescript/ignorable–void ’-as-to- presencing–
absolutising-identitive-constitutedness ), the mutual equivalence of both metaphysics-of-
presence–(implicated–nondescript/ignorable–void ’-as-to- presencing–absolutising-
identitive-constitutedness ) and metaphysics-of-absence–(implicated-epistemic-veracity-of-
implying that nothingness is likewise tautologically the emanation-as-to-the-all-defining-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity-intercession of existence. Basically a nothingness conceptualisation is necessarily and tautologically an existential conceptualisation as ‘attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency~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 amplitunding/formative-
‘conceptual devices’ are reformulations arising from ‘grander/transcendental insights’ about the same question but implying a radical transformation of ontological/meaningful conceptualisation of the human mind and human teleology. The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human <amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought-as-utter-placeholer-setup–ontological–rescheduling⟨by-a-renewing–of-apriorising/axiomatising/referencing–psychologism–as–the–new–referencing–basis–of–prospective–meaningfulness–and–teleology⟩ that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity); as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human "meaningfulness-and-teleology) is necessarily of <amplituding/formative–epistemicity> causality ~as–to–projective–totalitative–implications–of–prospective–nonpresencing–for–explicating–ontological–contiguity or attendant. However the disavowal rather than renewal/deconstruction/ontological-reconstituting–as–to–conflatedness of human thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of "meaningfulness-and-teleology)’ as the alternate logical outcome, but then with this latter construal/conceptualisation being rather ‘an unequal measure alternative’ since it has the drawback of ‘putting an end to contemplation itself’, of ‘misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity’, besides abandoning the notion of human existentialism/thrownness/facticity behind human strife itself thus contraditorily undermining again the assumption of such an alternate logical outcome as itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/thrownness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency/"amplituding/formative–epistemicity> causality ~as–to–projective–totalitative–
implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity

‘enabling 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-confalatedness—as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemicity-relativism-determinism implied <amplituding/formative-epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’. Thus the bigger issue is not existence/being in itself as it is given, whatever it is that is given. Rather the bigger issue of concern is our human thought/limited-mentation-capacity in apprehending existence/being as of our <amplituding/formative-epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’ attendant reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for ‘de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) behind the successive institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> narrowing the framework of human existential contingency, with the further possibility of prospective <amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought as notionial–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-
pseudointemporality\textsuperscript{-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-\textquoteleft\textquoteleft disjointedness-as-of-\textquoteleft\textquoteleft reference-of-thought\textquoteleft\textquoteleft 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 (\textquoteleft\textquoteleft intemporality\textsuperscript{-asymmetric-subsumption-of-temporality}\textsuperscript{52}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) \textquoteleft meaningfullness-and-teleology\textsuperscript{99} towards the \textsuperscript{100}universal/intemporal as of implication. In other words, \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the \textsuperscript{101}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{102}universalism for all other contexts of such specific crimes. \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure\textsuperscript{(as-to-}historiality/ontological-eventfulness /ontological-aesthetic-tracing\textsuperscript{,<perspective–ontological-normalcy/postconvergence-reflected-}\textquoteleft epistemicity-relativism-determinism\textsuperscript{>}'\textsuperscript{99}, is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism\textsuperscript{52}–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existentail-reality that reinvents new \textsuperscript{52}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as a metaphysics-of-absence{(implicated-epistemic-veracity-of-}
conceptualisation in further human limited-mentation-capacity-deepening and opening up new institutionalisation possibilities behind the successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of an animal of notional–firstnaturedness—temporal-to-intemporal-dispositions—in need for skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference towards the intemporal to induce a registry-worldview’s/dimension’s institutionalisation-as-virtue that very much elevate it beyond its temporality/shortness which left to its own device will strive for incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation temporal-accommodation/extrication.

meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ in a temporal extricatory preconverging–de-mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as if such <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ arised all by itself whereas a maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of ‘meaningfulness-and-teleology’ that account for the possibility of our present and prospectively opened-construct-of—meaningfulness-and-teleology for enabling future possibilities. Even when it comes to the social integration of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, it is often the case that such ‘meaningfulness-and-teleology’ is bound to the denaturing in many ways as of human ordinariness <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ temporal extricatory preconverging–de-mentating/structuring/paradigming concatenation to it, if the requisite percolation-channelling-<in-deferential-formalisation-transference> institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology -<in-preconverging–existential-extrication-as-of-existential-unthought> as ‘derogation to the fact that such maximalising-recomposuring-
for-relative-ontological-completeness —unenframed-conceptualisation postconverging—dementating/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 <amplituding/formative> wooden-language-{imbued—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 <amplituding/formative—epistemicity> totalising/circumscribing/delineating reference-of-thought—devolving-as-of-instantiative-context—meaningfulness-and-teleology as of its (given consciousness’s neuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness. Such transcendental implications arise as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness—if-
supererogation

> or-temporal-preservation-as-pseudointemporality-preservation, and defines successive institutional-cumulation/institutional-recomposurer-(as-to-

historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism)
ouninstitutionalised-threshold explaining why institutionalisation becomes stuck at that level until the corresponding threshold is superseded for a prospective/transcending/superseding institutionalisation) for prospective transcendental possibilities. On the basis of such hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of ontological-bad-faith/inauthenticity, but then a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation was what was in the minds of the Copernicuses, Galileos, Rousseaux, Darwins and the enlightenment Encyclopédistes led by Denis Diderot in cynically vouching for the possibilities of the future of positivism over a non-positivism/medievalism worldview. Such that vague arguments of the type we’ve been living well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation came about and future institutionalisation possibilities; since we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-utter-institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by extention (but for the complexes arising from our metaphysics-of-presence-implicated-nondescript/ignorable-void-as-to-
all humans in our procrypticism—or—disjointedness-as-of-reference-of-thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more critical issue being what is the ontological-contiguity—of-the-human-institutionalisation-process implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meet with temporal resistance going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatures—temporal-to-intemporal-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 wooden-language—imbued—averaging-of-thought—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—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
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, the ‘incrementalism-in-relative-ontological-incompleteness’–enframed-conceptualisation

<amplituding/formative> wooden-language-{imbued–averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation due to their temporal-preservational nature with respect to their own perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > threshold. It is only the <amplituding/formative–epistemicity>causality ~as-
to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity and positive-opportunism—of-social-functioning-and-accordance of the prospective/transcending/superseding reference-of-thought in the middle to long run construed as of de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation–stranding-or-attributive-dialectics) that will induce its untenability/internal-
contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of the prior/transcended/superseded (as ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring), and so going by their ‘relative ontological-effectivity’. This explains why a recurrent-utter-uninstitutionalised, an ununiversalised, a non-positivism/medievalism, or prospectively a procrypticism mindset, by
(including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing—apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘<amplituding/formative–epistemicity>=totalising~self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-contiguity. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence to allow for successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; and as a social conceptualisation operates as ‘a relation of intersolipsistic mindsets in transversality—<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by <amplituding/formative–epistemicity>=causality—as-to-projective-totalitative–implications-of-prospective-nonnepresencing,—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-nonnepresencing,—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—of-nonpresencing—of-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—of-nondescript/ignorable—void—of-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 totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag of ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation wooden-language—<imbued—averaging-of-thought—of-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
reference-of-thought with the reference-of-thought reflecting the registry-worldview–devolving-apriorising/axiomatising/referencing or contending-reference or ontological-reference or meaningful-reference or anchoring-of-meaning or registry) arising due to human temporal-compromises/temporal-accommodation incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation disjointedness-as-of-reference-of-thought to ‘socially-perceived-value as of social-stake-contention-or-confliction' (whether consciously, expediently or unconsciously) and particularly so at thresholds where there is no deferential-formalisation-transference as institutionalisation (uninstitutionalised-threshold), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as supposedly of 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).

Beyond our illusion-of-the-present/present-consciousness/mirageas amplituding/formative-epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews/dimensions ‘mentally projected prelogism-as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/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’) are flawed at their uninstitutionalised-threshold, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation’-reflex flaw’ is that it actually defines ‘a threshold of
circularity/recurrence/repetition/repeatability\(^0\) 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\(^0\), effectively as its uninstitutionalised-threshold\(^2\). For instance, where a non-positivism/medievalism mindset/ reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^0\) as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism) wherein we’ll need to psychoanalytically-unshackle/mimeticly-reorder/institutionally-recomposure from a positivism–procrypticism mindset/mental-devising-representation/mentation. Further, the notional–firstnatures—temporal-to-intemporal-dispositions=<so-construed-as-from-perspective–ontological-normalcy/postconvergence> implies that where there is postlogism\(^\text{77}\)-and-conjugated-postlogism\(^\text{77}\) as uninstitutionalised-threshold\(^2\), the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^0\) reflex is actually of preconverging-or-dementing\(^0\)—apriorising-psychologism reflex (and not new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(\text{of}-\text{‘attendant-intradimensional’}-\text{postconverging/dialectical-thinking—and-}\text{apriorising-psychologism re-engaging reflex’})/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism\(^\text{77}\) and conjugated-postlogism\(^\text{77}\) instances of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability\(^0\) at uninstitutionalised-threshold\(^2\) (including associated postlogism -and-conjugated-postlogism\(^\text{77}\)) reveal the ‘alteration of the same-terms-of-expressions (seemingly-same-implied-
meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation process at registry-worldview/dimension or intradimensional level, and ultimately explaining the transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by ‘a human limited-mentation-capacity-deepening’ recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability by temporality’, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability (as longness-of-register-of-meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudoimtemporality-preservation alterity/alteration-in circularity/recurrence/repetition/repeatability as shortness-of-register-of-meaningfulness-and-teleology, requiring the further realterity/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability as ‘ontological-reconstituting–as-to-conflatedness/deconstruction’ by intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in iterability/iteration (for the preservation of ontologically-veridical-meaningfulness-and-appropriateness-of-reference-of-thought-as-of-conflatedness). In the bigger picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-procedure-deception/’urge'/entitlement-folie of postlogism-slantedness effect) or
progressive alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in conjugated-postlogism) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism). The notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation and the intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting–as-to-conflatedness’/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness’, implies that temporal-dispositions being just as preservational as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of dimensionality-of-sublimating-(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) exercise but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality-preservational-alterity/alterations in
distraction/circumvention of intemporality\textsuperscript{52}-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of \textsuperscript{74} perversion-of-reference-of-thought—\textsuperscript{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} (as opposed to issues of \textsuperscript{54} logical-processing-or-logical-implicitation—\textsuperscript{supposedly-apriorising-in-conviction-as-to-profound-supererogation}), can only be construed as implying ‘a perpetual construct for upholding intemporal\textsuperscript{57}-in-preservational-compensation-alterity/alteration over temporality\textsuperscript{19}-in-preservational-distorting-alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-normalcy/postconvergence; and that the ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ is wrong, as this simply allows for temporality\textsuperscript{19}-in-preservational-alterity/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’. And just as we grasp this notion of ‘the-upholding-of-intemporal/ontologically-veridical-meaningfulness’ at the-interdimension level where the registry-worldviews/dimensions are intemporally ‘ontologically-reconstituted’/deconstructed, only to be temporally ‘hollow-constituted’ requiring prospective intemporal ‘ontological-reconstituting—\textsuperscript{as-to-conflatedness}\textsuperscript{13}/deconstruction explaining the successive institutional-cumulation/institutional-recomposure<\textsuperscript{as-to- historiality/ontological-eventfulness }/ontological-aesthetic-tracing<\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-

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)
of ontologically-veridical-meaningfulness that is not actually spoken-of by non-
positivism/medievalism mindset/ reference-of-thought wrongly contending’; with the
Derridean (existential)-trace being the suprastructuring positivistic \[reference-of-thought\] of
ontologically-veridical meaningfulness with respect to intrinsic-reality. Such an insight can
certainly be grasped with respect to procrypticism and notional~deprocrypticism as well, with
the associated postlogic \[perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \[phenomena. The ontological-normalcy/postconvergence referentialism
perspective inherently carries the requisite suprastructuring transcendental-insight-projection
for fulfilling the promise of ‘metaphysics-of-absence\{implicated-epistemic-veracity-of-
nonpresencing\}<perspective–ontological-normalcy/postconvergence>\}' as postdication.
Paradoxically, postdication (as metaphysics-of-absence\{implicated-epistemic-veracity-of-
nonpresencing\}<perspective–ontological-normalcy/postconvergence>\)) highlights that
ontological-normalcy/postconvergence is rather conceptualised more effectively with the
present-considered-as-being-in-epistemic-abnormalcy/preconvergence \{preconverging-or-dementing
–apriorising-psychologism– reference-of-thought\}-and-hence-
suprastructurable by ‘metaphysics-of-absence\{implicated-epistemic-veracity-of-
nonpresencing–\{\text{perspective–ontological-normalcy/postconvergence}\}\rangle \text{–perspective–}
\{\text{postconverging-or-dialectical-thinking} \text{–apriorising-psychologism}\} \langle \text{–reference-of-thought}\rangle

which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence); and not
\text{‘metaphysics-of-presence} \langle \text{implicated–nondescript/ignorable–void} \text{–as-to– presencing–}
\text{absolutising-identitive-constitutedness} \rangle \text{’ conceptualisation which ‘wrong pretence of being in
ontological-normalcy’ is actually stifling the prospective orientation by its illusion-of-the-
present/present-consciousness/mirage as \text{\langle \text{amplituding/formative–epistemicity}\rangle totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag} \rangle. This posture is validated by
the decreasing epistemic-abnormalcy/preconvergence nature of the successive institutional-
cumulation/institutional-recomposure\langle \text{as-to– historicity/ontological–}
eventfulness /\text{ontological-aesthetic-tracing–}\text{perspective–ontological-
normalcy/postconvergence-reflected–}\text{epistemicity-relativism-determinism}\rangle \rangle

from retrospective to present to prospective, whereby there is decreasing epistemic-
abnormalcy/preconvergence as the institutionalisation/intemporalisation process veers
towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to
base-institutionalisation to universalisation to positivism and prospectively to
deprocrypticism). With respect to the postlogism \langle \text{as-of–}
\text{compulsing–nonconviction/madeupness/bottomlining–} \langle \text{‘decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing–} \text{–induced-disontologising–of-the–}
\text{attendant-intradimensional–ontologising–imbu}-\langle \text{contextualising/existentialising–attendant–}
\text{ontological-contiguity} \rangle \text{–in-shallow-supererogation} \langle \text{–as-to-disontologising-perverted–}
\text{outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–}
apriorising/axiomatising/referencing–’\text{logical-dueness}\rangle \rangle \text{ perversion-of–}
\text{reference-of-thought} \langle \text{as-preconvergingly-apriorising/axiomatising/referencing-in–}
\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \rangle (\text{reflected as mental–}
perversion/unsoundness-or-ontological-bad-faith/inauthenticity\(^{-1}\)-of-\(^{-1}\) reference-of-thought) phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the suprastructuring\(^{-2}\) transcendental-insight-projection (metaphysics-of-absence\(^{(\text{implicated-epistemic-veracity-of-}\text{nonpresencing}<{\text{perspective-ontological-normalcy/postconvergence}>})}\)) reference-of-thought, wherein there is perversion-of-\(^{-2}\) reference-of-thought-\(^{<}\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic\(^{<}\)reference-of-thought of ontologically-veridical meaningfulness as procrypticism preconverging-or-dementing\(^{<}\)apriorising-psychologism, in need of deconstruction/(engaged)-destruktion/ontological-reconstituting–as-to-conflatedness\(^{<}\) into prospective suprastructuring notional–deprocrypticism\(^{<}\)reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring as of the circularity/recurrence/repetition/repeatability \(^{<}\)delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\(^{<}\)–educed–existentialising/contextualising/textualising-contiguity\(^{<}\)–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(^{<}\) that is not actually spoken-of by our procrypticism and postlogic/psychopathic mindsets/\(^{<}\) reference-of-thought wrongly contending’; as of the circularity/recurrence/repetition/repeatability\(^{<}\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\(^{<}\)–educed–existentialising/contextualising/textualising-contiguity\(^{<}\)–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(^{<}\) being (metaphysics-of-absence\(^{(\text{implicated-epistemic-veracity-of-}\text{nonpresencing}<{\text{perspective-ontological-normalcy/postconvergence}>})}\)) suprastructuring notional–deprocrypticism \(^{<}\)reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-pseudointemporality\(^{<}\)preservation iterability-\(^{-1}\)of-ontological-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\) arises by the mere fact that the registry-worldview’s/dimension’s prior relative-ontological-incompleteness^{19} -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’^{19} –\(\langle\)as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism\(\rangle\), as-it-is-thus-‘in-wait’-for- perversion-of-’ reference-of-thought\(\) <as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\)–or-temporal-
preservation-as-pseudointemporality\(^{12}\) -preservation, upon instigation of postlogism -as-of-
compulsing–nonconviction/madeupness/bottomlining-(“<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity \(\rangle\)-in-shallow-
supererogation –\(\langle\)as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\(\rangle\)
by conjugating to temporal-dispositions inducing ‘registry-worldview’s/dimension’s-
uninstitutionalised-threshold \(\)–\(\langle\)as-Being-or-ontological-or-existential–defect\(\rangle\) or
intradimensional’ as of the circularity/recurrence/repetition/repeatability\(\) delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
contiguity –\(\langle\)educed–existentialising/contextualising/textualising-contiguity\(\rangle\) -
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(\rangle\).
This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-
threshold \(\)–\(\langle\)as-Being-or-ontological-or-existential–defect\(\rangle\) or
intradimensional’ as of the circularity/recurrence/repetition/repeatability\(\) delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
contiguity –\(\langle\)educed–existentialising/contextualising/textualising-contiguity\(\rangle\) -
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(\rangle\).
This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-
threshold \(\)–\(\langle\)as-Being-or-ontological-or-existential–defect\(\rangle\) or
intradimensional’ as of the circularity/recurrence/repetition/repeatability\(\) delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
contiguity –\(\langle\)educed–existentialising/contextualising/textualising-contiguity\(\rangle\) -
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(\rangle\).
mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness\textsuperscript{88} -
induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{89} <as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>', up to notional–deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold\textsuperscript{90} by the mere fact that notional–deprocrypticism psychologism is one that factors in in its \{cumulated/recomposured\}-consciousness-awareness-teleology\textsuperscript{99} 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. Thus issues of \textsuperscript{74}perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > including postlogism\textsuperscript{77} are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension transcendental de-mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of notional–deprocrypticism with respect to notional–procrypticism, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal <preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness<as-to–historicity-tracing—ipresencing—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\textsuperscript{99} which \textsuperscript{83}reference-of-thought is invalid in the very first instance, going by ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The nature of
dimensionality-of-sublimating \(<\text{amplitude/formative} \supercalculating\text{-de-
mentativeness/epistemic-growth-or-conflatedness }/\text{transvalutative-
rationising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\), as in the
bigger scheme of things the latter is delusional (for an animal whose potency under social-
stake-contention-or-confliction is rather as of human-subpotency–
aporia/undecidability/dilemma/ought-ndeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor thus needing
its secondnatured skewing (‘intemporality’-asymmetric-subsumption-of-temporality’), for
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as deferential-formalisation-transference
to the intemporal for its transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity) and that’s why society and more specifically formal organisations ‘operate on the
clearvoyance 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 \(8\text{ reference-of-thought uninstitutionalised-threshold}\) registry-
worldview/dimension, and such prospective emancipation involves such individuals own
‘moulting’, as actually intemporal/longness is a ‘potential construct of orientation’ as
implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-
upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is
only a devised institutionalisation construct as secondnaturing that achieves that potential-
construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By
that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional–deprocrypticism individual in procrypticism, as at best such emancipating intemporal individuals are ‘moulting’ their intemporal individuations and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. - As the notion of ‘dynamic-cumulative-aftereffect of ontology and subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect),’ is rather an operant conceptualisation that highlights the need for an operant conceptualisation of psychology in grasping human dynamics. But then psychological science as we know today in many ways mainly takes the form of an adjunct construct in grasping the social as is equally the case with social psychology; as the focus of can mostly be resumed to ‘identity’ of individual dispositions such that psychology tends more to have a subjective intercessory practice nature involving intersubjective valuation). Thus, as with all such approaches it is hardly surprising that we haven’t got an academic ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as an ontology-driven <amplituding/formative–epistemicity>totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity’~educated–existentialising/contextualising/textualising-contiguity’~phenomenal-abstractiveness-of-presenceng-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 -of- reference-of-thought- devolving-as-of-
instantiative-context> conceptualisation); but rather a ‘psychology of qualifications’ as is
equally the case with social psychology. The author as previously implied with the notion of a
‘postconverging-or-dialectical-thinking 21–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ perceives the need for defining human psychology from a
transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification<-as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>
and thus operant perspective of ontologically-dynamic-and-coherent
construal/conceptualisation, as a profound superseding–oneness-of-ontology. This is implied in
ontological-normalcy/postconvergence, and should be more precisely invigorated in the
construal/conceptualisation of the ‘52 reference-of-thought as futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology 9 as of prospective notional–depocryptonics
registry-worldview/dimension as metaphysics-of-absence{(implicated-epistemic-veracity-of-
nonpresencing–<perspective–ontological-normalcy/postconvergence>} of the
positivism/procrypticism 83 reference-of-thought metaphysics-of-presence{(implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }’;
implying an ontologically-driven conceptualisation of ‘postconverging-or-dialectical-
thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ as the prospective psychoanalysis, implying the epistemic-
abnormalcy/preconvergence 21 perspective (preconverging-or-dementing 21–apriorising-
psychologism 83 reference-of-thought) of the prior positivism/procrypticism with respect to
ontological-normalcy/postconvergence perspective of futural Being-development/ontological-
meaningfulness-and-teleology\(^9\) as of prospective notional–deprocrypticism (‘postconverging-
or-dialectical-thinking\(^1\)–apriorising-psychologism’\(^8\) reference-of-thought). With ontology-
driven implying that our placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\(^9\) 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\(^1\), such that with the insight
of more profound ontology/ontologically-veridical-meaningfulness/intemporality\(^2\), the
‘placeholder-setup’ as placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\(^9\) is accordingly rescheduled
psychoanalytically (‘postconverging-or-dialectical-thinking\(^3\)–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\(^9\) has been
developing all along from the mindset/\(^8\) reference-of-thought of a recurrent-utter-
institutionalised, base-institutionalised,\(^10\) universalised and positivised, with the implication
that the latter’s mindset/ reference-of-thought is not beyond prospective transcendence-and-
sublimity/sublimation/supererogatory de-mentativity where such prospectively more profound
ontology is demonstrated to imply a renewal of human reference-of-thought of
meaningfulness (as deprocrypticism), and with the further implication that all along it is
essentially about a same species of a same underlying human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor induced
dynamism of shallow limited-mentation-capacity\(\langle\text{as of relative}\|\)
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness/—in–preconverging–
entailment} to deeper limited-mentation-capacity-{as of relative
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness/—in–{preconverging–
disentailment by}—postconverging-entailment}. In fact, psychoanalysis is actually a natural
dependent human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology process with the difference that such comprehensively conceptually-directed constructs as is implied with notional–deprocrypticism with respect to the present positivism/procrypticism are relatively more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be ontologically-pertinent’; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (from the present) but rather, on the basis of ‘prospective reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing—apriorising-psychologism reference-of-thought’, and so implied by the ‘prospective reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect as ‘postconverging-or-
dialectical-thinking\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{-in-preconverging-existential-extrication-as-of-existential-unthought}) of the ‘old present’/retrospective as prior. That is it is critical to grasp that \textsuperscript{17} de-mentation\textsuperscript{83} (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 prospective ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’), but such \textsuperscript{15} de-mentation\textsuperscript{83} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is rather about decentering and preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} of the present as preconverging-or-dementing \textsuperscript{20}–apriorising-psychologism which becomes ‘old-present’/retrospective as prior and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking\textsuperscript{1}–apriorising-psychologism’. This is actually about \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity \textsuperscript{~educed–existentialising/contextualising/textualising-contiguity} which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior \textsuperscript{83} reference-of-thought as veridical. \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\textsuperscript{7}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10} will erroneously lead to a reassessment of perversion-of-reference-of-thought—\textless{}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater{} as defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance by wrongly implying that it is an issue of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance whereas it is an issue of perversion-of-reference-of-thought—\textless{}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater{}, and thus not upholding intemporality\textsuperscript{7}/longness in the contiguity as of the circularity/recurrence/repetition/repeatability\textsuperscript{0} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\textsuperscript{12}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{1}—reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{41} and reflected/perspectivated as preconverging—de-mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{02}—defect—\textless{}as-Being-or-ontological-or-existential–defect\textgreater{}\textsuperscript{42} or intradimensional defect’. Basically,\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation creatively puts into perspective temporality\textsuperscript{07}/shortness in non-veridical/vacuous hollow-constituting—\textless{}as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater{} 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> transcendentally/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension; for instance, capable of putting in question medieval intradimensional superstition in the first place supersedingly/transcendentally by implying the need for positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism–procripticism postlogism–and-conjugated-postlogism in the first place supersedingly/transcendentally by implying the need for notional–deprocripticism rather than temporalities-drives reciprocal equivalence of procripticism–or–disjointedness-as-of–reference-of-thought. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but

vices-and-impediments in medieval setups, that’s the same elicitation 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-
ormalcy/postconvergence–existentialism-form-factor which is intemporally/ontologically
prompted with an on-occasion/incidental manifestation of postlogism and conjugated-
postlogism/preconverging-or-dementing -integration ontological/being-construal-defects in
our positivistic/procrypticism registry-worldview from futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-
worldview ontological point-of-reference (as the deeper superseding–oneness-of-ontology
construal/conceptualisation, rather of a transcendental/utter nature in line with intrinsic-
reality/ontology, and not incremental). A rule of thumb with maximalising-recomposuring-
for-relative-ontological-completeness—unenframed-conceptualisation will be to void the
wrongly implied existentialist-as-ontologically-veridical-meaningfulness by perceiving the
reference-of-thought of postlogic/psychopathic and conjugated-postlogism/preconverging-
or-dementing -integration mental-dispositions as purely non-veridical/vacuous hollow-
constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation. Effectively, reality/existence/being as becoming is actually an ‘unwinding
elucidation’ model construct. However, since meaningfulness involves an interceding
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology as reference-of-thought in relation to intrinsic-reality/ontology and given our
limited-mentation-capacity-deepening, there thus tend to develop a mix-up of our
representation (with unsound/vacuous/denaturing hollow-constituting—as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation of reference-of-
thought\textsuperscript{2} categorical-imperatives/axioms/registry-teleology\textsuperscript{1}) 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\textsuperscript{3} ontological-contiguity\textsuperscript{4} educated\textsuperscript{5} existentialising/contextualising/textualising-contiguity\textsuperscript{6} reification\textsuperscript{7} or intrinsic-reality\textsuperscript{8} ontological-coherence\textsuperscript{9} or superseding\textsuperscript{10} oneness-of-ontology\textsuperscript{11} defined by the uninstitutionalised-threshold\textsuperscript{12} which arises de-mentatively/structurally/paradigmatically and accounts for vices-and-impediments\textsuperscript{13}. This is more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{14}–defect\textsuperscript{15}–as-Being-or-ontological-or-existential–defect\textsuperscript{16}, that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness\textsuperscript{17}–induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{18} –<as-to–attendant-intradimensional’–prospectively–disontologising–preconverging/dementing\textsuperscript{19}–apriorising\textsuperscript{20}–psychologism’, as-it-is-thus–‘in-wait’–for persion-of- reference-of-thought<as-preconvergingly–apriorising\textsuperscript{21}/axiomatising\textsuperscript{22}/referencing-in-nonconviction\textsuperscript{23}/madeupness\textsuperscript{24}/bottomlining-as-to-shallow-supererogation\textsuperscript{25}–or-temporal-preservation-as-pseudointemporality\textsuperscript{26}–preservation. That is at the basis of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising\textsuperscript{27}/akrasiatic-drag\textsuperscript{28} 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\textsuperscript{27}/akrasiatic-drag\textsuperscript{28} 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\(^{99}\) allusions to superstition in its <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{1}\) as utterly preconverging-or-dementing\(^{20}\)–apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity\(^{77}\)–educed–existentialising/contextualising/textualising-contiguity\(^{10}\) with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional-deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{99}\) of a procrypticism mindset\(^{6}\) reference-of-thought will rather be utterly preconverging-or-dementing—apriorising-psychologism and unintelligible/existentially-suprastructural of ‘our procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity\(^{77}\)–educed–existentialising/contextualising/textualising-contiguity\(^{10}\) recognition of the soundness of our \(^{90}\) procrypticism–or–disjointedness-as-of\(^{83}\) 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–\(^{56}\) meaningfulness-and-teleology\(^{19}\) as of prospective deprocrypticism, as
implicited-nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness’t; with the implication that the concepts and conceptualisations of the individual of the current ‘psychology of qualification and qualification schemes’ are actually and effectively construed by the ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of an ontological-normalcy/postconvergence cadre and as becoming into the social, for its analytic purposes and framework. ‘Possibly’ this won’t imply ‘doing away’ with concepts and conceptualisations of the current ‘psychology of qualifications and qualification schemes’, but will however be uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-absence-⟨implicit-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather mobilises ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence-⟨implicit-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas ⟨amplituding/formative–epistemicity⟩totalising–self-referencing- syncretising/circularity/interiorising/akrasiatic-drag’ as metaphysics-of-presence{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
apriorising/axiomatising/referencing’-logical-dueness>’ or postlogism’ elicitation of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism>, for instance, the state of being superstitious in non-positivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-sorcery to elicit its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation


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

or postlogism’

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 compelling–

nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing >-induced-disontologising’-of-the-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism\textsuperscript{77} and conjugated-
postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{77}-integration that undermine and blur recurrently
intemporal-disposition supplanting–conviction-as-to-profound-supererogation —of-‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism to induce
social\textsuperscript{105} universal-transparency\textsuperscript{77} -{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of the
registry-worldview’s/dimension’s ontological/being-construal-defect as unsound\textsuperscript{83} reference-of-
thought of meaningfulness and the positive-opportunism—of-social-functioning-and-
accordance\textsuperscript{75} thereof” for prospective institutionalisation transcendence-and-
sublimity/sublimation/suprerogatory–de-mentativity and leading to the registry-
worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{12} endemised/enculturated temporal-
preservation-as-pseudointemporality\textsuperscript{72}-preservation. This aspect of postlogism\textsuperscript{77} and
conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing -integration temporal-preservation-as-
pseudointemporality\textsuperscript{72}-preservation endemisation/enculturation is thus the more salient
construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as
unsound ‘reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient
transcendability’ at the uninstitutionalised-threshold\textsuperscript{11}; (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\textsuperscript{11} but
which is ‘transiently transcendable’ as it is not in temporal-preservation-as-
pseudointemporality\(^{-}\)-preservation instigated by postlogism\(^{-}\)-as-of\(^{1}\) compelling–nonconviction/madeupness/bottomlining\(\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\langle\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temporal-preservation, and so at a registry-worldview’s/dimension’s uninstitutionalised-threshold defined by recurrence and ‘non-transient transcendency’. The ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation construct’ for prospective institutionalisation transcendence-and-sublimity/sublimation/suppererogation—de-mentativity is thus fundamentally grounded on the‘backdrop’ of the construal of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suppererogation—as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold 12 at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence 11 (as shallow superseding–oneness-of-ontology construal/conceptualisation) with respect to ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as deeper superseding–oneness-of-ontology construal/conceptualisation), correspondingly the ontological-veridicality of human dispositions is construed as requiring a notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation of 83 reference-of-thought (rather than naively, an assumption of 102 universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview <preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}’, with the implication that the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ are actually of disambiguated notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 8 reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation 1 as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism> when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold 02 as being in epistemic-abnormalcy/preconvergence 11 , as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-worldview/dimension <preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-
nature’ since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor speaks otherwise (even though such an axiom of ‘a universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporal /longness to avoid the cumbrous need for disambiguating reference-of-thought of meaningfulness into notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold; that is, virtue is de-mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality’ as a functional pseudo-conceptualisation of intemporality /longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold wherein procrypticism–or–disjointedness-as-of-reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> since the requisite intemporalisation-as-institutionalisation as deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance in the short run and secondnaturing in the long run enables the prospective
registry-worldview/dimension institutionalisation; it is this focus on institutionalisation/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, no institutionalisation effectively transforms human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature into an absolutely intemporal-disposition nature, but rather reduces human epistemic-abnormalcy/preconvergence towards ontological-normalcy/postconvergence as deeper and deeper superseding–oneness-of-ontology construal/conceptualisations. The bigger point being that it is by effectively grasping that any human intemporal-disposition individuations that can ‘spontaneously’ arise in whatever concern there is should be directed/skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality 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 \textsuperscript{1} 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, \textsuperscript{10} 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/\textsuperscript{1} 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-recomposuring\textsuperscript{\langle\textsuperscript{as-to-\textsuperscript{1} historiality/ontological-eventfulness \textsuperscript{3} /ontological-aesthetic-tracing-\textsuperscript{4}<\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}\textsuperscript{\rangle}\textsuperscript{ process} \rangle} 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- presencing—absolutising-identitive-constitutedness \}. Thus metaphysics-of-absence\{implicated-epistemic-veracity-of

nonpresencing-<perspective–ontological-normaley/postconvergence>\} notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-’attendant

intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising

psychologism> (substituting, to induce ‘a preconverging-or-dementing”–apriorising

psychologism mentation reflex’ in sync with the ontological perspective, over the same notion as subontologisation/subpotentiation as metaphysics-of-presence\{implicated

’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness \}, which rather wrongly induces ‘a postconverging-or-dialectical-thinking”–apriorising

psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to


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, and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation), which

decontextualised-transposition (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-as-to-`}attendant-intradimensional’-prospectively-disontologising–preconverging/dementing -apriorising-psychologism\textsuperscript{-defect}) of ontology/ontologically-veridical-meaningfulness/intemporality\textsuperscript{52} conceptualisation’ is equally critical, along with the implied psychological uninhibitedness/décomplexing for a prospective registry-worldview/dimension as deprocrypticism, with respect to the central concept of ‘knowledge-notionalisation’ wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of ‘the ignorances/desublimation’/temporal-dispositions as part and parcel of knowledge construct, not for an idle temporal motive, but to better skew (‘intemporality\textsuperscript{-asymmetric-subsumption-of-temporality\textsuperscript{50}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional–deprocrypticism registry-worldview/dimension preempting—disjointedness-as-of-reference-of-thought,-as-to-`amplituding/formative-epistemicity>growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Ultimately the purpose of \textsuperscript{55}maximising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as an intemporal conceptualisation of transcendental implication should be of ‘presencing—absolutising-identitive-constitutedness\textsuperscript{4} 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 \textsuperscript{02} 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 \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} 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 \textsuperscript{15} de-mentation\textsuperscript{⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics⟩} instigation of prospective registry-worldview/dimension institutionalisation \textsuperscript{17} reference-of-thought as of a ‘postconverging-or-dialectical-thinking\textsuperscript{21}–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 \textsuperscript{1} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism—of-social-functioning-and-accordance \textsuperscript{2} of the prospective institutionalisation \textsuperscript{amplituding/formative–epistemicity} causality \textsuperscript{~as-to-projective-totalitative–implications-of-prospective-nonpresencing, for-explicating-ontological-contiguity} over its corresponding uninstitutionalised-threshold \textsuperscript{02} to put in question the latter’s \textsuperscript{83} reference-of-thought–
categorical-imperatives/axioms/registry-teleology for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms–as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-though’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding–oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding–oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking –apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing –apriorising-psychologism as dialectically-out-of-phase’), is
misappropriation) so-construed as metaphysics-of-presence\(\{\text{implicated-}^*\text{nondescript/ignorable-void }^*\text{-as-to-presencing-}\text{absolutising-identitive-constitutedness}\}\). So both notions are conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with subontologisation/subpotentiation referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with existential-decontextualised-transposition referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of notional-firstnaturally—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective-ontological-normalcy/postconvergence> with respect to ontologically-veridical \(\text{reference-of-thought}\), and by extension it is the concept of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(\{\text{as-to-}\text{attendant-intradimensional}^*\text{-prospectively-disontologising-preconverging/dementing-}\text{apriorising-psychologism}\}\) that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence\(\{\text{implicated-epistemic-veracity-of-}\text{nonpresencing-}\text{perspective-ontological-normalcy/postconvergence}\}\) 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\(\{\text{implicated-}^*\text{nondescript/ignorable-void }^*\text{-as-to-presencing-}\text{absolutising-identitive-constitutedness}\}\) 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\(\text{as-of}\text{compulsing-nonconviction/madeupness/bottomlining-}\{"\text{decontextualising/de-existentialising-as-of-attendant-intradimensional-apriorising/axiomatising/referencing}-\text{-induced-disontologising}-\text{of-the-}\text{attendant-intradimensional-ontologising}-\text{imbued-}\text{-contextualising/existentialising-}\text{attendant-}\)
ontological-contiguity &in-shallow-supererogation &lt;as-to-disontologising-perturbed-
outcome-sought-precedes-existentially-veridical-attendant-intradimensional-
apriorising/axiomatising/referencing-logical-dueness> hollow-constituting &lt;as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
mental-disposition
that will induce temporal-preservation-as-pseudointemporal-preservation in temporal-dispositions as conjugated-postlogism/preconverging-or-dementing-integration (by hollow-
constituting &lt;as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> on the reference-of-thought–categorical-imperatives/axioms/registry-
teleology of the priorly institutionalised registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the ontological-contiguity—of-the-human-institutionalisation-process as of diminishing–human-epistemic-abnormalcy-or-preconvergence. Effectively, such a highlight of how human secondnaturing within institutionalised construct implies a pseudo-conceptual universal human intemporal-disposition as metaphysics-of-presence{(implicit-'nondescript/ignoreable-void-as-to-
presencing—absolutising-identitive-constitutedness)} in contrast to a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor mental-
dispositions highlight at uninstitutionalised construct as metaphysics-of-absence{(implicit-
epistemic-veracity-of-nonpresencing<perspective–ontological-normalcy/postconvergence>)}
is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be referenced/registered/decisioned—as-consciously-recognised’ as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect of subontologisation’ grasps how postlogism instigates the temporal-preservation-as-
pseudointemporality\(^{-}\)-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold\(^{52}\) even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought\(^{53}\), reference-of-thought\(^{<}\)-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{>}\),–or-temporal-preservation-as-pseudointemporality\(^{-}\)-preservation, with respect to ontological-normalcy’ by ‘undermining social\(^{103}\) universal-transparency\(^{104}\) (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\(^{96}\)—of-‘attendant-intradimensional’-postconverging/dialectical-thinking\(^{-}\)-apriorising-psychologism inclination whether naively conjugating to postlogism\(^{7}\) as misconstrual or good supplanting–conviction-as-to-profound-supererogation\(^{96}\)—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance\(^{75}\) 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\(^{77}\) 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

\langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spiridrivenness-equalisation} \rangle \text{ in the psychoanalytic dynamism of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence>'—existentialism-form-factor across all the institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism'>) as of human shallow-to-deepening—limited-mentation-capacity,—as-limited-mentation-capacity-deepening explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold (in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the reference-of-thought—categorical-imperatives/axioms/registry-teleology of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. *

Ultimately, an ‘ontological-reconstituting—as-to-conflatedness/deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural construal of any given state of uninstitutionalised-threshold from prospective institutionalisation point-of-reference, such as can be retrospectively implied of non-
oneness-of-ontology mental-conception teleology. - As beyond the epiphenomenon of psychopathy and social psychopathy, as it provides a peculiar perspective for insight on human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with respect to reference-of-thought and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ implies preempting—disjointedness-as-of-reference-of-thought-,as-to-‘amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Insightfully, 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—{as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} as a postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘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—{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—}
superseding the vices-and-impediments\textsuperscript{105} 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 \textsuperscript{10} 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 procrpticism individuation with respect to notional–deprocrpticism 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\textsuperscript{14}/reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won’t be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence-{implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-{implicit-'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, \textsuperscript{102} universalising, positivising and probably deprocrpticising, such that it will
be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities (comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-worldview/dimension-level, in terms–as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity—as of relative apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment—to deeper limited-mentation-capacity—as of relative apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—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-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor mental-disposition due to lack of social universal-transparency\textsuperscript{10} (transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness)} about virtue inducing supplanting—conviction-as-to-profound-supererogation\textsuperscript{11}—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism) and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability\textsuperscript{10} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity\textsuperscript{1}—reduced—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology\textsuperscript{1} with the implication that ‘the reflected/perspectivated notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation’ (at the uninstitutionalised-threshold\textsuperscript{12}) as <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—ontological-contiguity\textsuperscript{1} underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting—as-to-conflatedness\textsuperscript{13}/deconstruction realteration over the perpetuating hollow—

This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology develops, with changing
contextualisation, at the registry-worldview/dimension or intradimensional level as the
‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing,
nonpresencing,-for-explicating-ontological-contiguity’. It is mainly a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ that can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the effective ontological-references of the various notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations, and so not only at an instant or act or specific circumstance or context (which is rather an act construal and not a being/ontological construal) but projectively in their retrospective-to-present-to-prospective existentialism-deambulation/meandering which provides the full insight of notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations mental-dispositions/meaningful-references/ontological-references/contending-references as
ontological-entrapment. Such a being/ontological-basis, as described above, of a ‘Différance-
disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ is in line with and
further elucidates the ‘Différance-existential-transitory-articulation-of-the-protraction-of-
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation-{-of-meaningfulness’ technique. Going respectively by the Sartrean and
Derridean principles for establishing ontologically-veridical-meaningfulness, that is, ‘existence
precedes/defines essence’ or ‘there is nothing outside the text’ in evaluating ‘same-terms-of-
expressions (seemingly-same-implied-meaningfulness)’ with respect to their veridical-
ontological-reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in various instances
as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—educed-
existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology by maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. What
is critical to understand here is to distinguish between: (i) recurrence in existential-
transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-
contiguity—educed-existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–
tonological-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—\textsuperscript{10}—educated—existentialising/contextualising/textualising-contiguity\textsuperscript{10} basis of meaningfulness that is purely and wrongly grounded on grasping that reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{10}—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{13} by a re-equilibrating metaphysics-of-absence\textsuperscript{9} (implicated-epistemic-veracity-of—nonpresencing—\textsuperscript{9}perspective—ontological-normalcy/postconvergence>)/postdication, and thus subjects meaningfulness to hollow-constituting—\textsuperscript{9}as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Intemporal-disposition as supplanting—conviction-as-to-profound-supererogation\textsuperscript{10} of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor-or—‘poor or bad’ supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism’) are construed as of the circularity/recurrence/repetition/repeatability\textsuperscript{10} delineating existential-transitioning—or—iterability—trace—of—narratives—as—dots_or_attendant—ontological-contiguity—\textsuperscript{9}—educated—existentialising/contextualising/textualising-contiguity\textsuperscript{10}—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness—of—ontology\textsuperscript{11} by \textsuperscript{5}maximalising—recomposuring—for—relative—ontological-completeness\textsuperscript{9}—unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances—of—‘existential-transitioning—or—iterability—trace—of—narratives—as—dots_or_attendant—ontological—
ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism /preconverging-ordo-dementing)-integration dispositions) adhere to an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity basis of meaningfulness on the ground that plausibly construing a false-premising to an existential-context-of-reference-narrative ‘provides licence’ to then (‘recursively’ in concurrence –in the case of the postlogic/psychopathic character, progressively –in the case of a conjugated-exacerbatory and conjugated-opportunism characters, and regressively –in the case of a conjugated-ignorance and conjugated-affordability characters) comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the basis of a conceptualisation of mere hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness’ with respect to reference-of-thought—categorical-imperatives/axioms/registry-teleology and hence failing/not-upholding-as-of-apriorising/axiomatising/referencing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) by exploiting the plausibility derived from the concurrently-false-premising existential-context-of-reference-narrative. So the latter disposition, and so particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic
hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract \( \exists \) reference-of-thought–categorical-imperatives/axioms/registry-teleology \( \forall \)) 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–\( \forall \) reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity\( \forall \) ~educed–existentialising/contextualising/textualising-contiguity\( \forall \) ~reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of-reference-of-thought- devolving-as-of-instantiative-context\( \forall \))’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\( \forall \) as highlighted priorly. This preconverging-or-dementing\( \forall \)–apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking\( \forall \)–apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting–conviction-as-to-profound-supererogation\( \forall \)—of–‘attendant-intradimensional’
postconverging/dialectical-thinking –apriorising-psychologism) which is always inclined to ensure that the succession-of-narratives it propounds are tied to successive-instances as of the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness reference-of-thought devolving-as-of-instantiative-context insightfully implying all institutionalisations/registry-worldviews/dimensions are about ‘construing the same underlying ontology’, though yield different but more and more accurate representations of ontology, due to different but improving human limited-mentation-capacity {as from apriorising/axiomatising/referencing-} {of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment towards apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~uced–existentialising/contextualising/textualising-contiguity }—conflicatedness in preconverging disentailment by postconverging entailment from shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening with the succession of institutionalisations, but with the non-positivism/medievalism as being lower from our positivistic perspective, thus providing a sound basis of transcendental analytical insight since the positivistic present is in metaphysics-of-absence {implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>} with it, in contrast to our more or less blurred disposition to <amplitudes/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence {implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness } problem), if say a totem was to be presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-narrative) for establishing plausibility for subsequent comprehensive articulation of
existentially-unreal-and-abstract-narratives accusing the target of sorcery, a transcendent/utter/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the ontological-normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval mental-perversion/ perversion-of- reference-of-thought’<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing—apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation to start with in the very first place but rather a superseding/transcendental representation of such perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought/preconverging-or-dementing "-apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology ) at the said (non-positivism/medievalism) uninstitutionalised-threshold requiring positivism registry-worldview reference-of-thought institutionalisation. Thus unlike in a case of defect--of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise ( logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) in a same or different circumstance, is invalidated when dealing with perversion-of- reference-of-thought—<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as registry-worldview’s/dimension’s-uninstitutionalised-threshold —defect—<as-Being-or-ontological-or-existential–defect—> (with regards to both postlogism and conjugated-postlogism ); with the implication that there can’t be mutual contention but rather transversality—<for-sublimating—existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated—'motif—and-apriorising/axiomatising/referencing' wherein the superseding (and ontologically-veridical ) reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity —of- reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the
example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional–deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal \textsuperscript{11} reference-of-thought over temporal \textsuperscript{12} 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 \textsuperscript{35} 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{31} universal/transcendental/\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{82}—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{35} \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 \textsuperscript{5} reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/\textsuperscript{7} reference-of-thought with an altogether superseding positivistic \textsuperscript{8}\ reference-of-thought that is in transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews/dimensions with regards to their own corresponding perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥ phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/ reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional–deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency– aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued– ‘notional–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—or-psychology or psychology-of- mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic- reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendentally/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism -and-conjugated-postlogism of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendentally rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—{as‘first-level-presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the ‘transcendental deprocrypticism/rational-realism notion’ of the intemporal-minded
individuation; rather as the subontologisation/subpotentiation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthily life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present reference-of-thought to project to the postconverging–de-mentating/structuring/paradigming need of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. This further points out that with regards to ‘metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normaley/postconvergence>}’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising~self-referencing-syncretising), across all registry-worldviews/dimensions from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same ‘reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–<as-Being-or-ontological-or-existential–defect> is non-transcendable/unsupersedable by its <amplituding/formative–
epistemicity>totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence\{implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness \} thus upholding its soundness-or-ontological-good-faith/authenticity\{reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold 02—defect<as-Being-or-ontological-or-existential–defect>^\textsuperscript{35} 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 02—defect<as-Being-or-ontological-or-existential–defect>^\textsuperscript{35} represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity \{reference-of-thought/preconverging-or-dementing\}—apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold 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\{apriorising-psychologism and unintelligible/existentially-suprastructured, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/\{cumulated/recomposured\}-consciousness-awareness-teleology of procrypticism—or–disjointedness-as-of-reference-of-thought mindset/ reference-of-thought will rather be construed as decentered and preconverging-or-dementing\{apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold 02 in order to effectively and adequately reflect the requisite metaphysics-of-absence\{implicitly-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\} necessary to act as the
referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, as implied by de-mentation\textsuperscript{(supererogatory-ontological–de-mentation-or-dialectical–de-\textsuperscript{mentation–stranding-or-attributive-dialectics)} as-uninstitutionalised-threshold\textsuperscript{suprastructuring de-mentation\textsuperscript{(supererogatory-ontological–de-mentation-or-dialectical–de-\textsuperscript{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{defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{3}\textsuperscript{is central to superseding it, and so the idea of implying preconverging-or-dementing\textsuperscript{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\textsuperscript{(as of relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } \textsuperscript{constitutedness\textsuperscript{in–preconverging-entailment}) to deeper limited-mentation-capacity\textsuperscript{(as of relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } \textsuperscript{conflatedness \textsuperscript{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 secondnaturung 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-
the human supplanting-conviction-as-to-profound-supererogation-of-‘attendant-intradimensional’-postconverging/dialectical-thinking-apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of reference-of-thought–categorical-imperatives/axioms/registry-teleology’. This ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising–reference-of-thought-elements/apriorising-registry-elements (out of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology~of every interlocutor, and so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and can be undermined and usurped, but it is standard as it ‘saves mental energy and time’. This ‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of prelogism-as-of-conviction,-in-profound-supererogation~<existentially-veridical–‘attendant-intradimensional’-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> and even better when mutually of good supplanting–conviction-as-to-profound-supererogation~of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting–conviction-as-to-profound-supererogation~of–‘attendant-intradimensional’~
postconverging/dialectical-thinking—apriorising-psychologism’ even though the latter is relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as defect—of—logical-processing—or—logical-implication—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 101—defect—<as-Being-or-ontological-or-existential—defect> 112 associated with postlogism, whether pathological/psychopathic or enculturated, and conjugated-postlogism 113. However, with the psychopathic/postlogic and social psychopathic case where compelling—and unconventional/madeupness/bottomlining—(<‘decontextualising/de-existentialising—of-attendant—intradimensional—apriorising/axiomatising/referencing’—induced-disontologising’—of-the—

apriorising/axiomatising/referencing’—logical-dueness> 113) as postlogism 112 as disontologising—perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness is the underlying principle as vague—rhyming—or-copied-mimicry—or-formulaic-projection—or-projection-of-form—or-hollow-and—vague-vocalisation—or-subknowledging 114, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold 101—defect—<as-Being-or-ontological-or-existential—defect> 113; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous <amplituding/formative> wooden-language{imbued—temporal—mere-form/virtualities/dereification/akrasiatic—
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } articulated in hollow-constituting—<as—
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or otherwise by the rather non-veridical/vacuous implied meaningfulness and reference-of-thought or otherwise by the non-veridical/vacuous implied meaningfulness and reference-of-thought based on inductive limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-amplituding-formative-epistemicity-totalising-in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and reference-of-thought is only veridical as an ‘ontologically-veridical construct’ validated in the construal of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and reference-of-thought thus allows for an overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation induced from postlogism/psychopathic and temporal-dispositions-conjugated-postlogism which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation as ontologically-veridical-meaningfulness, and particularly so as the postlogism\(^7\)/psychopathic disposition is basically recursive (recursive denaturing\(^16\) alteration of the essence-of-meaningfulness and so ‘pathologically iterative’, in the form of hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) ‘denaturing\(^{16}\) postlogic-backtracking\(<\text{iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’}>\)\(^76\)-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, based on absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism\(^7\)/preconverging-or-dementing\(^20\)-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-affordability) in their hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) or \(^1\) conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s ‘denaturing\(^{16}\) postlogic-backtracking\(<\text{iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’}>\)\(^76\)-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. The centrality of ‘concurrently-false-premising-of-meaning thread/tracing’ in the entire process of postlogism\(^7\) and conjugated-
supererogation); inducing conjugated-postlogism\(^{[7]}\)/preconverging-or-dementing\(^{[20]}\)-integration mental-dispositions (as conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) involved in \(^{[12]}\)conjoining-looping-set-of-narratives of the postlogic/psychopathic hollow-form postlogic-backtracking-\(<\)iterative-looping-\(\cdot\)set-of-dereifying-hollow-narratives-and-acts\(>\)\(^{[76]}\); and thus leading to temporal-preservation-as-pseudointemporality\(^{[12]}\)-preservation.

It is critical to understand this underlying thread of concurrently-false-premising by its compulsing–nonconviction/madeupness/bottomlining-\(<\)<decontextualising/deexistentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<contextualising/existentialising–attendant-ontological-contiguity\(>\)-in-shallow-supererogation \(<\)as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\(>\)\> or postlogism instigation as a ‘false-sense-of-good-to–poor or bad supplanting–conviction-as-to-profound-supererogation \(<\)as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\(>\)\> of ‘attendant-intradimensional’-postconverging/dialectical-thinking \(<\)apriorising-psychologism\(\)\> postlogism\(^{[7]}\) and conjugated-postlogism /preconverging-or-dementing -integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect–of-\(^{[5]}\)logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–\(^{[5]}\)reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (\(^{[5]}\)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-of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and non-veridical) as preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogicly/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise
the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as to subontologisation/subpotentiation miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism mental-disposition will, but rather in terms–as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism–as-of-conviction,-in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> relation to its postlogism–formulaic slanting compulsing–nonconviction/madeupness/bottomlining–{‘<decontextualising/de-
existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >; in shallow-
supererogation <as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> or disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness mental-disposition’ in order for the interlocutor to go on to conjoin the psychopath’s postlogic-backtracking-
dereifying-hollow-narratives-and-acts'>⁹, in hollow-constituting<as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to '<reference-of-

thought–categorical-imperatives/axioms/registry-teleology'>⁹ (but then failing/not-upholding-

<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation and undermining transcendence-and-

sublimity/sublimation/<supererogatory–de-mentativity) of 'ontologically-

reconstituted'/deconstructed institutionalised registry-worldview/dimension’ inducing

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/dimenson’… and so on, circularly up to futural Being-development/ontological-


’meaningfulness-and-teleology'>⁹ 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–firstnaturesdness—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'>⁹ as of prospective deprocrypticism, in contrast to a ‘wrongly misconstrued

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universal human intemporal-disposition nature’ (which is rather a ‘functional construal/conceptualisation’ arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnatures but not beyond its uninstitutionalised-threshold) as it will fail to account and register for the ontological/being-construal-defect of the present as procrysticism which should enable superseding for the prospective transcendent institutionalisation secondnaturings as deprocrysticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ gives ontological-anchoring for a Derridean metaphysics-of-presence{(implicated-
’nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness }(due to human limited-mentation-capacity-deepening) propped up by a metaphysics-of-absence-{(implicit-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>} (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening, and so beyond a Derridean aporia, ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as postdication, which upholds intemporal-preservation-entropy-or-contiguity—or–ontological-preservation), to paradoxically transcend and supersede towards deeper ontological-veridicality/intrinsic-reality, as so enabled by the dialecticism of ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ in construing the ‘reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the 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 strive for ontological-normalcy/postconvergence (potency
of intrinsic-reality/ontological-veridicality) along with disambiguating human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnatedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’—existentialism-form-factor as the
pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différance-
disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is rather about
the ontological-veridicality of reference-of-thought. It should not be confused with the more
familiar issue involving existentially veridical logical-dueness and from thence enabling the
construing of relevant soundness or unsoundness of logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and this
doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of
reference-of-thought. Thus unlike in the instance of defect-of- logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the
registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-
processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
supererogation) in a same or different circumstance, is invalidated when dealing with
perversion-of reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥ as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—
<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and
conjugated-postlogism); with the implication that there can’t be mutual contention but rather
transversality—<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-
unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencing wherein the
superseding (and sound) reference-of-thought can only construe of the superseded (and
of-narratives-as-dots_or_attendant-ontological-contiguity^7^-educed-
existentialising/contextualising/textualising-contiguity^7^-reification_or_intrinsic-reality-
ontological-coherence_or_superseding-oneseness-of-ontology^1_ in contrast to defect-of-logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-
functioning-and-accordance, and rather implying a ‘preconverging—dementating/structuring/paradigming
registry-worldview’s/dimension’s-uninstitutionalised-threshold^2—or-defect<as-Being-or-ontological-or-existential–defect>^5_ that defines a registry-
worldview/dimension as preconverging-or-dementing^20—apriorising-psychologism and
dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its
hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation>(take the case of the BODMAS characters highlighted previously
where the other characters simply went along calculating without factoring A’s defect), such
that where there is induced derived—perversion-of—reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> when such defect—of-
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-
social-functioning-and-accordance dispositions are conjugated to postlogism (which directly
perverts reference-of-thought), temporal-dispositions are rather then construed as in registry-
worldview’s/dimension’s-uninstitutionalised-threshold^2—or-defect<as-Being-or-ontological-or-
existential–defect>^5_ 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-
mindset/reference-of-thought to convince a non-positivism/medievalism mindset/reference-of-thought that it/reference-of-thought is better but for the fact that its better/amplituding/formative-epistemicity causaity as-to-projective-totalititve-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity will in the middle to long-run be ontologically untenable thus 'collapsing' the non-positivism/medievalism mindset/reference-of-thought; and so reflecting 'Derridean underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment' as to mere 'sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking-apriorising-psychologism' over 'desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing-apriorising-psychologism', so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'. This is the only basis for establishing the relative ascendency of divergent reference-of-thought (not to be confused with 'logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing' as this by definition will instead make circular references to a prior reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective reference-of-thought that precedes and defines the pertinence of an exercise of 'logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing' whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking—
apriorising-psychologism over preconverging-or-dementing\textsuperscript{21}–apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold\textsuperscript{19} 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\textsuperscript{20}) with regards to the postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism and preconverging-or-dementing\textsuperscript{20}–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 \textsuperscript{83}reference-of-thought will recognise itself as rather preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness–teleology\textsuperscript{20} of itself as postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of\textsuperscript{83} reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness–teleology\textsuperscript{20} of our present positivistic registry-worldview as rather preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism (as \textsuperscript{8}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\textsuperscript{9} as of prospective notional–deprocrypticism higher registry-worldview ontological-completeness-of\textsuperscript{83} reference-
of-thought; as in both instances, the ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ highlights that the prior preconverging-or-dementing—apriorising-psychologism reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’, as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting—as-to-conflatedness’ of the prospective postconverging-or-dialectical-thinking—apriorising-psychologism reference-of-thought over the hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of the prior preconverging-or-dementing—apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex/new logical-processing-or-logical-implicitation—supposedly—apriorising-in-conviction-as-to-profound-supererogation’ as ‘prelogic supplanting—conviction—as-to-profound-supererogation’—of—attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism re-engaging reflex’ with respect to the more familiar existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly—apriorising-in-conviction-as-to-profound-supererogation do not apply with respect to ‘“Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology”’; as the latter is more about an engagement between a prior/transcended/superseded reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as rather hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation to its reference-of-thought—categorical-imperatives/axioms/registry-teleology whether these are failing/not-upholding—as-of-apriorising/axiomatising/referencing—
normalcy/postconvergence>’–existentialism-form-factor as of postlogism\textsuperscript{72}-slantedness/\textsuperscript{89} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{82}reference-of-thought\textsuperscript{89} devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> ‘conjugate with and thus pervert intemporal/ontological meaningfulness’ requiring ‘ontological-reconstituting–as-to-conflicatedness\textsuperscript{13}’ over their hollow-constituting\textsuperscript{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}) contrasted to ‘notion of agreement-disagreement’, is a permanent construct for the ontological/intemporal resolution/skewing of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturesdness—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\textsuperscript{99}’ is the mechanism of transcending the registry-worldview \textsuperscript{reference-of-thought} as ‘ontological-reconstituting–as-to-conflicatedness /deconstruction’ articulates better and better \textsuperscript{reference-of-thought}–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus recomposuring-in-a-snowballing-effect base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism. It also points out that the exercise of institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or secondnaturating exercise, explaining why we are continually the same species from utterlyinstitutionalisation 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—firstnaturedness—temporal-
to-intemporal-dispositions<<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>—existentiaism-form-factor will now rather conjugate temporarily
as shortness-of-register-of—meaningfulness-and-teleology or perversion-of reference-of-
thought<<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ,
(conjugated: postlogism slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of reference-of-thought-devolving ontological-
performance —including-virtue-as-ontology>) to the new reference-of-thought—categorical-
imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or–
ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold, and
thus eliciting the need for prospective intemporalisation/institutionalisation. The need for
successive institutional-cumulation/institutional-recomposure{(as-to—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<<perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism-determinism’>} thus leads to
notional—deprocrypticism which specificity going by the increasing ‘rational-realism’ of the
institutional-cumulation/institutional-recomposure{(as-to—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<<perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism-determinism’>} process is to
recognise the veridicality of this human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—temporal-
to-intemporal-dispositions<<so-construed-as-from-perspective—ontological—
normalcy/postconvergence>’–existentialism-form-factor (as of the intemporal-disposition and
temporal-dispositions of postlogism
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought-devolving onto
tological-performance<including-virtue-as-ontology>) and construct prospective knowledge factoring it in, as
‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation
but that also factors in how the temporalities will relate to meaning, and be conceptually
preemptive of human temporality/shortness since human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor can’t be
emanantly/becomingly/solipsistic transformed as ‘of intemporal-disposition only’ (it’s a lost
cause as that is not our firstnatureness since we are effectively of notional–firstnaturedness—
temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> given our human-subpotency ever limited-mentation-capacity
relative to the full-potency of existence as existence-potency<sublimating–nascence,
disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the
human mentation is by reflex only intemporal of emanence 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-
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–dementating/structuring/paradigming, and knowledge-notionalisation is grounded on addressing meaningfulness insightfully in these two respects. The veridical insight to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures—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\(^7\)—of-the-human-institutionalisation-process\(^1\) often lead to ontological-bad-faith/inauthenticity\(^8\) 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\(^9\) passing for intemporality ’), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as shortness-to-longness-of-register-of—meaningfulness-and-teleology\(^9\) or perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—teleologies) which failure only leads to unrealistically grounded \(^8\) reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments\(^10\) of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective
timeless scale’ of intemporal projection-of-thought mental-disposition; with the inherent moral
and intellectual superiority of the latter warranting an uncompromising stance over the former,
in transversality-<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-
unaffirmative–disambiguatet-‘motif-and-apriorising/axiomatising/referencing”111, as has
always been the case all along in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity78—of-the-human-institutionalisation-process98, and so ‘looking
down’ at temporality98/shortness effects of ‘country-of-the-blind effect’ and ‘crowd effects’.
Already with respect to futural Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology99 as of
prospective deprocrypticism, our formalisation mechanisms acknowledge
unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential
‘perverting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’, the
bigger prospect though lies in fully unleashing such a potential for a knowledge-notionalisation
emancipation that is consciously aware of the full implications and thus paradoxically
uninhibited/decomplexified in dealing with this realism rationally and further expand human
intemporal potential as the notional–deprocrypticism registry-worldview. Actually the
notional–deprocrypticism registry-worldview/dimension we will be able to supersede human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>—existentialism-form-factor because its preempting—
disjointedness-as-of-‘reference-of-thought,-as-to-‘<amplituding/formative-
epistemicity>—growth-or-conflatedness’/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism enables ‘absolute social
universal-transparency’ (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) about
the real nature of human action’ thus undermining the disposition for human temporal-
 preservation-and-prevarication behind relative-ontological-incompleteness-induced,-
‘threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation’ as-to—
‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—
apriorising-psychologism’; as in fact the successive institutional-cumulation/institutional-
 recomposurce—history/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence—reflected—epistemicity—relativism-
determinism’> (as ‘postconverging—or—dialectical-thinking—apriorising-psychologism and in-
 phase/soundness—or—ontological—good—faith/authenticity—reference-of-thought’ in
voiding/annulling the ‘supposed pretence of a contending posture or reference-of-thought’ of
the successive corresponding uninstitutionalised-threshold as actually the ontological
reflection of their mental-disposition is ‘of threshold—
nonconviction/madeupness/bottomlining—in-shallow-supererogation as-to—attendant
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—
psychologism’ (beyond-the-consciousness-awareness-teleology—in-preconverging—
existential-extrication—as—of—existential-unthought—manifestation intradimensionally) 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—reference-of-thought’, and
base-institutionalisation which temporal hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as ununiversalisation led to

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—\{as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social

universal-transparency \{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as

universalisation which temporal hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as non-positivism/medievalism led to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism—\{as ‘third-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social

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-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as procrysticism—or-disjointedness-as-of—reference-of-thought should lead to preempting—disjointedness-as-of—reference-of-thought,-as-to—

universal-transparency \{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as

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 intemperate-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 intemperate/longness-of-register-of—"meaningfulness-and-teleology") by reflex focussed mostly on inherent ontological-veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship with the first-order-ontology/notional–philosophy<-as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness,-beyond-a-convenient-division-of-labour-conception-of-knowledge> is by itself a preconverging–de-mentating/structuring/paradigming shortcoming with respect to our understanding possibilities, given that our artificial subject-matter categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-and-entirety’), and is postconvergent in its ontological-tautologisation/existential-reference conceptualisation of reality in a unison of second-order-ontologies with the first-order-ontology/philosophy wherein second-order subject-matters aren’t discontinuously hollowed out from the first-order-ontology but rather their inter-relational and hierarchical relationship with the first-order-ontology (philosophy) is subsumptive with the latter as superseding–oneness-of-ontology and the place for elucidating epistemic disagreement (with the practical desire for an appropriate proportion of subject-matter experts directly studying and understanding the first-order-ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as the first-order-ontology/philosophy furthermore is the ‘abstractly inventing
conceptualising construct that construes the requisite overhanging knowledge psychical-orientation/psyche’, as the fact is it was a philosophical orientation whether explicit with Descartes’s ‘I think therefore I am’ establishing the positivistic mindset/reference-of-thought/consciousness-awareness-teleology so excellently, with the later requalification of Hume, Kant and others of that same mindset/reference-of-thought/consciousness-awareness-teleology and actually ‘in complement to it’ than truly criticisms (which is often philosophically misconstrued, as Descartes’s ‘thinking proposition’ is so profound that it is the very ‘transparent pillar or social universal-transparency–transparency-of-totalising-entailing, as to entailing <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } for the tenability of the supposed critiques of rationalism, which are actually in complement to it, by latter philosophers, and it is rather the failure to compare what the ‘thinking proposition’ implies with respect to the prior as the core-medieval mindset/reference-of-thought/consciousness-awareness-teleology of essences, alchemies and superstition as an altogether different <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of human mindset/reference-of-thought/consciousness-awareness-teleology, together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications as to projective dimensionality-of-
sublimating \{\langle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equilisation\} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\{96\}, 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\{99\} of mindset/\{reference-of-thought/\{cumulated/recomposured\}\}-consciousness-awareness\langle amplituding/formative–epistemicity\rangle totalising–renewing-realisation/re-perception/re-thought for the prospective knowledge-form/meaningfulness-and-teleology\{99\} associated with notional–deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-
sublimating \{\langle amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equilisation\} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\{96\}; as ‘different institutional-cumulation/institutional-recomposure–\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–\langle perspective–ontological-normalcy/postconvergence-reflected–\langle epistemicity-relativism-determinism\rangle\} have their knowledge-form/meaningfulness-and-teleology psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking\{21\}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ highlighting the defining stage by stage psychical development as from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to \{universalisation–non-positivism-or-medievalism to positivism–procrypticism, and prospectively notional–deprocrypticism psyche. Suprastructuralism ultimately reflects the ontological-contiguity\{68\}—of-the-human-institutionalisation-process\{68\} 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-mentionation\{supererogatory–ontological–de-mentionation–
or-dialectical–de-mentionation—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–firstnaturesdness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence>-’–existentialism-form-factor with respect
to institutionalisation possibilities and more precisely and prospectively, preempting—
disjointedness-as-of-\[reference-of-thought,-as-to--\]amplituding/formative–
epistemicity>growth-or-conflatedness /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 deprocrypticism-and-its-
potential-for-prevailing-over-or-superseding-human-viceas-and-impediments\[as-arising-from-
disjointedness-as-of-\[reference-of-thought as well as knowledge-notionalisation undermining
the prospective denaturing\[of institutionalisation possibilities as subknowledging\]
Going by
our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but
this rather points to how our forerunners felt psychologically when their worlds built of deities
and later essences were being put into question by ‘an increasing realism insight’ of an
intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with
respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. - As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding perversions-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 transcendent/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
econo-ontological, mathematio-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus postdictatory (as metaphysics-of-absence) (implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ conceptualisation), is of ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as the given subject-matter in a full-blossoming unison of second-order ontology with first-order ontology. Insightfully, superseding–oneness-of-ontology points out that human ascription of knowledge into various categories as science, humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human categorisation out of practicalities of division of labour and organisation, while equally leading to confusions. Actually knowledge as a whole imply the two basic elements: its conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge conceptualisation and causal effectiveness can successively be construed in three respects; specific, intermediary and general, with all aspects of conceptualisations being notionally philosophical as providing meaningful insights while all aspects of causal effectiveness provide confirmatory and predicative-insights to meaningful insights. (Interesting it is important to note that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the subject-matter and not an abstract approach as often naively construed; with the implication that empiricism can be construed as deriving from a confirmatory analysis of a mere insight, observation or experiment depending on the inherent nature of the said subject-matter, so long as this then allows for ⟨amplituding/formative–epistemicity>causality ~as-to-projective-totallative–implications-of-prospective– nonpresencing,-for-explicating-ontological-contiguity⟩.) Thus notionally speaking all human knowledge is philosophical knowledge as
being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation – logical-coherence –causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn’t speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are
raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of "meaningfulness-and-teleology" but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening. The fact is science is de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn’t have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and
the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and causal 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–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection underlying the ‘inventing/creating’ of prospective secondnatured institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human blithe’ susceptible to render meaningfulness-and-teleology a closed-structure (as merely-exploiting-Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-development-potential-construed-as-nihilism as of wooden-language⟩
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>) as of its temporal amplituding/formative-epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by adopting a presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ as ‘looking down upon the value-reference constructs of all successive presences construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-construed-as-antinihilism-or-opened-construct-of—meaningfulness-and-teleology) for prospective meaningfulness-and-teleology; as no registry-worldview/dimension ‘as a product of secondnatured institutionalisation’ should be construed as defining itself ‘in its self-referencing/nombrilism as being the ultimate grounding of meaningfulness-and-teleology’, be it at the backend in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process. That is the most important work of all human jobs whether it is done as of ‘institutionally secondnatured construed technical/professional philosophy’ or not, as secondnatured institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating projection even though the latter does ensue in any case as of notional philosophy. Such ‘dimensionality-of-sublimating projection notional philosophical dispositions’ upholding an opened-construct-of—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—
etpicismicia/totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⟩
temporal-dispositions’ as <amplituding/formative⟩ wooden-language⟨imbued—averaging-of-
thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-
of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications⟩ blithe
to such retrospective-and-thus-prospective insight by their temporal extricatory preconverging–
de-mentating/structuring/paradigming in distractive-alignment-to—reference-of-thought—⟨of-
apriorising/axiomatising/referencing⟩ as of epistemic-abnormalcy/preconvergence. This is
enabled by the tautological/referential/existential-reference nature of intrinsic-
reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or
projective-insights’, the latter very much attached with the arts and aesthetic forms but hardly
hitherto associated with the predicting of the former like in scientific constructions, though such
postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence ⟨implicated-
etpicismica-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence⟩
categoricals’ 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\textsuperscript{(implicated-epistemic-veracity-of-
nonpresencing-\langle perspective-ontological-normaley/postconvergence\rangle\textsuperscript{\textsuperscript{1}}} as the need to
supersede our illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{1}~self-referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-
metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of
all inherently analytical subject matter especially in this case by the highly exploratory nature of
such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case
of core post-structural writings like quoting Einstein in saying that good science is associated
with beautiful equation as obviously just as $E=MC^2$ is beautiful but the underlying physics is a
head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but
don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor
should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared
to the natural sciences that this should preclude its analysis if and when we are temporally
uncomfortable with it, as that is part and parcel of our human development as our forerunners
had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity), which ultimate knowledge-credential is
not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a
‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but
rather ‘as-of-the-implied-or-derived-elucidation’ which is the actual ‘product of ontological
import’, by such thinkers as Deleuze, Guattari, Lacan, Rory, Derrida and others, and so, as
pertinent and as so-validated by \textsuperscript{amplituding/formative–epistemicity}\textsuperscript{\textsuperscript{1}}causality~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
onontological-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-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>’ due to our limited-mentation-capacity-deepening, with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening, we are actually involved in a ‘developmental notional–teleology’ of ontology construed as coherent shallow superseding–oneness-of-ontology to coherent deeper superseding–oneness-of-ontology in reflecting holographically,<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process; with such limited-mentation-capacity-deepening reflected and encapsulated in the operant concept of ‘disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation (as relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’; thus–‘in-wait’–for-
perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>–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-
level of conceptualisation of knowledge’ construed as predisposed to either hollow-constituting ‘as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation’ and ‘ontologically-reconstituting (upholding-intemporal-preservation)’ as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity —reduced-existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality—ontological-coherence_or_superseding—one-ness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology), with regards to the fact that the ‘reflex supplanting—conviction-as-to-profound-superoergation—of—attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism—mental-disposition’ is a ‘purely abstract construct’ of ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’ representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation ‘reference-of-thought where intemporality—longness-of-register-of—meaningfulness-and-teleology’ has been more or less secondnatured, at its uninstitutionalised-threshold) as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor unlike a naïve foundation wrongly
conviction-as-to-profound-supererogation then arises in protraction in an altogether different construction only if appropriate/soundness/ontological-good-faith/authenticity of reference-of-thought of meaningfulness is established, dismissing hollow-constituting misappropriation-of-meaningfulness-and-failing-intemporal-preservation/non-veridical/vacuous constructs of reference-of-thought—categorical-imperatives/axioms/registry-teleology as perversion-of reference-of-thought—as preconvergingly-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—reduced—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—one-ness-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’>\textsuperscript{10} interlocutor or conjugated-postlogic/‘conjoining-looping-set-of-narratives interlocutor, being deceptive by their mental-dispositions (recursively with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of the circularity/recurrence/repetition/repeatability\textsuperscript{10} as of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\textsuperscript{10} reduced-existentialising/contextualising/textualising-contiguity\textsuperscript{10}-reification_or_intrinsic-reality-ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{10} quickly reveals that however coherent and sound each separate narrative of the postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{10} interlocutor or conjugated-postlogic/‘conjoining-looping-set-of-narratives interlocutor (particularly as recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their ‘expressed dots as separate narratives’ reveals ‘disjointedness-as-of-‘reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation that shines the light on the fundamental driver/amplituding/formative–epistemicity\textsuperscript{20} causality-as-to-projective-totalitative–implications-of-prospective–nonpresencing.--for-explicating-ontological-contiguity\textsuperscript{20} of the postlogism/psychopathic and conjugated-postlogism interlocutors as well as the reality of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{10}<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> whereas the same exercise with supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism interlocutor
will show a coherence of the trace-of-dots-as-narratives and actually in the case where a supplanting-conviction-as-to-profound-supererogation of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism interlocutor is actually the target of such postlogism-slantedness inducing ‘faulty-mentation-procedure-deception-or-urge’ about the latter, that trace-of-dots-as-narratives from the supplanting-conviction-as-to-profound-supererogation of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-urge’. The reason why ‘separate dots as separate narratives’ lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge is that their extrapolation is actually an extrapolation of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness as if supplanting-conviction-as-to-profound-supererogation of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ whereas retracing of the mental-disposition foregoes elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidationoutside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity of separate dots as separate narratives, and thus is existentially involved in construing the reality to the point of revealing ‘disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation in the trace-of-successive-dots-as-{hollow}-narratives that shines the light on the fundamental driver<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity of the postlogic and/or conjugated-postlogic interlocutor as well as the threshold-
of nonconviction/madeupness/bottomlining-in-shallow-supererogation

psychologism as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of its narratives. That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially veridical context and so that their interlocutors should rather undertake elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidationoutside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity of the purely abstract meaning as seemingly sound separate dots as separate narratives but which are non-existentially real, rather than existentially trace the successive dots as separate narratives. This is what enables the establishment, as of the circularity/recurrence/repetition/repeatability as of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology, at the relative-ontological-incompleteness—induced, ‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—intradimensional—prospectively-disontologising—preconverging/dementing—apriorising—psychologism’—threshold (as-it-is-thus—in-wait—for—perversion-of—reference-of-thought)
psychologism psyche of successive uninstitutionalised-threshold (beyond-the-consciousness-awareness-teleology) manifestation intradimensionally, and so-construed from the perspective of their corresponding superseding/transcending/prospective institutionalisations) as recurrent-utter-uninstitutionalisation preconverging-or-dementing psyche, ununiversalisation preconverging-or-dementing -psyche, non-positivism/medievalism preconverging-or-dementing -psyche and our uninstitutionalised-threshold as procrypticism–or–disjointedness-as-of reference-of-thought preconverging-or-dementing -psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing –apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism /preconverging-or-dementing integration to psychopathy is not significant as its perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> is still universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism /preconverging-or-dementing -integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ <as-to ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’-threshold (as the relative-ontological-incompleteness-is-inherently-thus ‘in-wait’ for perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> or temporal-preservation-as-pseudointemporality-preservation) as so-manifested at the uninstitutionalised-threshold, hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation>extrapolating/infering to derive essence-of-meaningfulness is not a credible notion with respect to a human animal of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> wherein ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation secondnaturing, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms–as-of-axiomatic-construct of eliciting abstract/extrapolating/infering hollow-constituting-<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-postlogism77, 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 teleology99 to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/infering/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social un</t>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-teleology99-<in-preconverging-existential-extrication-as-of-existential-unthought>6, 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-dementing/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential-defect—where such false-retention construed as temporal-preservation-as-pseudointemporality—preservation is rather in conjugated-postlogism; with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-psychologism—’ (whether-consciously-or-unconsciously), as can be so established as of the
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- perversions-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/supererogatory-de-mentativity going by human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions<-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor. Such a ‘postconverging-or-
dialectical-thinking21—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-
reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of
qualification/qualification-schemes’ that human psychology is actually much more of a
becoming dynamic construct, rather than static, which wholly readjusts to human deepening
grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective,
present and prospective development; that collectively-and-inclusively-individuals-and-their-
social-constructs do have latitude for the choices they make in existence more than and beyond
the limits of personality traits and social character, and further that the human mind is ‘not
irresponsible’ with respect to given personalities dispositions (whether with respect to abnormal
psychology or functional psychology) with the idea that such stances taken by a ‘psychology of
qualifications/qualification-schemes’ induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology of a recurrent-utter-institutionalised mindset/reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism mindset/reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking—psychology
or psychology-of-mentation-dynamics or natural-psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology being the central determinant driving and defining human psychology construed by its metaphysics-of-absence\{(implicated-epistemic-veracity-of- nonpresencing<<perspective- ontological-normalcy/postconvergence>\} as diminishing–human-epistemic-abnormalcy-or-preconvergence\}. Interestingly, psycho-ontological-tautologisation/psycho-existential-reference as a human disposition for correspondence/equalisation/squaring-off with existence/intrinsic-reality/ontology, as of subpotency-to-full-potency as qualified by recomposuring from shallow limited-mentation-capacity\{(as of relative
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed– existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging– entailment\} to deeper limited-mentation-capacity\{(as of relative
subsumed referencing of all in existence’ beyond just elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\(^{17}\)–educed–existentialising/contextualising/textualising-contiguity\(^{10}\), thus validating philosophically such approaches in physics as string-theory concepts lending support to the string phenomenology approach. This conceptually implies that the ‘all-in-one/oneness’ (of ontology) implied of existence supersedes our elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\(^{17}\)–educed–existentialising/contextualising/textualising-contiguity\(^{10}\) 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\(^{17}\)–educed–existentialising/contextualising/textualising-contiguity\(^{10}\) these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening\(^{53}\) as of our relative-ontological-incompleteness\(^{-}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{-}\)–as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–psychologism\(^{-}\)’, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency\(^{17}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential reality’. For instance say in the case of the BODMAS characters highlighted before, where the other characters ignore the given pathological condition in simply operating arithmetic rules, however, the inherence of existential reality will not be superseded simply by such elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity\textsuperscript{7}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{8} of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/inferring will have to be adjusted-in-a-‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the existential reality implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations, and as metaphysics-of-presence\textsuperscript{9} \{implicated-
\begin{quote}
'nondescript/ignoreable–void ’-as-to- presencing—absolutising-identitive-constitutedness
\end{quote}
\} (i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence\textsuperscript{10} \{implicated-epistemic-veracity-of-
\begin{quote}
nonpresencing-<perspective–ontological-normalcy/postconvergence>
\end{quote}
\} is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting–as-to-conflatedness /deconstruction (i.e. implying ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity\textsuperscript{7}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{8} ~<reifying-or-elucidating-of-
\begin{quote}
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
\begin{quote}
instantiative-context
\end{quote}
\} as to existence-potency\textsuperscript{11}~sublimating–nascence,—disclosed-from-
\begin{quote}
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
\begin{quote}
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-
\begin{quote}
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
\begin{quote}
ontological-contiguity\textsuperscript{7}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{8}
\end{quote}
\} as
ontologically-veridical only as abstract-construal (such as the abstract arithmetic operations) but its wrong ontological derivation in lieu of being-construal/existential-reference/existential-tautologisation is ontologically wrong/non-veridical as it leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity in protraction of the abstract arithmetic operations wrongly overlooks existential-reality as of being-construal/existential-reference/existential-tautologisation given by the existential pathological condition), instead of ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency~sublimating–nascence, disclosed from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as the ontological-veridicality of being-construal/existential-reference/existential-tautologisation (which in the face of the ‘existential pathological condition’ as being-construal/existential-reference/existential-tautologisation upholds existential-reality by way of imbricatedness/threadedness/recomposuring by subtracting 1 from A’s result to existentially account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that critically highlight this more fundamental nature of existential reality as a contextualising-contiguity of existence-potency~sublimating–
nascence, disclosed from prospective epistemic digression—rules of
apriorising/axiomatising/referencing that further epistemically unconceal the very
ontologically same existential reality so construed from the perspective of our limited-
mentation capacity deepening\(^1\) as of our relative ontological incompleteness\(^2\)-induced,
‘threshold of nonconviction/madeupness/bottomlining in shallow supererogation’ <as to
‘attendant intradimensional’ prospectively disontologising preconverging dementing
apriorising psychologism\(^3\), in order to avoid elaboration as to mere-
extrapolating constituting abstracting deducing inferring of elucidation outside attendant
ontological contiguity\(^4\) —educed existentialising contextualising textualising contiguity\(^5\)
inducing ‘virtuality or Being construal as abstract construal as of flawed and shallow and
non-verbatim existential reference’. It is important to grasp here that elaboration as to mere-
extrapolating constituting abstracting deducing inferring of elucidation outside attendant
ontological contiguity\(^6\) —educed existentialising contextualising textualising contiguity\(^7\)
are not ontologically wrong concepts in themselves as of abstract construal but are ontologically
wrong when implied in lieu of being construal existential reference existential tautologisation
as this leads to ‘virtuality or Being construal as abstract construal as of flawed and shallow and
non-verbatim existential reference’. Philosophically, this critically brings up the reality of
how the ontological veridicality of an ‘abstract construal’ and a ‘being construal’ can be
established; going by human limited mentation capacity deepening\(^8\) as of our relative
ontological incompleteness\(^9\)-induced, ‘threshold of nonconviction/madeupness/bottomlining
in shallow supererogation’ <as to ‘attendant intradimensional’ prospectively disontologising
preconverging dementing apriorising psychologism\(^3\)’. An abstract construal
is of vague reference vague tautologisation, and is of existential import only as of a being
construal, and is effectively conceptualised by elaboration as to mere-
extrapolating constituting abstracting deducing inferring of elucidation outside attendant—
ontological-contiguity\(^\text{\textsuperscript{7}}\)–educed–existentialising/contextualising/textualising-contiguity\(^\text{\textsuperscript{10}}\) 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\(^\text{\textsuperscript{8}}\)). If by mere derivation of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\(^\text{\textsuperscript{7}}\)–educed–existentialising/contextualising/textualising-contiguity\(^\text{\textsuperscript{10}}\) (given human limited-mentation-capacity-deepening\(^\text{\textsuperscript{3}}\) as of our relative-ontological-incompleteness\(^\text{\textsuperscript{8}}\)-induced,—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(\langle\text{as-to-‘attendant-intradimensional’-prospectively-}\text{disontologising–preconverging/dementing –apriorising-psychologism}‘\rangle\) is implied as being-construal, this will lead to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ which is ‘conceptually’ ontologically non-veridical. Being-construal as of existential-reference/existential-tautologisation needs to be conceptualised as in attendant–ontological-contiguity\(^\text{\textsuperscript{7}}\)–educed–existentialising/contextualising/textualising-contiguity\(\langle\text{reifying-or-elucidating-of-}\text{prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-}\text{instantiative-context}\rangle\) 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 in order to be ontologically-veridical, and besides that imbricatedness/threadedness/recomposuring gets deeper the deeper the being-construal/existential-reference/existential-tautologisation. The elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity\(^\text{\textsuperscript{7}}\)–educed–existentialising/contextualising/textualising-contiguity\(^\text{\textsuperscript{10}}\) as of abstract-construal as ontologically-veridical harkens to a disposition for abstract predication
critically important to grasp is that the notion of reference-of-thought is rather a ‘being-contrual’/existential-reference/existential-tautologisation that implies ‘projective-insights of imbricatedness/threadedness/recomposing 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’) is what brings about the prospective institutionalisation as secondnaturing. Critically important to grasp is that the notion of reference-of-thought is rather a ‘being-contrual’/existential-reference/existential-tautologisation that implies ‘projective-insights of imbricatedness/threadedness/recomposing 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’, 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—educated-existentialising/contextualising/textualising-contiguity of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity. In fact, ontological-reconstituting—as-to-conflatedness/deconstruction which always refers rather to the issue of reference-of-thought is actually of ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity—educated–existentialising/contextualising/textualising-contiguity —reifying-or-elucidating-of-prospective-relative-ontological-completeness—reference-of-thought devolving-as-of-instantiative-context> as to existence-potency—asublimating–nascence, disclosed from prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’ nature and it is about implying a prospective reference-of-thought, rather than just a différance (differentiation) as within the same prior/given reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting—as-to-conflatedness to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality.
because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting–as-to-conflatedness; generating differing consciousness-awareness-teleology outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy-or-preconvergence as implied by an ontology-driven ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\} of \{reference-of-thought\}) by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-deepening in ‘engaging the same existential reality and drawing implications thereof’ as human <amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology\} as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-
potency\textsuperscript{39}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, it is thus analysed as \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{39}—unenframed-conceptualisation as a mental-rescheduling and goes by the ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity\textsuperscript{39}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}<-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought\textsuperscript{17} 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’ unlike an elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity\textsuperscript{17}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40} 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\textsuperscript{39} is all about human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} 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 \textsuperscript{<amplituding/formative–epistemicity>}totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\textsuperscript{<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\textsuperscript{17}~sublimating–nascence,-disclosed-from-
existential-unthought manifestation), that induces the uninstitutionalised-threshold process behind recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procypticism. The implications at the individuation-level is that our limited-mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality/shortness as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment that ultimately fails hence inducing virtualities. And so, when initially striving to explicate the coherence of a given ontological/being phenomenon or explicating its coherence with other ontological/being phenomena or more profoundly explicating its coherence with the overall existential ontological/being phenomenon. This is inherently-and-intuitively underscored by our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue for the <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ such
construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding–
operantly as of a given deepening/shallow level of human limited-mentation-capacity as human-subpotency preconverging existential-extrication-as-of-existential-unthought, construed rather as of the implied given registry-worldview’s/dimension’s 8 reference-of-thought (given consciousness’s 5 neuterising-induced-or-deneuterising 17-induced) 9 reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of 7 meaninglessness-and-teleology 99 as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, thus reflecting the registry-worldview’s/dimension’s 8 8 reference-of-thought ontological-performance 72-<including-virtue-as-ontology> as of its 46 historiality/ontological-eventfulness 38/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as so-analysed as from notional~deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any ‘knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential instance’. It is critical to uphold this distinction with respect to the existentially attendant nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all ‘intersolipsistic-intercessory-notions/notional~referential-notions’/knowledge including our grasp of logic or mathematics. As ‘abstractly-speaking’ there is no absolute certitude that in say a million years from now ‘a given as of yet unelucidated notion’, as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the ‘existential-instantiations’ validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue including logic and
mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsicism beyond-and-over human construal/conceptualisation of ‘meaningfulness-and-teleology’ about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or unimbricated/unthreaded/unrecomposured is of the inherently valid scope of existence itself as of its superseding–oneness-of-ontology and precedence, thus meaningful.) Logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) are only as meaningful as when reflecting a "reference-of-thought–categorical-imperatives/axioms/registry-teleology",-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality whether as of a science, a social science or social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the naive use of logic or mathematics (and/or any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) become a relatively sub-ontological–as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence exercise qualified more pertinently as ‘conceptual-patterning’ as of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment in any such

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 as of apriorising/axiomatising/referencing~of-attendant~ontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity }= conflatedness in {preconverging-disentailment by} postconverging-entailment. Pointing out that there must necessarily be an exercise in developing the requisite ‘ontological reference-of-thought or axiomatic-construct of an epistemic-totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ to which logic and mathematics (and any knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression), but it wouldn’t work out the other way round on the basis of simple methodological mimicry starting out from the mimicked construal/conceptualisation of logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) on the naïve goal of then grasping a reference-of-thought~categorical-imperatives/axioms/registry-teleology

aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-teleology of a given <amplituding/formative~epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a reference-of-thought~categorical-imperatives/axioms/registry-teleology

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aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of the specific biology amplituding/formative-epistemicity totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that explains genes and genetic principles is ontologically preceding and defining of how the knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of mathematics, logic, information processing, etc. can further contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic, information processing or for that matter any other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite ontological cogency’ can by themselves develop a reference-of-thought-categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of a given amplituding/formative-epistemicity totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry. The latter at best induces a vague and blurred ‘conceptual-patterning’ particularly in such domains-of-study where the positive or negative sanctioning by 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

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‘recurrent-utter-uninstitutionalisation–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and the correspondingly reflected/perspectivated/highlighted suprastructural construal of each of the corresponding uninstitutionalised-threshold (as beyond their respective corresponding consciousness-awareness-teleology) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of notional–deprocrypticism as beyond-the-consciousness-awareness-teleology<sup>02</sup> of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendenable) by articulating the same aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional–deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing<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 as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase state of our procrypticism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-
or-dialectical-thinking or 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 as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation ≥ as the preconverging—de-mentating/structuring/paradigming vices-and—impediments of our positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence—and-sublimity/sublimation/supererogatory—de-mentativity are always by definition in confliction with the constructs being transcended. The reason is rather straightforward as there is a ‘mental/psychoanalytic investment’ behind the construal of meaningfulness in a given way within a registry-worldview’s/dimension’s reference-of—thought defining its ontological-capacity with respect to inherent intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology. Where its ontological-capacity is limited is known as its relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow—supererogation’ <=as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising—psychologism2’, and includes the following registry-worldviews/dimensions recurrent-utter—uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non—positivism/medievalism and positivism—procrypticism. At the point of relative-ontological—incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow—supererogation’ <=as—to—‘attendant—intradimensional’—prospectively— disontologising—preconverging/dementing —apriorising—psychologism’ or uninstitutionalised—threshold meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow—supererogation’ <=as—to—‘attendant—
dialectical-thinking\textsuperscript{21}–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\textsuperscript{22}-preservation) as ‘preconverging-or-dementing\textsuperscript{20}–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-suplerogation\textsuperscript{96}–attendant\textsuperscript{96}–<as-to>attendant\textsuperscript{96}–intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’\textsuperscript{21} as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suplerogation \textsuperscript{96}–<as-to>attendant\textsuperscript{96}–intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{20} with respect to the \textsuperscript{95}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} in ontological-normalcy/postconvergence of new/prospective institutionalisation as deprocrypticism; (beyond-the-consciousness-awareness-teleology \textsuperscript{74}–<in-preconverging–existential-extrication-as-of-existential-unthought\textsuperscript{83} manifestation), in ‘perversion-of’ reference-of-thought\textsuperscript{95}–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suplerogation \textsuperscript{96}–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} of the prior institutionalisation as positivism known as procrypticism uninstitutionalisation (‘procrypticism-uninstitutionalisation of positivism-institutionalisation’), in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suplerogation\textsuperscript{96}–<as-to>attendant\textsuperscript{96}–intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{20} of the positivistic \textsuperscript{95}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, and ‘failing/not-upholding\textsuperscript{95}–<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-conflatedness/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 supplanting–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-
preservation-entropy-or-contiguity–or–ontological-preservation) ‘procrypticism
uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-
positivistic–categorical-imperatives/axioms/registry-teleology-as-of-flawed-and-shallow-
existential-reference-as-virtuality) by way of ‘postconverging-or-dialectical-thinking–
psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein
procrypticism uninstitutionalisation is shown as ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation–<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>, and preconverging-or-dementing –apriorising-psychologism and dialectically-
out-of-phase’ by the <amplituding/formative–epistemicity> causality <as-to-projective-
totalitative–implications-of-prospective– nonpresencing,-for-explicating-ontological-
contiguity of the notional–deprocrypticism implied reference-of-thought–categorical-
imperatives/axioms/registry-teleology as of ‘the notional–deprocrypticism
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
as conjugated-postlogism /preconverging-or-dementing -integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism ), (ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism lessens the social dysfunctioning of its postlogism as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism /preconverging-or-dementing -integration threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> is rather ‘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-that- further-epistemically-unconceal-the-very-ontologically-same-existential-reality aetiology/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 <-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism of the procrypticism uninstitutionalisation, and thus is temporally integrated by conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism/conjugated-temporal-enculturation, of course, with the broader point and purpose for aetiologisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity construction’ is what creates our virtue in superseding our vices-and-impediments, 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/<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity and its corresponding ‘institutional-
designing by percolation-channelling—(in-deferential-formalisation-transference)—as our virtue and knowledge potential), (iii) and so subsumed and articulated in a creative ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme of insightful ‘tone-as-temperament and thematic construal of notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—individuations teleologies/teleological-differentiations (by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology and value-reference as of notional—deprocrypticism imbricatedness/threadedness/recomposing with regards to the ‘implications of postlogism—procrypticism mental orientations’, (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of ‘positivism imbricatedness/threadedness/recomposing referential-depth-or-existential-reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval uninstitutionalised-threshold—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant—intradimensional—prospectively—disontologising—preconverging/dementing—apriorising—psychologism—>, to contrastively provide the revealing retrospective insight of threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation as uninstitutionalised-threshold as human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—’—existentialism-form-factor is construable from the perspective of ontological-normalcy/postconvergence and so paradoxically provide the
décomplexage/uninhibitedness (induced by our metaphysics-of-presence\textsuperscript{implicated-}
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ) or
illusion-of-the-present/present-consciousness/epistemic-totalising \textsuperscript{self-referencing-}
syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-
construct/ontologically-valid-narration aetiologisation/ontological-escalation construed from
the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to
appreciate the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation  \textsuperscript{disontologising–preconverging/dementing –apriorising-psychologism}\textsuperscript{representation of the}
present positivism–procrypticism uninstitutionalisation as \textsuperscript{procrypticism–or–disjointedness–}
reference-of-thought-and-teleology\textsuperscript{categorical-
imperatives/axioms/registry-teleology} with respect to futural Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{ontological-veridicality as ’imbricatedness/threadedness/recomposuring as of attendant–}
ontological-contiguity\textsuperscript{educed–existentialising/contextualising/textualising-contiguity-
reifying-or-elucidating-of-prospective-relative-ontological-completeness  -of- reference-of-
thought- devolving-as-of-instantiative-context} as to existence-potency \textsuperscript{~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{reference-of-thought in relative-ontological-completeness as depth-of-
thought’) and preempting virtuality-or-ontologically-flawed-construal (being-construal-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is by not
allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-\'reference-of-thought, i.e. unsound/perverted ‘apriorising-\'reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity\'–educated–existentialising/contextualising/textualising-contiguity\'–<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-

devolving-as-of-instantiative-context\>') including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \'); by rather reflecting/perspectivating/highlighting the points where such ‘breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness’ occur as of ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-'attendant-

intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-

psychologism (in postlogism \' and conjugated-postlogism \') and as preconverging-or-dementing \'–apriorising-psychologism and dialectically-out-of-phase’, as ‘the very notion of postlogic-backtracking<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\' and conjugated-postlogism \' conjoining-looping-set-of-narratives of postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\' is about the ‘breaking-of-the-threadedness/thread-of-ontologically-verbatim meaningfulness as virtuality-or-


intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism re-engaging reflex’) wrongly implies the validity of a logical-level-engagement (‘logical-processing-or-
reflex’ as the latter is with regards to wrong logical-processing-or-logical-implicitation—which might be
correctly and properly be logically-processed or effectively-executed upon reengagement, so long as the
reference-of-thought for the reengaging is not unsound/perverted and not undermined by
relative-ontological-incompleteness. A registry-worldview’s/dimension’s-uninstitutionalised-
threshold—defect—<as-Being-or-ontological-or-existential–defect> on the other hand having
to do with defect of reference-of-thought needs a more fundamental transformation as a
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the reference-
of-thought, and so a decentering of meaningfulness; the causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity being more like what it takes to get a
medieval as non-positivistic mindset/reference-of-thought into a positivistic
mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup
an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be
incorrect and unsound to the approval of all in that social-setup, that outsider understanding
fundamentally that the medieval setup by its relative-ontological-incompleteness—induced,
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ is in a state of <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
of a medieval worldview will grasp that that unique demonstration of medieval

postlogism / perversion-of reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (as accusation of witchcraft) is not to be construed naively as an adequate
basis for a new logical-processing-or-logical-implicitation—supposedly-apriorising-in-
by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our \( ^8 \) reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our ‘reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance’ \(<\text{including-virtue-as-ontology}>\) of \( ^8 \) reference-of-thought conceptualisation’ is deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect \( ^8 \) reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance’ \(<\text{including-virtue-as-ontology}>\) is rather ‘construed in emotionally-laden terms’ with respect as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of the social like law, virtue, etc., as of our subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency \(<\text{including-virtue-as-ontology}>\) ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Thus intrinsic-reality/ontological-veridicality is derived ‘wholly by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}—conflatedness’ \(<\text{preconverging–disentailment–by}–\text{postconverging–entailment}>\) or in other words ensuring the prospective relative-ontological-completeness \( ^7 \) of \( ^8 \) reference-of-thought with respect to problematic prior relative-ontological-incompleteness \( ^7 \) of \( ^8 \) reference-of-thought reflected by perversion-and-derived-\(^1\) perversion-of-\(^1\) reference-of-thought \(<\text{as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\), with no \(<\text{amplituding–formative–epistemicity}>\text{totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}^1\) allowed by intrinsic-reality/ontological-
veridicality. In other words as of metaphysics-of-absence\(\text{implicated-epistemic-veracity-of}\), the ordinariness \(\text{amplituding/formative}\) wooden-language\(\text{imbued—averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void }^\text{-with-regards-to-prospective-apriorising-implications}>\) in non-positivism/medievalism with its \(\text{reference-of-thought}\) is inclined to relate to perversion-and-derived-\(\text{perversion-of—reference-of-thought}<\text{as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation}>\) phenomenon as a non-positivism/medieval postlogism phenomenon such as notions-and-accusations-of-sorcery on the basis of non-positivism/medievalism \(\text{reference-of-thought}\) \(\text{amplituding/formative}\) wooden-language\(\text{imbued—averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void }^\text{-with-regards-to-prospective-apriorising-implications}>\) of ‘great living’ as of its prior relative-ontological-incompleteness\(\text{-of—reference-of-thought}\) but then a \(\text{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-\(\text{perversion-of—reference-of-thought}<\text{as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation}>\) in terms of the ‘Being defect as uninstitutionalised-threshold’ of the so-called great living of non-positivism/medievalism \(\text{reference-of-thought}\) to arrive at the prospective relative-ontological-completeness\(\text{-of—reference-of-thought}\) 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
ontological-incompleteness\textsuperscript{-of-} reference-of-thought and thus ontologically-speaking our logical-dueness doesn’t even arise, no more than the logical-dueness of a non-positivism/medievalism mindset arises as with respect to medieval postlogism phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical meaningfulness-and-teleology\textsuperscript{\(n\)} exists beyond their \texttt{<amplituding/formative>} wooden-language\texttt{(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-}
meaningfulness-and-teleology-as-of-\texttt{'}nondescript/ignorable–void \texttt{'}-with-regards-to-prospective-apriorising-implications\texttt{>)} as of the respective notional-deprocrypticism as preempting—disjointedness-as-of-\texttt{'}reference-of-thought and positivism \texttt{'}reference-of-thought that carry the prospective relative-ontological-completeness \texttt{'}-of-\texttt{'}reference-of-thought opened-construct-of-\texttt{'}meaningfulness-and-teleology\textsuperscript{\(n\)}. Ultimately, the very transversality\texttt{<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 \texttt{'}reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness \texttt{'}reference-of-thought is ‘the very paradox of \texttt{'}meaningfulness-and-teleology explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory\texttt{–de-mentativity’}. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness \texttt{'}reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic \texttt{<amplituding/formative–epistemicity>causality \texttt{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\texttt{–de-mentativity as of a crossgenerational exercise and
why such implied transcendental meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior reference-of-thought. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnateredness—temporal-to-intemporal-dispositions—⟨so-construed-as-from-perspective—ontological-normalcy/postconvergence⟩—existentialism-form-factor; but then humankind has always been called upon to show itself capable of surpassing/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of de-mentation⟨supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—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 dementative/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—of—reference-of-thought institutionalisation requiring prospective notional—deprocrypticism institutionalisation as preemting—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-
 imperative/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-
 imperative/axioms/registry-teleology as the axiomatic-construct of ‘meaningfulness-and-
teleology’; explaining why it is de-mentatively/structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness reference-of-thought, with such implied derogation of such ‘all-pervasiveness of reference-of-thought—categorical-
 imperative/axioms/registry-teleology as the axiomatic-construct of ‘meaningfulness-and-
teleology’ signalling fundamentally a threshold of failure of reference-of-thought-as-to-
preconverging/postconverging—de-mentating/structuring/paradigming—ontological-
 performance—including-virtue-as-ontology> and construed as relative-ontological-
 incompleteness reference-of-thought. As a further elucidation, across all registry-
worldviews/dimensions prospective relative-ontological-completeness reference-of-
thought, construed as its institutionalisation, is as of `apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-
 contiguity }—conflatedness in {preconverging-disentailment-by—postconverging-
 entailment’ which itself involves the ‘universally-transparent constraining mechanical-
 knowledge as of the bare reference-of-thought—categorical-imperatives/axioms/registry-
 teleology as axiomatic-construct’ and ‘the social-universally-non-transparent-thus-non-
 constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-

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\(^{17}\)-of-reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) of relative epistemic-abnormalcy/preconvergence\(^1\) for relative ontological-normalcy/postconvergence as of 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\(^{19}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/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\(^8\)-induced,–
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intrdimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism’> as \(^8\)procrypticism–or–disjointedness-as-of-\(^1\) reference-of-thought in endemising/enculturating it, thus in need of notional–deprocrypticism as preempting—
disjointedness-as-of-\(^1\) reference-of-thought as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments\(^{19}\) of our positivism–procrypticism registry-worldview/dimension. That is, with acts of perversion-and-derived-‘perversion-of-\(^8\) reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the
paradox of their universally implied prior relative-ontological-incompleteness of reference-of-thought’ with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incompleteness of reference-of-thought itself is the grander problematic with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery construed as perversion-and-derived perversion-of-reference-of-thought <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. as revealing of the grander framework of vices-and-impediments inherent to the relative non-positivism/medievalism relative-ontological-incompleteness of reference-of-thought. Rather it is about articulating the ontological-completeness-of-reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, universalisation institutionalisation over unununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional–deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism perversion-of-reference-of-thought <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically de-mentative/structural/paradigmatic
resolution in both instances is with respect to the necessary ontological-completeness-of-
reference-of-thought in overcoming <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag by
prior/transcended/superseded non-positivistic or procrypticism reference-of-thought–
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation that are failing/not-upholding-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-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity) towards the intemporal-disposition, such that where institutionalisation reaches its
design limits given human limited-mentation-capacity-deepening, the possibility for
perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation arises with its corresponding enculturation/endemisation as
uninstitutionalised-threshold in want for prospective institutionalisation as the ontologically-

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reference-of-thought of contention (mutually intelligible aposteriorising/logicising/deriving/intelligising/measuring as mutually intelligible meaningfulness-and-teleology\(^9\)) between a flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (subtransversality-<in-desublimating–existential-eventuating/denouement>~of-motif-and- apriorising/axiomatising/referencing \(^5\) reference-of-thought of \(^5\) meaningfulness-and-teleology\(^9\), as preconverging-or-dementing –apriorising-psychologism from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) and a correctly functioning apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (supratransversality-<in-sublimating–existential-eventuating/denouement>~of-motif-and- apriorising/axiomatising/referencing \(^5\) reference-of-thought of \(^5\) meaningfulness-and-teleology\(^9\), as ‘postconverging-or-dialectical-thinking –apriorising-psychologism’ from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). It is the idea of the \(<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity\) of the latter over the former that will existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of ‘meaningfulness-and-teleology\(^9\) processing’ in relation to ‘appropriateness-of- reference-of-thought-as-of-conflatedness\(^13\) processing’ (just as there can’t be logical intelligibility between a non-positivisit/medieval mindset/ reference-of-thought of \(^9\) meaningfulness-and-teleology\(^9\) 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 \(^{11}\) de-mentation\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-\rangle}\)
apriorising/axiomatising/referencing (as-of) defective apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument) of temporal extricatory preconverging–de-mentating/structuring/paradigming incidental construal in wrong equivalence to the supratransversality<in-sublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing reference-of-thought. This equally validates the notion of transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ as logical-incongruence of appropriateness-of-reference-of-thought-as-of-conflatedness and perversion-and-derived–perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. This is de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination along formal constructs based on a postconverging–de-mentating/structuring/paradigming for skewing (‘intemporality–asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards intemporality, and not wrongly averaging of human thought in equivalence as logical-congruence of temporality/shortness and intempolity/longness-of-meaningfulness, such that knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’ that allows what is intemporal as of mental-disposition to be effective by <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—duced—existentialising/contextualising/textualising-contiguity’ <reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought—devolving-as-of-instantiative-context> as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, even when it would seem weird due to metaphysics-of-presence—(implicated—nondescript/ignorable—void—as-to-presencing—absolutising—identitivative-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-epistemicity—causality—as-to-projective-totalitative—implications—of-prospective—nonpresencing—for-explicating-ontological-contiguity—of-the-underlying—phenomenon). In the case were in a ‘dereifying act’ water is spilled on a chair, and a visiting stranger (as-of-pseudointemporality by ignorance) not aware of the mental-disposition of the
childhood-psychopath coming into the scene after the event and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism or conjugated-ignorance as its relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ led it to align in-prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism that led it to align in-prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologismly (as-of-pseudointemporality”) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporality’–preservation’, that it was the brother that spilled the water on the chair on purpose (noting that even at this level, for all practical purpose the visiting stranger’s meaningfulness is ‘supposedly in prelogism–as-of-conviction, in-profound-supererogation’–as-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at (as-of-pseudointemporality”) but is rather effectively ‘conjoining looping narratives of flawed-existential-elevation-of reference-of-thought’ with respect to the ‘denaturing postlogic-backtracking–<iterative-looping–<set-of-dereifying-hollow-narratives-and-acts>–with–successive-shifting-of-the-narratives-and-acts-foci’-construed-as–‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supereogatory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, of the childhood-psychopath’s meaningfulness is effectively in conjugated-postlogism and has ‘joined the childhood-psychopath in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’–as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–
psychologism—and is preconverging-or-dementing—apriorising—psychologism and dialectically-out-of-phase’ with respect to ontologically-veridical existential-reality as construed from ontological-normalcy/postconvergence, and further it state of ignorance speaks of its relative-ontological-incompleteness—induced—threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—‘attendant—
intrdimensional’—prospectively—disontologising—preconverging/dementing —apriorising—psychologism’ as procrypticism—or—disjointedness-as-of—reference-of-thought which can’t be overlooked for aetiologisation/ontological-escalation conceptualisation by the fact that the visiting stranger or more precisely an individuation of the type expressed by the visiting stranger (as-of-pseudointemporality by ignorance) might act the same way he acted in ‘metaphorically-a-million-and-one-instances-and-locales’ as aetiologisation/ontological-escalation, and this particular example symbolises why virtue is a ‘The-Good/understanding/notional—knowledge-reification—gesturing—in—prospective—psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological—contiguity—educated—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
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-dysfunctional and social uniformity universal-transparency —{(transparency-of-totalising-entailing,-as-to-entailing<amplituding/formative—epistemicity>totalising—horizontal-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 social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation level as dynamic-cumulative-aftereffect maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context> as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—rules-of—apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very—ontologically-same-existential-reality’ reflects/perspectivates/highlights this comprehensively as the registry-worldview/dimension uninstitutionalised-threshold threshold highlighting the perversion-of—reference-of-thought<as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as—to—shallow—
reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-devolving-as-of-instantiative-context are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, even though the natural reflex to be of supplanting-conviction-as-to-profound-suprerogation of attendant-intradimensional postconverging/dialectical-thinking apriorising-psychologism as prelogism—of conviction, in profound-suprerogation existential-veridical—attendant-intradimensional apriorising/axiomatising/referencing—logical-dueness-precedes-disontologising-logical-outcome-arrived-at means that we rather tend to assume by reflex that the implied—logical-dueness-or-implied-scape of every interlocutor we engage with or by extension of the referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant—ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-devolving-as-of-instantiative-context), which is the psychopath foundational faulty-mentation-procedure-deception-or-urge as first-order level of faulty-mentation-procedure-deception-or-urge, as it further enables an infinitely expansive second-order level deception arising from wrongful logical-processing-or-logical-implicitation supposedly-apriorising-in-conviction-as-to-profound-suprerogation 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/infering-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-
existentia-reference, and that’s why psychopathy as an outlying mental-disposition we are not
often used to, will tend to be deceptive and so fundamentally not because of the psychopath but
the supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-
postconverging/dialectical-thinking—apriorising-psychologism mind’s own reflex mental-
disposition to be of supplanting-conviction-as-to-profound-supererogation—of-‘attendant-
intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism

as prelogism—as-of-conviction,-in-profound-supererogation—<existentially-veridical—‘attendant-
intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at>). Critically, the concepts articulations in the
storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation involve
the ‘point-of-departure-of-construal of reference-of-thought technique of distractive-
alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing> wherein: the
narratives of the temporal-dispositions (postlogism and conjugated-postlogism) as of
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-
‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—
apriorising-psychologism> are construed in transversality—<for-sublimating–existentia-
eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ as of subtransversality—<in-desublimating–existentia-
eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing(*as-of-
pseudointemporalities; referring to unsound reference-of-thought, and so as ‘breaking
imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-
prospective-relative-ontological-completeness—of–reference-of-thought—devolving-as-of-
instantiative-context> as to existence-potency—sublimating–nascence,—disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality or
procrypticism–or–disjointedness-as-of- reference-of-thought preconverging-or-dementing
apriorising-psychologism’, and consequently necessarily wrongly implied soundness/non-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>)’ including implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology and speaking of
a mental-disposition not thriving for intemporal-preservation —whether unconsciously as with
conjugated-ignorance, by-expediency as with conjugated-affordability or consciously as with
conjugated-opportunism and conjugated-exacerbation, hence of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to–attendant-
intradmensional’—prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>, i.e. perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >)-narratives-of-arrogation/impostoring/disjointedness-non-contending-
meaningful-reference- {but-rather-the-subject-of-ontologically-veridical-contending-as-
reflected-by-recursive-postlogic-backtracking-<iterative-looping–set-of-dereifying-hollow-
narratives-and-acts’> -as-well-as-conjugated-postlogism”-progressive-and-regressive-
conjoining-looping-set-of-narratives} as-recursive/progressive/regressive-preconverging-or-
dementing ”-distractive-loopings-{in–threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation -<as-to–attendant-intradimensional’—prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’-as-preconverging-or-
dementing—apriorising-psychologism-and-dialectically-out-of-phase} to the-supratransversality<in-sublimating–existential-eventuating/denouement> of-motif-and-
apriorising/axiomatising/referencing (as-of-non-pseudointemporality); referring to sound-
reference-of-thought, and so as ‘upholding 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 as existential-reality or deprocrypticism, speaking of a
mental-disposition thriving in all instances for intemporal-preservation but with-or-without
necessarily subsequent perfect logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation, hence postconverging-or-dialectical-
thinking—apriorising-psychologism and dialectically-in-phase, i.e. sound-registry{(reflected-
as-soundness-or-ontological-good-faith/authenticity of reference-of-thought)}-
ontologically-hegemonising-narrative~{as-the-deprocrypticism-
imbricatedness/threadedness/recomposuring-as-of-existential-reality-and-as-the-
suprastructuring-meaningful-reference-for-maximalising-unwinding-as-unfolding/dépliage-as-
détendre-of-elucidation}. From an ontological-normalcy/postconvergence epistemic-or-
notional~projective-perspective, the distinction between the subtransversality<in-
desublimating–existential-eventuating/denouement> of-motif-and-
apriorising/axiomatising/referencing (as-of-pseudointemporalities) as of threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-
psychologism and the supratransversality<in-sublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing  
subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing insight can transcendentally be grasped in the archetype 
characters of say a Socrates or Rousseau. Wherein within their respective registry-
worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in 
projection for prospective institutionalised-being-and-craft, i.e. ontologising of future 
conventioning, as supratransversality<in-sublimating–existential-
 eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as the grander 
intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is 
rather poorly construed to the ordinariness/averageness of thought within their respective 
registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as 
‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-
virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> ³³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-
understanding) in grasping attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ –will rather think as 
irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest 
in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while 
prioritising as of postconverging–nonextricatory-existential-preempting-of-existential-

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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 needs its <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in inducing secndnaturesd institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity—of-the-human-institutionalisation-process is ‘not a human emanance/seeding/incipient—transformation-as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of-meaningfulness-and-teleology into the intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology (not about firstnaturesd of human dimensionality-of-sublimating-)<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing as supratransversality <in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing non-pseudointemporality as-thinking-and-in-phase over subtransversality <in-desublimating–existential-eventuating/denouement>–of-motif-and-
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 —
recomposuring-for-relative-ontological-completeness\textsuperscript{-}unenframed-conceptualisation Galilei

or an intemporal-prioritising/\textsuperscript{-}maximalising-recomposuring-for-relative-ontological-completeness \textsuperscript{-}unenframed-conceptualisation Darwin, and so as a fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor. But then mental-dispositions that come to intemporal notions by expediency cannot truly have the pretence of engaging such on the basis of shallow temporal extricatory preconverging–dementating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemporal disposition required for transcendental/\textsuperscript{-}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{-}unenframed-conceptualisation first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/ maximalising-recomposuring-for-relative-ontological-completeness \textsuperscript{-}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/\textsuperscript{-}universal/transcendental/\textsuperscript{-}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{-}unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (that goes beyond
subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern-day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday <amplituding/formative> wooden-language {imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}> or banality-of-thought doesn’t necessarily as of
solipsistic intemporal projection appreciate ‘the need for prospective transcendental/maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming over the extricatory/temporal/expediency preconverging–de-mentating/structuring/paradigming with respect to its registry-worldview/dimension’ (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather about intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming which is necessarily antipodal to the everyday temporal extricatory preconverging–de-mentating/structuring/paradigming mental-disposition, ontologically justifying ‘subtransversality-of-motif-and-apriorising/axiomatising/referencing(as-of-pseudointemporalities)/suprastraversality ‘point-of-departure-of-construal of ‘reference-of-thought technique of distractive-alignment-to-reference-of-thought<-apriorising/axiomatising/referencing> given its applicative pertinence and validation to the ontologically-veridical but counterintuitive notion of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> underlying all uninstitutionalised-threshold, and so beyond their consciousness-awareness-teleologies; with the implication that (from a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) the subtransversality-of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) is ‘unprofound’-or-of-a-non-

We would possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality→<in-desublimating–existential-eventuating/denouement>-by-supratransversality→<in-sublimating–existential-eventuating/denouement> technique of transversality→<for-sublimating–existential-eventuating/denouement>→of-affirmative-and-unaffirmative-disambiguated–motif-and-apriorising/axiomatising/referencing’¹ 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-pseudointemporality²) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality²) 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-

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 the supratransversality—<in—sublimating—existential-eventuating/denouement>—of—motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) that is a complete and unique ‘ontologically-hegemonising-narrative ontological-performance—<including—virtue—as—ontology>’ in its supplanting—conviction—as—to—profound—
supererogation—of—‘attendant—intradimensional’—postconverging/dialectical-thinking—
desublimating—existential-eventuating/denouement>—of—motif-and—
apriorising/axiomatising/referencing (as-of-pseudointemporalities), to their collapsing (psychoanalytic-unshackling/memetic-reordering/institutional-recomposing). Thematically
(with regards to ‘associated-themes-and-social-contexts’/thematic) psychopathy as postlogism interlocks with temporal-dispositions (instigating social psychopathy in 'socially-perceived-value as of social-stake-contention-or-confliction situations') as temporal-dispositions are already preset/in-wait as of prior relative-ontological-incompleteness of reference-of-thought defective for its induced conjugated-postlogism by inherent relative-ontological-incompleteness induced, 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation' (as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism') (notional–procrysticism, i.e. the corresponding uninstitutionalised-threshold), such that the postlogism dynamism in its social protraction reflects a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> as of temporality/non–transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/ incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation in corresponding conjugated-postlogism of temporal-dispositions with the protracting effect of ‘significant others basis of logic’, as subtransversality-<in-desublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities). Such that grasping and superseding of psychopathy and social psychopathy ontologically requires 'avoiding to construe the generality/averaging of the social-construct as being of the sound/appropriate ontological cadre/framework' but rather ontologically adopting deferential-formalisation-transference (as all formal constructions whether the law, subject-matters, formal institutions, etc. have always been conceived) to 'abstractly reference prospective institutionalising as a secondnaturing that is of universal implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in the requisite supplanting–conviction-as-to-profound-supererogation—of
is ‘ontologically wrong to be engaged solely on the basis of a supplanting–conviction-as-to-
profound-supererogation –of–‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism tone as temperament’; as the ‘consciously
eluding/circumventing’ psychopathy as postlogism mental-disposition adopts various ‘hollow
tones as temperaments’ on the basis of its perceived position of weakness/disadvantage or
strength/advantage, with implications on soundness of ‘reference-of-thought, whether acting
(threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ←as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>) by ‘imploring, contesting, affirming, condescending, rebelling or
self-victimising’ depending on what it perceives as advancing its postlogism –as-of-
compulsing–nonconviction/madeupness/bottomlining–{‘<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;←in-shallow-
supererogation ←as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-
postlogism ) or consciously adopted by conjugated-postlogism mental-dispositions
particularly when exacerbatory or opportunistic. This ‘contrastive intellectual-and-moral tone-
as-temperament and thematic teleological constructs of subtransversality<in-desublimating–
existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing (as-of-
pseudointemporalities) in relation to supratransversality<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing (as-of-non-
pseudointemporality )’ is central in articulating a storied-construct/ontologically-valid-
narration aetiologisation/ontological-escalation that further elucidates the conceptualisations
herein. The conceptual background for this tone-as-temperament and thematic teleological conceptualisation (for the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation) lies in the notion that human construal of meaningfulness/memetism defines and structures its teleology/teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity—of-the-human-institutionalisation-process across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency—
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing – apriorising-psychologism> of rational-empiricism/positivising-rules’ is necessarily construed to stall the possibility of any uninstitutionalised-threshold (02). This then validates the idea that teleology\ref{ref:teleology}/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of attendant–ontological-contiguity\ref{ref:ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity

<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> (as a naïve free-willist conceptualisation may construe teleology\ref{ref:teleology}/teleological-differentiation as discrete, as a conceptualisation of teleology\ref{ref:teleology} is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to
reference-of-thought as to postconverging/dialectical-thinking\ref{ref:postconverging}–apriorising-psychologism mental-devising-representation from whence \ref{ref:logical-processing-or-logical-implicitation}–of–reference-of-thought–of-thought

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\ref{ref:dementing}–apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism\ref{ref:postlogism} and conjugated-postlogism\ref{ref:conjugated-postlogism}) but from whence/which-point the teleology\ref{ref:teleology}/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism\ref{ref:postlogism}-slantedness// ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \ref{ref:reference-of-thought}–devolving ontological-performance\ref{ref:ontological-performance}–
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}\textsuperscript{-<as-to-}

‘attendant-intradimensional’\textsuperscript{20}–prospectively-disontologising–preconverging/dementing

apriorising-psychologism\textsuperscript{2}\, from the perspective of the succeeding institutionalisation/centered.

Thus, decentering is what divulges all the uninstitutionalised-threshold\textsuperscript{102} as recurrent-utter-

uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by

\textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—

unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-

institutionalisation,\textsuperscript{100} universalisation, positivism and prospectively deprocrypticism; and so

with their ontological possibilities and limits as well as corresponding ‘postconverging-or-
dialectical-thinking\textsuperscript{21}–psychology or psychology-of-mentation-dynamics or

natural–psychological-dynamics’ or registry-worldview/dimension

orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring),\textsuperscript{53} reference-of-thought and teleologies/teleological-
differentiations. Insightfully from metaphysics-of-absence\textsuperscript{83}\textsuperscript{-implicited-epistemic-veracity-of-

nonpresencing-<perspective–ontological-normalcy/postconvergence>}, we’ll certainly grasp

that a non-positivism/medievalism mindset\textsuperscript{8} reference-of-thought ‘is not qualified/sound’ by

virtue of its relative-ontological-incompleteness\textsuperscript{88}–induced,–‘threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{106}<as-to–‘attendant-

intradimensional’\textsuperscript{3}–prospectively-disontologising–preconverging/dementing –apriorising-

psychologism\textsuperscript{2} 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\textsuperscript{9}, for-intemporal-preservation-entropy-or-contiguity–or–
onontological-preservation thus failing/not-upholding<-as-of-
apriorising/axiomatising/referencing> any meaningfulness requiring prospective

positivising/rationally-empirical\textsuperscript{83} reference-of-thought–categorical-
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 a disposition for
our metaphysics-of-presence{implicated-‘nondescript/ignorable–void ’-as-to- presencing—
absolutising-identitive-constitutedness } as <amplituding-formative-
epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-
consciousness/mirage, and thus the ‘rational need’ for our own psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-
impediments‡ associated with a positivism–procrypticism mental frame, even though we’ll
possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions
prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-
limited-mentation-capacity to deeper-limited-mentation capacity 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
\ref{Heidegger1927} reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged
by human limited-mentation-capacity-deepening\(^1\) 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-\(\langle\text{implicated-`}\text{nondescript/ignoreable–void }`\text{-as-to- presencing–}\) absolutising-identitive-constitutedness \(\rangle\) 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 \(\langle\text{meaningfulness-and-teleology}\rangle\) but more critically an invitation into the new as of a positivising/rational-empirical \(\text{mindset/ reference-of-thought }\langle\text{meaningfulness-and-teleology}\rangle\); having to do fundamentally with the human mind complex and reflex of failing/not-upholding-\(\langle\text{as-of-apriorising/axiomatising/referencing}\rangle\) to acquiesce to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and so all across the various institutional-cumulation/institutional-recomposure-\(\langle\text{as-to- historiality/ontological-eventfulness }\langle\text{ontological-aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected-}`\text{epistemicity-relativism-determinism}'>\rangle\) in reflecting holographically-\(\langle\text{conjugatively-and-transfusively}\rangle\) the ontological-contiguity \(\langle\text{of-the-human-institutionalisation-process}\rangle\), even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Such a pivoting/decentering of
understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<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–procrpticism or futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrpticism, with the necessary de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness’},
and going by ‘projective-insights'/postdication/metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-{perspective–ontological-normacy/postconvergence} is equally what can enable our own prospective transcendence-and-sUBLImity/sublimation/supererogatory–de-mentativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional–deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence-{implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness } traditional/conventioning reference-of-thought–categorical-imperatives/axioms/registry-teleology is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojecting/supererogating/zeroing design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation also construed as ontological-normacy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview’s/dimension’s uninstitutionalised-threshold as of ‘threshold-of–nonconviction/madeupness/bottomlining-in-
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 \( ^2 \) reference-of-thought by way of utter-
ontologising/\( ^2 \) maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation’, is not about logical nested-congruence but as with the
transcendence-and-sublimity/sublimation/supercracy–de-mentativity of all prospective
institutionalisations rather the transversality\( ^< \)for-sublimating–existential-
eventuating/denouement\( ^> \)of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ of the transcendental/suprastructural \( ^5 \)meaningfulness-
and-teleology\( ^2 \)/teleological-differentiations known as supratransversality\( ^< \)in-sublimating-
existential-eventuating/denouement\( ^> \)of-motif-and-apriorising/axiomatising/referencing over
the transcended \( ^5 \)meaningfulness-and-teleology\( ^2 \)/teleological-differentiations known as
subtransversality\( ^< \)in-desublimating–existential-eventuating/denouement\( ^> \)of-motif-and-
apriorising/axiomatising/referencing in inducing a middle-to-long-run or trans-generational
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ pivoting/decentering/psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring from the transcended/superseded state as
\( ^{\text{procrypticism–or–disjointedness-as-of-\ reference-of-thought \( ^5 \)meaningfulness-and-
}

\( ^{\text{teleology\( ^9 \)} \text{reference-of-thought–\ categorical-imperatives/axioms/registry-teleology\( ^9 \)} \text{to the
}

\( ^{\text{maximalising-as–’ deprocrypticism–or–preempting–disjointedness-as-of–’ reference-of-
}

\( ^{\text{thought transcending/superseding \( ^5 \)meaningfulness-and-teleology\( ^2 \) \( ^{\text{reference-of-thought–
}

\( ^{\text{categorical-imperatives/axioms/registry-teleology\( ^9 \)} \text{of futural Being-development/ontological-
}

\( ^{\text{meaningfulness-and-teleology\( ^9 \)} \text{as of prospective deprocrypticism, going by prospective

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<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-
prospective-nonpresencing,-for-explicating-ontological-contiguity and induced
untenability/internal-contradiction/internal-incoherence/institutional-constraining bringing
about percolation-channelling-[in-deferential-formalisation-transference] as futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infraststructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
institutionalisation; as the very state of a prior/transcended/superseded registry-worldview
relative-ontological-incompleteness-induced–‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ –as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ implies it is ‘in-wait as of prior relative-ontological-incompleteness-of-
reference-of-thought defective reference-of-thought–categorical-
impertatives/axioms/registry-teleology 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 de-mentatively/structurally/paradigmatically
associated ‘with respect to the fundamental relative-ontological-incompleteness of-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ –as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism’ and postlogism phenomenon’. The suprastructural (beyond-the-
consciousness-awareness-teleology -in-preconverging-existential-extrication-as-of-
existential-unthought) <amplituding/formative–epistemicity>causality –as-to-projective-
totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-
contiguity 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 as of
supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism and pseudointemporality as of
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism (including as derived/conjugated pseudointemporality 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-
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/mimetically-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–deprocrypticism (by its deprocrypticism–or–preempting–disjointedness-as-of- reference-of-thought imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) is an inherent meaningfulness that is perfectly construable within just a positivism–procrypticism mental-disposition and the latter’s many compromised assumptions as articulated in this paper, as notional–deprocrypticism is priorly implying futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a ‘modern mindset’ of reference or reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of prospective reference or reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation-
capacity-{as of relative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — conflatedness — in—{preconverging-disentailment by}—postconverging-entailment}’
pivots/decenters to reconstrue/reconceptualise ‘meaningfulness-and-teleology’
marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology
as a knowledge construct grounded on the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >). Critically, ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust its inherent meaningfulness to us but rather humans need to achieve a given psychical development to have-access-to or be-able-to-register the knowledge construct of the more profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies ‘\textsuperscript{15} de-mentation₁₁₁₁₁₁₁⟨\textsuperscript{supererogatory} on\textsuperscript{ontological} de-mentation\textsuperscript{or-dialectical} de-mentation\textsuperscript{stranding-or-attributive-dialectics}⟩’ of ‘reference-of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or ‘meaningfulness-and-teleology\textsuperscript{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 <\textsuperscript{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– meaningfullness-and-teleology } as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{39}~sublimating–nascence, disclosed-from-prospective-
epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for redefined \( ^9 \) meaningfulness-and-teleology. Thus for a storied-construct/ontologically-valid-narration aetiologyisation/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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling}<\text{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}>\) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\(^{20} \)–sublimating–nascence, disclosed-from-prospective-epistemic-digression. Pivoting/decentering as such for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity at the individuation-level speaks of intemporal-disposition\(^{5} \) maximalising-recomposuring-for-relative-ontological-completeness\(^{77} \)–unenframed-conceptualisation value and disposition re-ontologising terms even though for temporal-dispositions value and disposition conventioning terms this may sound unintelligible. Such a transcendental/intemporal pivoting/decentering necessarily construed from the prospective institutionalisation (whether base-institutionalisation,\(^{103} \) universalisation, positivism or deprocrypticism, as ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective), of temporal-dispositions individuations in uninstitutionalised-threshold\(^{02} \) (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) as being of ‘mental anarchy’ (mentarchy) which ‘speaks of a defining state of ontologically-defective \(^9 \) meaningfulness-and-teleology\(^{99} \), arising from lack of common (lack of an ordered construct of deferential-formalisation-transference) ontologically-veridical \(^{93} \) reference-of-thought, wherein both temporal-dispositions in various...
shades and the intemporal-disposition are socially-perceived as meaningfully-and-teleologically
entitled-in-equivalence ‘notwithstanding veridical veracity/ontological-pertinence conveyable
by imbricatedness/threadedness/recomposuring of attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity’<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence, disclosed from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ which
‘breaking’/existential-decontextualised-transposition by temporal-dispositions (on the wrong
basis of a prelogic supplanting–conviction-as-to-profound-supererogation ~of~ attendant-
intradimensional’–postconverging/dialectical-thinking —apriorising-psychologism mental-
disposition reflex that will wrongly reasserted soundness/non–perversion-of- reference-of-
thought over-and-ignoring the reality of a postlogism ~as-of~ compelling–
nonconviction/madeupness/bottomlining<(‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’—of-the-
‘attendant-intradimensional–ontologising’—imbued—contextualising/existentialising—attendant-
ontological-contiguity ~;–in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical– ‘attendant-intradimensional–
apriorising/axiomatising/referencing’—logical-dueness>}) induced unsound/perverted-
reference-of-thought, as the breaking undermines attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence, disclosed from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality thus eliciting virtuality-
or-ontologically-flawed-construal) is what induces uninstitutionalised-threshold\textsuperscript{102} mental-
anarchy/mentarchy at the individuation-level of conceptualisation, and which in a dynamic-
cumulative-aftereffect of ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{96}<-as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ accounts for the
uninstitutionalised-threshold\textsuperscript{102} of recurrent-utter-uninstitutionalisation/ununiversalisation/non-
positivism/medievalism/procrypticism. Thus insightfully, the same notion as
uninstitutionalised-threshold\textsuperscript{102}, threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation\textsuperscript{96}<-as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> and dialectically-out-
of-phase and Mental-anarchy/Mentarchy (the latter which emphasises the state of ontological-
veridicality implying an equivalence between-entitlement of both the temporal-dispositions and
the intemporal-disposition, unlike an ordered-construct-of-deferential-formalisation-
transference or an-institutionalised-construct that rightfully assumes the longness-of-register-of-
meaningfulness/intemporal-meaningfulness of the intemporal-disposition individuation as ‘the
superseding secondnaturing construct’), respectively reflecting the
transcendental/transdimensional/interdimensional, intradimensional and individuation-levels;
providing the necessary dynamic-cumulative-aftereffect grasp for storied-
construct/ontologically-valid-narration aetiologisation/ontological-escalation for
5 maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-
conceptualisation from 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\textsuperscript{83} reference-of-thought, with no elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–
ontological-contiguity\textsuperscript{87}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{80}
allowed as this induces virtualities/being-construals-as-abstract-construal-as-of-flawed-and-
shallow-and-non-veridical-existential-reference. Mentarchy/Mental-anarchy (as inducing
apriorising-psychologism & dialectically-out-of-phase’ and uninstitutionalised-threshold)
can also be construed as a disposition for temporal-finitude on the basis of referencing ‘social-
aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supperoratory–de-mentativity’ by the temporal-dispositions’ references-of-thought (whether consciously, expeditiously or unconsciously) in order to undermine the
referencing of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supperoratory–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/supperoratory–de-mentativity’ as ontologically preconverging-or-
dementing’–apriorising-psychologism from the perspective of the transcendental-
enabling/sublimating/supperoratory–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 (sublimating-referencing/registering/decisioning, as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence⟩ of reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of meaningfulness-and-teleology across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence/implicated-nondescript/ignorable–void ’as-to-presencing—absolutising-identitive-constitutedness }. Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness’ and distance of causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity /intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity’, and finally from a transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant
others basis of logic as well as wooden-language-imbued-averaging-of-thought-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
\textquote{transcendental-enabling/sublimating/supererogatory-\textquote{de-mentativity}’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/supererogatory-\textquote{de-mentativity} that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity\textsuperscript{a}, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness’ and distance of \textquote{amplituding/formative–epistemicity} causality \textquote{as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-\textquote{de-mentativity}’ makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/\textquote{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 \textquote{amplituding/formative–epistemicity} causality \textquote{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/superreroagory~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/superreroagory~de-mentativity’ with the transcendental-enabling/sublimating/superreroagory~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 ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superreroagory~de-mentativity’ as driven by postlogism—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical~‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness backtracking-<iterative-looping~set-of-dereifying-hollow-narratives-and-acts> postlogism and corresponding conjugated-postlogism conjoining-looping-set-of-narratives of such postlogic-backtracking-<iterative-looping~set-of-dereifying-hollow-narratives-and-acts>, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as
transcendental-enabling/sublimating/supererogatory--de-mentativity-of-intrinsic-social-reality
but rather such conceptualisation in a supratransversality-<in-sublimating--existential-eventuating/denouement>--of-motif-and-apriorising/axiomatising/referencing should be over-and-face-off a subtransversality-<in-desublimating--existential-eventuating/denouement>--of-motif-and-apriorising/axiomatising/referencing of temporal undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory--de-mentativity’ such as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity

implying an equivalence between

103 universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between

103 universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social postconverging--de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-
preservation consciousness-awareness-teleology\(^\text{1}\) with corresponding \(^5\) meaningfulness-and-teleology\(^\text{2}\) (so-reflected as to the \textit{cumulating/recomposing-attendant-ontological-contiguity}-succession of registry-worldviews/dimensions of the ontological-contiguity\(^\text{3}\) —of-the-human-institutionalisation-process\(^\text{4}\)) inducing the \(^5\) maximalising-recomposing-for-relative-ontological-completeness\(^\text{6}\) —unenframed-conceptualisation: so-enabling the development and endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition), successively of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, \(^\text{10}\) universalisation \(^\text{10}\) universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup and prospectively notional—deprocrypticism (preempting—disjointedness-as-of- reference-of-thought,—as-to—amplituding/formative—epistemicity—growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\(^\text{7}\)—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup. The implication being that the Social is much more than aggregativity (social-aggregation) wherein a mental-disposition of ‘overt aggregative social disposition’ that conceives that a social-setup reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^\text{10}\) —for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are simply ‘perceptively-and-formulaically deterministic’ for ‘its purpose of temporal extricatory preconverging—dementating/structuring/paradigming relating with the reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^\text{10}\) (as perversion-and-derived—perversion-of—reference-
of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’)’ that undermines the imbued intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the social-setup ‘is not ontologically social’ (as aggregativity construals and mental-dispositions about social relations of extricatory temporal-dispositions are perfectly construable as of varying covert to overt ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of-reference-of-thought—as-of-conflatedness) ‘is ontologically social’. The Social as such is an abstract construct not about the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for transcendental construal of our potential for intemporality. Paradoxically and across all registry-worldviews/dimensions this has always imply sociologically that uninstitutionalised-threshold are in a transversality–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/supererogatory-de-mentativity or conceptualisation in aggregativity/social-aggregation as of wooden-language–imbued–averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–nondescript/ignorable–void ‘with-regards-to-prospective-apriorising-implications’ driven by social-aggregation-enabling, explaining the underlying confliction
implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of—meaningfulness-and-teleology’ in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology’ mindset’ of such a ‘social ontology insight about prospective positivism’ (as maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity–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 posivistic registry-worldview/dimension and the prior as the non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will construe of itself as undecenterable center of ‘meaningfulness-and-teleology’. This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu of the-Good/understanding/notional–knowledge-reification–gesturing<-in- prospective_pseudologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in–preconverging-disentailment_by3–postconverging– entailment>/amplitudes/formative–epistemicity–causality as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity in its
to grasp that the true profoundness of knowledge is more than just ‘mechanical as something construed soullessly’ without a more complete appreciation of knowledge as ‘organic as something construed with a profound sense of intemporal projection philosophy as to profound-supererogation’ with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/supererogatory-de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity implication as an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension <amplituding/formative> wooden-language-{imbued—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 universality- transparent- (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-synchretising/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-of-reference-of-thought-devolving-as-of-instantiative-context>, induced by prospective
relative-ontological-completeness\textsuperscript{87} -of- reference-of-thought is what counts as true knowledge beyond the blurriness\textsuperscript{7} -in-reflecting-and/or-coming-to-terms-with-implied-transcendence that often tends to arise with all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as previously highlighted with the mediocrity principle of science as it applies to humankind as well (as the notion of metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-\langle perspective-ontological-normaley/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\textsuperscript{87} -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\textsuperscript{99}) point to the idea that institutionalisation (the ontological-contiguity\textsuperscript{67} —of-the-human-institutionalisation-process\textsuperscript{85}) as intemporalisation is actually ‘a \textsuperscript{55} 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 \textsuperscript{19} presencing—absolutising-identitive-constitutedness \’) defines its very own prospective interspersing with uninstitutionalised-threshold\textsuperscript{82} articulated as ‘socially-functional-and-accordant\textsuperscript{93} temporalisation of \‘meaningfulness-and-teleology\textsuperscript{99} as from idiosyncratic individuations frame-of-reference at childhood to full-blown threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{13} -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism\textsuperscript{14} individuations frame-of-reference at adulthood’; that is, the ontological-
contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} or institutionalisation design construed rather as about reducing-human-temporalisation-\{shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{99}\} as uninstitutionalised-threshold \textsuperscript{12}, with such a notion of uninstitutionalised-threshold \textsuperscript{02} being the central notion of conceptualisation/construal for a thorough the-Good/understanding/notional—knowledge-reification—gesturing–in-prospective_psychoismic—apriorising/axiomatising/referencing—\{of-attendant—ontological—contiguity ~educed—existentialising/contextualising/textualising-contiguity \}\textsuperscript{40}—

\text{conflatedness —in—}\{preconverging—disentailment—by—\}—postconverging—entailment/\langle\text{amplituding/formative—epistemicity—causality ~as-to-projective—totalitative—implications—of—prospective—nonpresencing—for—explicating—ontological—contiguity}\text{ construct (however counterintuitive from our natural thinking reflex metaphysics—of—presence\textsuperscript{\langle}\text{implicated—nondescript/ignorable—void —as—to— presencing—absolutising—identitive—constitutedness \textsuperscript{14} ‘based on reasoning in terms—as—of—axiomatic—construct of cumulating institutionalisations’)}. Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold \textsuperscript{02}’ 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\textsuperscript{15}\} wherein there is ‘parallel construed extended-informality—\{susceptible-to—effecting—parsimony—as—of—shoddiness—and—incompleteness—to—meaningfulness—and—teleology\textsuperscript{15}\} ‘meaningfulness—and—teleology\textsuperscript{15}—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—deprocripticism 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—
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-logical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’
postconverging/dialectical-thinking—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the
logic itself, but in wrongly implying as existentially real the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity)’—educed—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought-devolving-as-of-instantiative-context>’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism’ (and not to be seen as being of postlogic—compulsing—nonconviction/madeupness/bottomlining<decontextualising/deexistentialising~of—attendant—intradimensional—apriorising/axiomatising/referencing>-induced—disontologising—of—the—‘attendant—intradimensional—ontologising’—imbued-contextualising/existentialising—attendant—ontological—contiguity—in—shallow—supererogation—<as—to—disontologising—perverted—outcome—sought—precedes—existentially-veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical—dueness>’) since that will validate the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant—ontological-contiguity)’—educed—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of—
prospective-relative-ontological-completeness -of- reference-of-thought devolving-as-of-instantiative-context>’ on the basis that it was the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that was wrong hence the possibility and credibility not to question and imply the denaturing of reference-of-thought as perverted reference-of-thought—categorical-imperatives/axioms/registry-teleology and thus to wrongly re-engage logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a perversion-of reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as conjugated-postlogism by temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers. Summarily, instances of such sanctified-conventioning-social-aggregation-enablers could be exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, - point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold vices-and-impediments construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as postlogic or conjugated-postlogic, as procrypticism–or–disjointedness-as-of-reference-of-
thought in need for prospective institutionalisation as deprocrypticism, not as an on-
occcasion/incidental issue but about ontologically appreciating the how and why in reflecting
gographically—<conjugatively-and-transfusively>—the ontological-contiguity—of-the-
human-institutionalisation-process as it undermines uninstitutionalised-threshold arising from
perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> for the recurrent intemporal-disposition <amplituding/formative—
epistemicity> totalising—renewing-realisation/re-perception/re-thought possibility of further
prospective civilisational living/institutionalised-being-and-craft setup, and so as an
aetiolisation/ontological-escalation/metaphorically—a-million-and-one-instances-and-locales’
conceptualisation. The grandest job and the grandest living from an intemporal-
projection/longness-of-register-of-meaningfulness/ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality point-of-departure-of-construal is one that construes and purports
for human engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness
of such uninstitutionalised-threshold: by ‘engaged-destruction/deconstruction/ontological-
reconstituting—as-to-conflatedness of prospective recurrent-uninstitutionalisation vices-and-
impediments’ for prospective base-institutionalisation, ‘engaged-
destruction/deconstruction/ontological-reconstituting—as-to-conflatedness of prospective
ununiversalisation vices-and-impediments’ for prospective universalisation, ‘engaged-
destruction/deconstruction/ontological-reconstituting—as-to-conflatedness of prospective
non-positivism/medievalism vices-and-impediments’ for prospective positivism, and ultimately,
‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness of
prospective procrypticism vices-and-impediments for futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology—as of prospective deprocrpticism. That exercise has always been one of decentering of the defective center for the emergence of a new and more ontologically-complete—reference-of-thought center, and no registry-worldview/dimension can pretend to imply it is ‘un-decenterable (implying its preconverging-or-dementing—anteriorising-psychologism and out-of-phasing for the prospective thinking centering and in-phasing) by its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage speaking of its metaphysics-of-presence—{implicated—nondescript/ignorable—void—as-to-presencing—absolutising-identitive-constitutedness}, as that is the full implication of ‘intemperal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—a-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 implied <amplituding/formative–epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating—ontological-contiguity’ for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturing institutionalising construct is a requisite because, at best even the intemperal-disposition individuation individuals, purporting (by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemperality/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 }—confutedness—in [preconverging-disentailment-by]–postconverging-entailment} existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise meaningfulness-and-teleology; more like a jurisprudential maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation contention for rehabilitation is not of the same meaningful-framework as a temporal mental-disposition of illicitness for shifty expectation of rehabilitation which it should necessarily anticipate and preempt). By that token there is no base-institutionalised individuation in recurrent-utter-uninstitutionalisation, no universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional—deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘mouling’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–‘attendant-intradimensional’—prospectively- disontologising—preconverging/dementing—apriorising-psychologism as defining the registry-worldviews/dimensions uninstitutionalised-threshold is rather a most real idea from
an ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective wherein we can very much fathom out that the successive relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as the respective uninstitutionalised-threshold as to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> is veridical or a most real idea with implications on psychical-orientations/mindsets as structured by the ontology-driven ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’. However apparently logical this idea, it is an altogether different to mentally register the idea of such a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> construct and perception about our own registry-worldview uninstitutionalised-threshold as procrypticism just as it would be by reflex difficult in all the successive registry-
worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation conceptualisation of ‘the social as at its uninstitutionalised-threshold’ wherein the representation as ‘being in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ is more real (from an ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect of conscious mindsets within the given uninstitutionalised-threshold registry-worldview/dimension (as the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation 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\(^7\), 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–\(^6\) meaningfulness-and-teleology\(^9\) as of prospective deprocripticism–or–preempting—disjointedness–as-of–\(^8\) reference-of-thought imbricatedness/threadedness/recomposing 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’ reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), just as the core non-positivism/medievalism mindset/\(^7\) 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, Copernicides, Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposing over generations ‘for what were re-originary–as-unenframed/unbeholding/outlier-conceptualisation\(^\{\text{imbued-postconverging/dialectical-thinking} ~\text{‘projective-insights’/‘epistemic-projection-in-conflatedness ~‘of-notional–deprocripticism-prospective-sublimation}\}^{10} \) 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

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as required for any subject-matter, most of the ‘popular criticisms’ levied against post-structuralism fail to past the test of intellectual criticism and have mostly been populist and media-driven attacks, gaining traction by social trending than genuine intellectual validity. The most popular being an initiative on an unrecognised social science journal which by that mere token disqualifies the so-called criticism but has turned out to be the most populist ploy by all accounts for condemning post-structuralism. Furthermore and critically, the intellectual exercise as with all institutional processes operate fundamentally on a basis of mutual trust. However the methodologies, theories and concepts, what can be articulated as new knowledge is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn’t end with a journal’s peer review though that point tends to be a ‘highly political point nowadays’ as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but
for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the
sake of perspective here, it might equally be argued that peer-reviewing and by extension all
epistemological and their corresponding methodological activities are not natural knowledge
activities as of inherent pure-ontology in of itself but derived activities as of human norms,
practices and policies for establishing thresholds that then enable articulated qualifications as of
pure-ontology; in other words, any such epistemological and methodological activity is
irrelevant if pure-ontology can be arrived at without it. Consider for instance that
mathematicians hardly make use of experimental designs or that many secret research by
corporations and government aren’t peer reviewed, at least not publicly. Besides at a more
fundamental level the question can be asked what are the metaphysics-of-absence
implications of knowledge epistemology, methodologies and peering as to the weightier
construal of the successive human ontological developments involving increasing prospective
relative-ontological-completeness of reference-of-thought associated with the overall
institutional-cumulation/institutional-recomposure in reflecting
holographically 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—implicit_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 ² 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/supercerebrality—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–depropheticism registry-worldview/dimension meaningfulness-and-teleology which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–propheticism meaningfulness-and-teleology at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism–propheticism 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-being-as-of-existential-reality explaining the disparate nature of the development of human knowledge. This author as previously articulated points out that there is a more profound basis for how and why new/prospective knowledge whether outlying or main stream is socially integrated in driving ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemicity-relativism-determinism implied <amplituding/formative-epistemicity>causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’ across all the institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> as the very human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor implying that human registry-worldview’s/dimension’s have institutionalisation-threshold and unintstitutionalised-threshold.
broken only in the medium to long-run beyond-the-consciousness-awareness-teleology\textsuperscript{9} -\textsuperscript{10} \langle \text{in-preconverging-existential-extrication-as-of-existential-unthought} \rangle \text{by a power relations dynamics\textsuperscript{9} -\textsuperscript{14}}\text{de-mentatively/structurally/paradigmatically ingrained in the social\textsuperscript{10} \langle \text{universal-transparency} \rangle \text{in Relative Ontological Completeness}; and so as of intrinsic-reality/ontological-veridicality\textsuperscript{10} \langle \text{totalising~in-relative-ontological-completeness} \rangle \text{transcendental-enabling/sublimating/supererogatory\textsuperscript{9} -\textsuperscript{11} de-mentativity} \langle \text{amplituding/\textit{formative–epistemicity}}\textsuperscript{10} \langle \text{totalising–in-relative-ontological-completeness} \rangle \rangle \text{as of projective-totalitative–implications-of-prospective–nonpresencing, for explicating-ontological-contiguity}; and thereafter the eliciting of positive-opportunism—of-social-functioning-and-accordance\textsuperscript{9}, deferential-formalisation-transference, ordered-construct, percolation-channelling\textsuperscript{9} \langle \text{transversality} \rangle \text{as of transversality}\textsuperscript{9} \langle \text{for-sublimating–existential–eventuating/denouement} \rangle \text{of affirmative and unaffirmative–disambiguated ‘motif and apriorising/axiomatising/referencing’ of opposing axiomatic-constructs/\{of-attendant–ontological–thought that allows for the more ontologically-veridical to supersede as inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining. This is the more profound suprastructural-construct of ‘human validation-conceptualisation/epistemological relationship to knowledge’ applicable across all registry-worldviews/dimensions as of ‘a notional futural différance’ construed as of a ‘postconverging-or-dialectical-thinking’ – psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, notwithstanding the more superficial constructions of ‘human validation-conceptualisation/epistemological relationship to knowledge’ within a same registry-worldview’s/dimension’s institutionalisation whether base-institutionalisation/animistic–universalisation shamanism, universalisation–non-positivism/medieval dogmatic scholasticism or our positivism–procrypticism ‘categorisation epistemes’; but also the apriorising/axiomatising/referencing–\{of-attendant–ontological–
contiguity ~-educed–existentialising/contextualising/textualising-contiguity ~- reduced–existentialising/contextualising/textualising-contiguity

conflatedness ~-in–{preconverging-dissentailment-by3-postconverging-entailment of futural

Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of–meaningfulness-and-teleology\(10\) as of prospective

notional–deprocrypticism ‘referentialism as epistemological’ (as of notional–deprocrypticism

which reflects ontological-construal along the full potency of existence-as-of-its-mimetic-
echoness or existence-in-reverberation or existence-potency\(10\)–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression). Such a notional futural différance as a

suprastructural construct appreciation of epistemological implications about social integration

of knowledge certainly informs a commitment to re-originary–as-

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

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

notional–deprocrypticism-prospective-sublimation} ideas as being ultimately validatable in

effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in

the medium to long-run. Basically the transcendental as (re-originary–as-

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

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

notional–deprocrypticism-prospective-sublimation} originary/event\(19\)-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-
between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness -of- reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness -of- reference-of-thought is ‘the very paradox of ‘meaningfulness-and-teleology’ explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness -of- reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic causality –as-to-projective-totalitative–implications-of-prospective-nonpresencing–for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposing nature of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of a crossgenerational exercise and why such implied transcendental ‘meaningfulness-and-teleology’ might seem arbitrary when ‘meaningfulness-and-teleology’ is rather interpreted in terms of the prior registry-worldview’s/dimension’s ‘reference-of-thought not factoring its prior relative-ontological-incompleteness -of- reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness -of- reference-of-thought is of intemporal-or-ontological prioritisation as of its apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness -of- reference-of-thought as of its
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging–
entailment, as the latter is rather in shortness-of-register-of—meaningfulness-and–
teleology/~distractiveness to the former as of ~reference-of-thought-as-to–
preconverging/postconverging–de-mentating/structuring/paradigming—ontological–
performance <including-virtue-as-ontology>. Consider for instance Einstein’s theory-of–
relativity and Newton’s laws of motion with respect to the same given physics domain-of-study
reality, wherein the former’s prospective relative-ontological-completeness ~of~ reference-of–
thought over the latter implies the former’s utter ‘ontological-resetting’ in the conceptualisation
of the very same physics domain-of-study reality as of transversality <for-sublimating–
existential-eventuating/denouement~of-affirmative-and-unaffirmative-disambiguated~motif–
and-apriorising/axiomatising/referencing* with the latter; as henceforth the logical-dueness of
the latter doesn’t even arise but rather as it maybe subsumed/implied/is-non-contradictory as of
the former or for educational and practical insights purposes! Of course, this comparison differs
from a construal of postlogism~ and conjugated-postlogism~ associated perversion-and-
derived~‘perversion-of~’reference-of-thought~as-preconvergingly–
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow–
supererogation >; in that as of a human condition relations it is construed rather as (beyond–
the-consciousness-awareness-teleology~<in–preconverging–existential-extrication-as-of–
extential-unthought>) postlogism~and-conjugated-postlogism ~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> } prior relative-ontological-incompleteness"⁻of⁻" reference-of-thought ‘waylaying’, as amplituding/formative wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought—
existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging—
disentailment—by—}—postconverging-entailment’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality that induces a prospective ‘{uni-versally-transparent constraining mechanical-knowledge as new bare }—reference-of-thought— categorical-imperatives/axioms/registry-teleology } as axiomatic-construct’ and ‘its social—uni-versally-non-transparent—thus—non-constraining—element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
sublimity/sublimation/supererogatory~de-mentativity involves the prospective reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology^9 -<in-preconverging-existential-extrication-as-of-existential-unthought>_5 ‘meaningfulness-and-teleology^9 as of organic-knowledge Being correction’ of the prior reference-of-thought, such that the prior reference-of-thought logical-dueness doesn’t even arise as the prospective reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology’^7 over the prior reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology^9’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology^9 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-indetermiancy/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-
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 poststructuralism as a relatively ideal tool for invoking much needed insight. A fourth criticism has
to do with the ‘political nature’ of human affairs obviously, and even the intellectual is not beyond this especially with ideas of ‘socially-perceived disturbing implications’ (as has been the case throughout human history) and further so in a social domain that is not immediately amenable to predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment

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

- mentating/structuring/paradigming –as-being-as-of-existential-reality>) as with the natural domain even though the latter equally faces similar issues but to a lesser extent. When we come to reflect that the leading poststructuralist of his time had an entire school, rather than focusing on developing research criticisms of his work and other poststructuralists (which would have been the more impressive thing to do) instead taking a ‘political stance’ for the denial of his recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think that intellectualism and ideas occur in an absolute neutral environment particularly when of socially-perceived disturbing implications. While it is generally recognised that knowledge is determined on its own merits as an interest-free principle, the fact is in the real world of ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, human mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility of post-structural meaning is outright ridiculous with respect to the exegetical aims of its authors, and no less so as expecting advanced chemistry, biology and physics writing to be popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference permeating all subject-matters and disciplines, which speaks to the idea that the ‘ordinariness of thought’ is not the sound basis for construing issues raised in terms–as-of-axiomatic-construct of profoundness of contemplation. The ontological-contiguity of-the-human-institutionalisation-process by its deferential-formalisation-transference is an exercise of shrinking the melee of common sense wherein spheres previously opened for common
opinionatedness are shoved away as ‘deferred to’ specialisms whether institutional or subject-matters by the mere effectiveness, with ‘informed common and individual opinions’ being the panache for the expression of sovereignty whether about the polity or individual choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that there is a common sense social science is a falsehood no more than there is no common sense natural science, and intellectuals are irresponsible when peddling the notion that readers shouldn’t acquire the requisite ‘intellectual elevation’ to grasp the profundity of meaningfulness and rather expect that they should be able to satisfactorily engage at the same intellectual level (reference-of-thought) involving advanced studies and research on the basis of ordinariness of thought. This should not be confused with a popularising exercise meant to stir popular interest like popular science, though in fact there is no truly popular science for that matter but serious/candid science. Such a confusion can hardly arise in the natural sciences because of the ‘promptness of 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 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 causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendently-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-faith/authenticity with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or
utilise them as ‘supposed inventions’ – and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/supererogatory~de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation/subpotentiation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/supererogatory~de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ~amplituding/formative–epistemicity~causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity and projection; with the latter wholly the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/supererogatory~de-mentativity that is intrinsic-reality/ontological-veridicality/existence ‘naturally and best construed/conceptualised’ in the crafted jargon of biomedical sciences will make available as cure as the ‘superior party’ over whatever they themselves or for that matter any other humans no matter their statuses may ‘sovereignly’ want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/supererogatory~de-mentativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise
will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/superrterogatory-de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of nonpresencing-for-explicating-ontological-contiguity ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-superrterogation_-as-to-perspective—ontological-normaley/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming).

Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality ) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality—in-sublimating—existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing as a construct of formalised reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality—<in-desublimating—existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing informa reference-of-thought as melee of common sense of temporality /non-totalisingly-entailing/non-maximalising/non-transcendental constructions.

The idea is that such a disambiguating is a necessity going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normaley/postconvergence’—existentialism-form-factor requiring
skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity) towards the intemporal/longness-of-register-of—‘meaningfulness-and-teleology’ as the ontological construct that institutionalises (intemoralises). Hence such a skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity) in the ontological-contiguity —of-the-human-institutionalisation-process of shrinking the melee of common sense involves developing institutional and subject-matter specialisms as supratransversality<in-sublimating—existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing narratives (for instance, the developing sciences and institutional specialisms) that induce corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining by effectiveness on the subtransversality<in-desublimating—existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing as the melee of common sense inducing the latter’s ‘deference’, for instance, such deference as such postures as the law says that…, physicists say that…, etc. and not a common sense posture of the sort I think that…, thus relegating the melee of common sense out of the construal and conceptualisation of institutional or domain specialisms which hitherto had been free-for-all opinionatedness. Such an exercise is not just retrospective but prospective as well in the expansion of human formalised constructs and including in this case the relatively profound insights of such social science as post-structuralism which sadly get undermined paradoxically by some critiques not by a same-level supratransversality<in-sublimating—existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing intellectual criticism but raising subtransversality<in-desublimating—existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing narrative to wrongly imply that post-structuralism should
be as intelligible as common sense thinking, which is paradoxically never the case with say the jargon of law, natural sciences, etc. exactly for the reason highlighted above. The fact is the melee of common sense as subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing hasn’t got the requisite intemporality /longness in terms–as-of-axiomatic-construct of universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper’s purported construct for aetiological/ontological-escalation in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability/validation from subsequent critical analyses). Such that there will tend to be ‘confusion of reference-of-thought’ where such subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing melee of common sense was apparently to act assumingly/presumptuously rather than ‘to defer’, or otherwise the instance where individuals assume the requisite intellectual elevation (whether by corresponding education and reflection) for a first-level engagement with such specialisms. As our melee of common sense defers when it comes to the natural sciences, it defers when it comes to the legal science, it shouldn’t expect otherwise but to defer when it comes to rigorous post-structural and other social science constructions however their approximations, and so as the best construction potential of human meaningfulness and teleological possibilities. On that same token the notion of validation of supratransversality<in-sublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality<in-sublimating–
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 imbuend averaging-of-thought as-to leveling/ressentiment/closed-construct-of meaningfulness-and-teleology as-of ‘nondescript/ignorable-void ’ with-regards-to-prospective-apriorising-implications) terms–as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity, whether beyond-the-consciousness-awareness-teleology in preconverging existential-extrication-as-of-
existential-unthought>, as even where contending intellectual postures are of relative elevated formal knowledge, it is quite easy for a notional-pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} with <amplituding/formative> wooden-language—{imbued—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—as be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—in-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 methodical rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying ‘decentering’ is implying transcendence-and-sublimity/sublimation/supererogatory-de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining ‘meaningfulness-and-teleology’ from existential-tautologisation/existential-reference as of human subpotent existential-teleology within the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency–sublimating–nascence–disclosed-from-prospective–
epistemic-digression. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology choices/options is a secondary exercise of human social application (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological, so-reflecting \[\text{amplituding/formative}\text{-disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising)}\] and \[\text{amplituding/formative}\text{-entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)}\], and so with regards to 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-specified-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 graspable by ‘the dynamics of metaphysics-of-absence\{(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\)} or postdication insight with respect to metaphysics-of-presence\{(implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness )’ involving diminishing—human-epistemic-abnormalcy-or-preconvergence /increasing-relative-ontological-completeness ’-of-’ reference-of-thought in construing-ontological-veridicality as determined-by attendant—ontological-contiguity —-educated—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 ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging—disentailment—by—postconverging-entailment} development’) effectively heralds post-ideology as ideas and notions are validated/invalidated by their demonstrated ontological-veracity/ontological-pertinence. In order words the supposed ontological-terms of notions and ideas are the basis for their analysis as ontologically-pertinent or impertinent, and so more than just perfunctory analyses constrained by the limiting framework of institutionalised-being-and-craft constructs and setups but at an existentialism/full-depth-of-existential-implications level highlighting the precedingness/supersedingness/ascendency of ontologically-driven analysis over ‘habits’, ‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism as such should posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbued in the often ‘poorly-ontological, non-ontological or metaphysical constructions permeating ideologies’ and projected as worldviews, to ‘restore existential veracity/ontological-pertinence as the central notion behind worldview construction and representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and anthropological depth with respect to human mentation, meaningfulness and institutional-development—as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence-{implicit-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/supercorogatory–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/supercorogatory–de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in
establishing the positivising/rational-empirical mindset/reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the ‘very strength’ of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is herein contended, is not ‘ontologically performant’ enough (of sufficient ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by its attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought-devolving-as-of-instantiative-context for the further development today of the study of the Social as of its fleeting/blurred nature (on such terms of ‘what predicates should take precedence’). It must be said that the notion of transcendental enabler with regards to the Social today is rather of relative ontological weakness such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and is more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology–in-preconverging-existential-extrication-as-of-existential-unthought, rather than truly ontological-primemovers totalitative-framework deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity’ (unconsciously or consciously), and by this is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of ‘intellectual perfidy’. What the blatant constraining of the natural world can do to thinking by mere ontological-primemovers totalitative-framework under the rational-empiricism postconverging–
de-mentating/structuring/paradigming is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-awareness-teleology\(^6\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^6\) abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought\(^9\) psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology\(^9\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^9\) 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\(^7\) just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory—de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory—de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-
involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional~deprocrypticism as preempting-procrypticism or preempting—disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity for the requisite condition of a ‘fully emancipated social science’ is more than just of circumstantial and idle implication but is rather construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory–de-mentativity of rational-empiricism/positivising based
knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory–de-
mentativity positivistic contentions will still be undermined with such a discrepancy of
notional-discontiguity/epistemic-discontiguity–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/<in-
preconverging–existential-extrication-as-of-existential-unthought> of social-aggregation-
enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a
more profound transcendental-enabling/sublimating/supererogatory–de-mentativity (unlike the
relative case with the physical reality subject-matter as immediate) as required for futural
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness and-teleology as of prospective
notional–deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus,
the only credible logic this author can think of is that post-structuralism as one of the major
critical theories given its potential ontological vigour has been seen as a threat with a deliberate
covert non-intellectual effort to stifle it and limit its influence often having to do with
misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of
the central issue with regards to post-structural thinking with respect to other intellectual
postures has had to do with the unusually high level of accusations of its proponents of
misrepresentation of their ideas by many of their critiques whether with respect to such
accusations of nihilism or untruth, with a central characteristics of many of such critiques being
a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-
into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’.

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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/decorder 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/decendering 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- compulsion–nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–'induced-disontologising–of-the–
intradimensional’-prospectively-disontologising~preconverging/dementing —apriorising-psychologism’ (as of metaphorically-a-million-and-one-instances and-locales as enabling the possibility of the phenomenon of notions and-accusations of-sorcery and other vices and-impediments of the state of non-positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness of reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness of-register-of-meaningfulness and-teleology’ preservation’ that wouldn’t necessarily construe the social manifestations of notions and-accusations of-sorcery with their associated vices and-impediments as abstractly and ontologically unwarranted universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness of-register-of-meaningfulness and-teleology’ preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-reference-of-thought relative-ontological-incompleteness -induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing —apriorising-psychologism’ (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances and-locales as well as other vices and-impediments of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional–deprocrypticism ontological-completeness of-reference-of-thought will de-

psychologism>’ 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 <reference-of-thought, postlogism >-as-of-< compulsion-
nonconviction/madeupness/bottomlining-(<‘decontextualising/de-existentialising-of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >/in-shallow-supererogation <$as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩一旦 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)!