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

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

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

Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability 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 epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 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 (amplituding/formative) wooden-language
categorical-imperatives/axioms/registry-teleology stifling prospective sublimating possibilities, thus requiring prospective fundamental reconception that thus speaks of the ‘preconverging/postconverging–de-mentating/structuring/paradigmning underlying overall human social and institutional progress and development’. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’ right up to the present, it also cognisant that at a certain point the ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ becomes critically a drawback for the possibility of knowledge-reification–gesturing—a—in-

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 —(⟨amplituding/formative⟩supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩): as ‘knowledge becomes increasingly mechanical’ and is rather a secondary and derivational tool for temporal self-serving posturing and is poorly perceived as worthy in of itself but for the imprimaturing blurriness—sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out) so projected and the perceived temporal social-value arising with such imprimaturing blurriness—sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out) 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—in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity —conflicatedness in {preconverging—disentailment by}—postconverging—entailment as to existence-potency ——sublimating—nascence,—disclosed—from-prospective—epistemic-digression.

This has developed in our present age of pedantising/muddling/formulaic—hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective—totalising—entailing,—as—to—entailing—⟨amplituding/formative—epistemicity⟩totalising—in-relative—ontological—
intellection is increasingly infused with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and pretences to misunderstand are rather conveniently projected as of perceived social-stake-contention-or-confliction and hardly reflecting a discernment about the possibility for advancing human progress); in so-doing apparently render human-subpotency/mortality bigger than existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to immortality. But then human intellection across all ages and times come to an end not because of inherently right or inherently wrong ideas per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway), but critically when deliberate deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity becomes more important than an aspiration for genuine intellection as an open-ended activity providing the possibility for human knowledge and reflexive empowerment from that knowledge. At which point, it is wrong for ‘genuine intellection’ not to recognise what is going on (as to wrongly imply that it is veridically in dialogical-equivalence~as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } = conflatedness ~in-[preconverging-disentailment_by]–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>), as such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity (whether or not, beyond-the-consciousness-awareness-teleology ~<in-preconverging-existential-extrication-as-of-existential-unthought> ) only leads to a human destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance ~<including-virtue-as-ontology> which habituates and enculturates/endemises such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity; rendering the supposedly empowering activity of knowledge-reification–gesturing~
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment—to}–postconverging-entailment> impotent as in many ways such denatured intelecton effectively claims openly as of its disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect—immanent-ontological-contiguity ’> inclinations (poorly appreciative of existential-potency’/sublimating–nascence,—disclosed-from-prospective-epistemic-digression implications of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity). In many ways this intellectual falsehood (so-construed herein as to ‘the implausibility of genuine lack of understanding as from a serious intellectual engagement’ but rather ‘strategic/calculated behaviour of mere institutional power even against genuine knowledge’ herein construed as a ‘decadent and dangerous conception of knowledge’ that is effectively destructive of prospective human knowledge reifying and empowering possibilities) is at the ‘root source’ for surreptitiously ensuring that the public debate fails and thus leading to public policy defaulting into vested postures and interests. This is especially manifested when such an intellectual teleological-decadence-<-in-dimensionality-of-desublimating-lack-of ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ undermines informed insight and requisite human intellectual and emotional sacrifice for genuine knowledge-reification—gesturing-<in—prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment—to}–postconverging-entailment> and prospective progress involving the authentic self and social transformation rather than ‘gimmicks instilling a merchandising mentality of ideas’ (whether by mystifications—that-are—
driven outside attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity, misinterpretation-of-
statistics/methods/methodologies/approaches totalising-entailing-implications, denial-of-
relativism–thus foiling/undermining-relative-ontological-completeness -
implications/conclusions/projections of prospective knowledge-reification–gesturing–
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
confatedness -in-[preconverging-disentailment_by}-postconverging-entailment- in a-
dumbing-down-posturing–that–implies that-the-present-is unchangeable as of ~presencing—
absolutising-identitive-constitutedness, etymological-flouting as of mere conceptual-
patternning{as-devoid-of-attendant–ontological-contiguity ~educted–
existantialising/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’>}, mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety-that-
such-stigmatising-representation–will-undermine/override-their-analysable-ontological-
veracity, and finally an-approach-as-of-the-ordinary-human-egotistic-perspective–in-existential-
extrication–that-absolutises-the-present-passed-as-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> ). This then
provides paradoxically the underlying ~meaningfulness-and-teleology infrastructure for

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—dialogical-equivalence—as-to—psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity —educted—existentialising/contextualising/textualising-contiguity — conflatedness—in—preconverging-disentailment_by—postconverging-entailment,—in-self—becoming/self-conflatedness /formative—supererogating but a fundamental question of
ontological-bad-faith/inauthenticity on the naïve mental reflex that ‘anyway dialogical-equivalence<as-to-psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating 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-preconverging/postconverging–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-<in-
prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–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 ~educated–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/knowledge-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 \textsuperscript{107} universal transparency \textsuperscript{104} transparency of totalising entailing as to entailing \textsuperscript{amplituding formative epistemicity totalising in relative ontological completeness } subject to prediction. Such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is \(7 \text{ m/s}^2\) to ensure that calculations conform to its expectations for one temporal interest or another. But the reality of that \textsuperscript{103} universal transparency \textsuperscript{104} transparency of totalising entailing as to entailing \textsuperscript{amplituding formative epistemicity totalising in relative ontological completeness } as preempting such ontological bad faith inauthenticity \textsuperscript{inclinations is not so directly obvious in many a social domain of study and that blurred possibility effectively elicits circumstances of disparateness of conceptualisation unforegrounding disentailment failing prospectively to reflect immanent ontological contiguity not only as of wrong ontological conception out of good naturedness \textsuperscript{failing technical ontological good faith authenticity } as from ontological normalcy postconvergence epistemic projection perspective conceptualisation but equally as of outright ontological bad faith inauthenticity \textsuperscript{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 desublminating decisionality of ontological performance including virtue as ontology. The fact is knowledge reification gesturing
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> is of ‘existential <amplituding/formative–epistemicity>totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening’ and nothing can be construed in totalisingly-disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand exaggerating and then be considered as ontological/scientific; and just as we can fathom that we don’t have the choice to fiddle with even a single number or operation without a mathematical equation going wrong as of inherent existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over our human-subpotency motives, the same actually do apply in all knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> and claims of subject-matter specificities (wrongly implying their subontological nature) ‘rather speak of the difficulty with respect to human emotional-involvement and associated lack of rigour relative to prospective knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> in addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’, but doesn’t speak of inherently constraining existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression dissimilarity of subject-matters. Just as there is no magical mathematics or magical physics to resolve such a more fundamental apriorising/axiomatising/referencing situation involving
‘abusing the assuming of dialogical-equivalence’,

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 ', 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-merely-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-
epistemicity>totalising–conceptualisation’), and speaks to the reality that logic is rather the
inner working coherence/contiguity of any human apriorising/axiomatising/referencing
construct; and thus the ‘a priori or axiomatic conception’ is rather about ‘Derridean
underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power
conception construed as knowledge-empowerment/ignorance-disempowerment’ (as to mere
‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking
apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing –apriorising-psychologism>’ as so-underlining
existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-supererogation”<as-to-
perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-
overcoming/unovercoming’> as to human transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’<as-to—
(transparency-of-totalising-entailing,<as-to-entailing,<amplituding/formative-
epistemicity>totalising–in-relative-ontological-completeness} generated in domains like
mathematics and many a natural sciences is so efficient (as of the underlying
positivism/rational-empiricism<reference-of-thought achieved ‘universal-transparency
(transparency-of-totalising-entailing,<as-to-entailing,<amplituding/formative-
epistemicity>totalising–in-relative-ontological-completeness} so-reflected as
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism underlying our present positivism/rational-
empiricism apriorising/axiomatising/referencing–psychologism’ first induced by budding-
positivists like Copernicus, Galileo, Descartes, Newton, Leibniz, etc.) that in many ways
mathematicians ‘don’t go on to be thinking about the soundness of axioms once these are
construed as of existence’ for instance with the axioms-of-addition. But this doesn’t mean that
the idea of unsoundness of ‘a priori or axiomatic conception’ (as to invalidate dialogical-
equivalence-as-to-psychologism–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—) 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-psychologism–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— 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/unenframing,—elicited-from-prospective–profound-
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/ unenframing,-elicited-from-prospective— profound-superingation 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/ unenframing,-elicited-from-prospective— profound-superingation; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought— and— reference-of-thought— devolving— meaningfulness— and— teleology apriorising/axiomatising/referencing prospectively as to existence— as-sublimating-withdrawal/ unenframing,-elicited-from-prospective— profound-superingation, 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-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) spirit of intellectualism, it can difficultly be fathomed how such a ground-breaking evental-instigation as the appearance of Einsteinian physics in early 20th century prompting great excitement and curiosity among physicists recasting the contributions of prior physicists, and then eliciting the work of many other physicists and mathematicians in the subsequent decades leading in-between to the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-potency/sublimating-nascence,-disclosed-from-prospective-epistemic-digression constraining, can be contemplated as of such a rather impoverished conception of genuine intellection which poorly recognises the pre-eminence of existence-potency/sublimating-nascence,-disclosed-from-prospective-epistemic-digression over human-subpotency (notwithstanding the fact that we are at the backend of human institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}); and so because in many ways it is hardly the case that the priority is obsession with such intellectual emancipation rather than obsession with institutional-being-and-craft muddlement. While the natural sciences are ‘naturally’ constrained by the stronger manifestation for prediction, there is nothing that says because the social domain is relatively blurred the possibility for such rigour cannot be achieved in the social as well even as it is highly subject to social-stake-contention-or-confliction meddling; as the possibility of the undercutting of the latter’s <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } with asceticism’ does exist as has existed throughout sublimating historiality/ontological-
eventfulness\textsuperscript{13}/ontological-aesthetic-tracing-\textsubscript{<perspective-ontological-normalcy/postconvergence-reflected-\textsuperscript{38}-epistemicity-relativism-determinism}> since even the natural sciences practices arose out of the profound asceticism stances against their initial societal predispositions of \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{14}. 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-\textsubscript{<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}} conflatedness \textsubscript{<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\textsuperscript{15}–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-\textsubscript{<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}} conflatedness \textsubscript{<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-\textsubscript{<in-}
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in–{preconverging-disentailment–by}–postconverging-entailment> rather than just strategies of socially perceived intellectual success within deified temporal/mortal existential frameworks; especially in the underhanded institutional presence of such avowedly teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of

⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩⟩ mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such 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 -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–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }

⟨conflatedness -in–{preconverging-disentailment–by}–postconverging-entailment⟩⟩ exercise!
Actually the projection of values including intellectual values in such
are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness since the-very-same conception of value when construed on the basis of relative-ontological-incompleteness may actually be associated with vices-and-impediments, and so beyond-the-consciousness-awareness-teleology; given that virtue is rather as of the-Good/understanding/knowledge-reification–gesturing—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 to transcendental-enabling/sublimating/supererogatory—de-mentativity and not the vagueness of impression-driven/good-naturedness/wishfulness—wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology—in human-subpotency social-aggregation-enabling. We can grasp in this respect that the value conception as from the non-universalising sophistry perspective construed as decadent the prospective Socratic-philosophers universalising-idealisation just as did medieval-scholasticism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification–gesturing—requires
that we supersede our emotional-involvement starting with the very intellection striving for
inappropriately apt supererogatory–acuity/perspicacity.astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation as of an occlusive-consciousness’s reference-of-thought requiring prospective
notional–deprocrypticism’s reference-of-thought preconverging/postconverging–de-
mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-
onontology as of a protensive-consciousness (out of a full insight about causality as from the
epistemic ‘relative-ontological-completeness’<amplituding/formative–
epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-
nonpresencing.–for-explicating-ontological-contiguity as to
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity}–conflededness–in–{preconverging–
disentailment–by}–postconverging-entailment’ herein implied as <amplituding/formative–
epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–
nonpresencing.–for-explicating-ontological-contiguity (involving a ‘direct bilateral
relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration
of prospective relative-ontological-completeness’s meaningfulness-and-teleology’s as
implied prospectively in ‘construing of both the right
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-
prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-
of-prospective-deprocrypticism-dissemination’). We can better understand as such why
underlying confliction arises with all registry-worldviews/dimensions transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity because these involve human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint postconverging–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 postconverging-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/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing-
‘herein-specially-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 \[10\] 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 \[10\] 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 postconverging–aporeticism–overcoming/unovercoming as to the prospective deprocripticism–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 procripticism–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 \( \langle \text{amplituding/formative} \rangle \) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as such reflects the successively induced originariness-parrhesia,–as–spontaneity-of-aestheticisation specific ‘constructiveness-by-destructuring cut-offs/thresholds of human ontological-performance’-<including-virtue-as-ontology>’ so-construed as of notional–protensive-consciousness (trepidatious-consciousness/warped-consciousness/preclusive-consciousness/occlusive-consciousness/protensive-consciousness) implications; and as eliciting any such prospective specific construction-of-the-Self and its given registry-worldview/dimension \( ^8 \) reference-of-thought–and–\( ^8 \) reference-of-thought-devolving–\( ^8 \) meaningfulness-and-teleology \( ^9 \) overall preconverging/postconverging–de-mentative/structural/paradigmatic construct-of–\( ^8 \) meaningfulness-and-teleology as of secondnatured institutionalisation. The ‘destructuring cut-offs/thresholds of human ontological-performance’-<including-virtue-as-ontology>’ reflect prospective lack of dimensionality-of-sublimating \( \langle \text{amplituding/formative} \rangle \) supererogatory–de-mentativeness/epistemic-growth-or-
conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spiritedrivenness–equalisation) so-reflected in the shiftiness-of-the-Self’s
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/intelligibility/setup/measuring/instrument –for– conceptualisation’ to the superseded framework of prior ontologisation/ontological-veracity/aestheticisation-towards-ontology prospectively disontologising as unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of-sublimating⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or- conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ prospectively, disentangled from ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’. After many years of formative contemplation this author is rather dedicated to writing henceforth even if read/skimmed just by a handful or fortuitously or never-but-potentially, whatever cometh, hopefully over the next half a century, and thinks any human who genuinely feels strongly about the need for profound human thought should be able to do likewise, as ultimate responsibility and choice notionally lies with the individual.
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Referentialism involves a reference-of-thought (so-characteristic of the prospective deprocripticism 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}— conflatedness in {preconverging-disentailment–by–postconverging-entailment} rather than apriorising/axiomatising/referencing—{of-
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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 ........................................................................................................................................3369

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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)..........................3382
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‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposing possibilities for transcendentional institutionalisation/intemporalisation of notional—deprocrypticism (superseding the vices-and-impediments of, as well as human emancipation over, procrypticism)..........................................................................................................................3398


‘intemporal-prioritisation-of-reference-of-thought’—as-conflectedness-or-ontological-reprojecting (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective).................................................................................................................................3403

technical point-of-departure-of-construal of reference-of-thought for distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing—disambiguation with respect to the


Without ‘intemporal-prioritisation-of-reference-of-thought’—as-conflectedness-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as-to-shallow-supерerogation (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—prospective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism} process will not occur and be regenerative...3427

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)........................................................................................................................................3429
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 ...............................................................

why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives) ........3436

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’ ........................................3438

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 3443


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) .............................................................3462

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) ........................................3467

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) ........................................................................................................3468


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-
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peculiarity for achieving all the institutional-cumulation/institutional-recomposure-(as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-epistemicity-relativism-determinism>) is about bringing the
prior registry-worldview/dimension perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> to its placeholder-setup/mental-devising-
representation/mentation/{cumulated/recomposured}-consciousness-awareness-teleology
awareness for the collective-mind to psychoanalytically-unshackle/memetically-
reorder/institutionally-recomposure .............................................................................................3488
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’
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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-
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what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science
(before even worrying about the abnormal)?................................................................................3518
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unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further
extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic
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and-incompleteness-to–meaningfulness-and-teleology) ..............................................................3524
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 ...............3528
intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring-for-
relative-ontological-completeness—unframed-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 .................................................3534
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 incrementalismin-
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knowledge-notionalisation is about ‘a deterministic and operant construct preserving
intemporality/longness as ontology’ ............................................................................................3535

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fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’


preconverging-or-dementing–apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-device-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-device-representation intradimensional representation of meaningfulness-and-teleology

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

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

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

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

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

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

Entropy as defined (‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions...........................................................................3582

‘referentialism’ which makes reference to the supersedness/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 ...3583

‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold ................................................................................3584

Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology..........................................................3588

*the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality..........................................................3589


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’ ......3592

each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.................................................3599


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 .............................................................................................3604
‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous preconverging/postconverging–de-mentative/structural/paradigmatic construct .........................3607
Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring ...............3614
two dilemma with respect to the conceptualisation of virtue..................................................................................................................................................................................................................................................................................3619
Intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation ........................................................................................................................................................................................................................................................................3623
‘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.........................................................................................................................3624
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> at its uninstitutionalised-threshold) ..........................................................................................................................................................................................................................................................................................3625
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> at its uninstitutionalised-threshold .........................................................................................................................3626
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’ ..................................................................................................................................................................................................................................................................................................................................................3628
notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation before logical processing/operation........................................................................................................................................................................................................................................................................................................................................................................................................................................................................3633
‘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-prospective-nonpresencing–for-explicating-ontological-contiguity 3639
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 .................................................................3641

the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad ........................................................................3641

The use of ‘human mental-dispositions/individuations’ as of notional–firstnatures—temporal-to-intemporal-dispositions—so construed as—ontological-normalcy/postconvergence herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal ..................................................................................................................................3647

By pedestal is meant the temporal-to-intemporal individuation-dispositions meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals ...................................................................................................................................3647

‘Unconsciousability-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) ...........................................................................3650

‘unconsciousability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning ..................................................................................................................3655


‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise ........................................................................................................................................3659


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 ........................................................................................................................................3673
an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging-de-mentating/structuring/paradigming .................................................................3674

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former .................................................................3678

The application of the universal technique of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to procrypticism-notional–depencrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can be basically be articulated as follows (the ontological entrapment) .................................................................................3685

Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporalism/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’ .................................................................3688

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality) .........................................................................................................................3689

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 .........................................................................................................................................................................................3689

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 institutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal? ........................................................................................................................................................................3696

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 .................................................................3700

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>.................................................................................................................................3712

distractive-alignment-to-reference-of-thought (<of-apriorising/axiomatising/referencing> (mental-slantedness or decandoring-of-the-mind or denaturing, and not soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candor).................................................................3719

the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixed tradition categorisation conceptualisation of reality’ doesn’t allow.................................................................3724

the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft .................................................................3731

MemeTism as to suprastructural meaningfulness-and-teleology will refer to the projective conceptualisation of meaningfulness-and-teleology beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existent-depth-implications personhoods-and-socialhood-formation)........3732

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’.................................................................3734

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

Meaningfulness of notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed–as-from-perspective–ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions.................................................................3743

the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling.................................................................3749

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 .................................................................3760

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)............................................................................3763

Meaning (defined previously as what defines/predicates value, thought and action)...................3763

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 .................................................................3765

‘knowledge-notionalisation’ or knowledge as a continuum-of-construal from human individuative manifestations of ‘ignorances’/desublimation/temporal-dispositions to knowledge/sublimation/intemporal-disposition............................................................................3769

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


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

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


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

‘dynamic-cumulative-aftereffect of subontologisation’


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

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


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

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

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

with or without postlogism including psychopathic individuations, human limited-mentation-capacity-deepening warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity—or–ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold

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

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


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—prospectively-losing-track-of–epistemicity-totalising–apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination>) and thus incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is non-transcendental
intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality .................................................................3866


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/superautogamy—de-mentativity .....................................................3895

‘ontological implications’ of the Derridean conceptualisations of Différence, Répétition, Altérité and Iterabilité ..........................................................................................3897

the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of dimensionality-of-sublimating<“amplituding-formative”>supererogatory—de-mentativeness/epistemic-growth-or-confalatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> exercise but rather institutionalisation/intemporalisation or secondnaturing ....................................................3903

the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue .................................................................3906

postdication (as metaphysics-of-absence<(implicit-epistemic-veracity-of-nonpresencing<perspective—ontological-normalcy/postconvergence>) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-Abnormalcy/preconvergence-perspective>{preconverging-or-dementing—apriorising-psychologism—reference-of-thought}—and-hence-suprastructurable by ‘metaphysics-of-absence<(implicit-epistemic-veracity-of-nonpresencing<perspective—ontological-normalcy/postconvergence>)’—perspective: {postconverging-or-dialectical-thinking—apriorising-psychologism’—reference-of-thought} which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence) ..............................................................................................................3909

postlogism-and-conjugated-postlogism in preconverging-or-dementing-integration-of-temporal-dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ .....................................................3913

issues of perversion-of-reference-of-thought<as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> including postlogism are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension transcendental-preconverging/postconverging—de-mentative/structural/paradigmatic resolution ..........................................................................................................................3916

ontological focus should rather be placed on the ‘abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve purported presencing—absolutising-identitive-constitutedness poorly appreciative of dimensionality-of-sublimating<‘amplituding-formative’>supererogatory—de-mentativeness/epistemic-growth-or-confalatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> .................................................................3918

need for an operant conceptualisation of psychology in grasping human dynamics .....................................................3919
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 antimihilism and thus operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a profound superseding-oneseness-of-ontology

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

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

deepuer superseding—oneseness-of-ontology conceptualisation and shallow superseding—oneseness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

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

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


unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional—firstnaturedness—temporal-to-intemporal-dispositions—as-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.
without a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will be possible

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


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


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

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

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

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

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

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

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

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

with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-
teventuring-development—as-ifrastructure-of–meaningfulness-and-teleology as of prospective
deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition
the veracity/ontological-pertinence of our potential ‘perverting temporal-dispositions inclinations’
by its ‘abstract preemptive mechanisms’

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

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

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

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

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

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

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

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

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


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

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


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

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

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

a traditional approach of analysis of psychopathy (as so construed from this paper’s 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


of imbricated-becoming-transitioning within which they come to grasp rules and principles


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’


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. ..................................................4145


Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’ ........................................4159
decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring–for-relative-ontological-completeness—unenframed-conceptualisation .................................................................................................................................4161

the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’ ............................................................................................................................................4164

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 ........................................................................................................................................4177

the Social is much more than aggregativity (social-aggregation) ........................................................................................................................................4188

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’ ..........4210

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

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

- ‘Ctrl + Click’ (on any hyperlinked superscript) for the elucidation of the given term
- ‘Alt + Left-Arrow’ to go back to the previous location in the document (that is precisely at the clicked hyperlinked superscript location)
- ‘Alt + Right-Arrow’ to go in the reverse direction again
- Also the darkened 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-postconverging–narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-implications>‘


accreting—accreting-substitutive-subsumption-as—futural-différance-freeplay—
substitutive—transcendental-futural-différance-freeplay—that-produces—ontological—
subsumption-as—aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—
futural-différance-freeplay^2\(^\), reflected-'epistemicity-relativism-determinism \(\Rightarrow\)-of- meaningfulness-and-teleology -epistemic-totalisation-sublimity:-as-of-'ontological-faith-


notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality,-protracted-dynamics-of-ontological-correspondence',-in-
superseding-the-successive-registry-worldviews/dimensions- reference-
of-thought-temporality -as-of-neuterisation /relative-ontological-


incompleteness /reconverging-existential-extrication-as-of-existential-


unthought')


supererogatory\(^\text{ac}\) supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-


unity/perspicacity/a apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-


stuteness/edginess/ ment–for–conceptualisation with regards to the-very-same-immanent-


incisiveness–of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-


existence/intrinsic-reality/ontological-veridicality,-as-to-


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-


nt\(^3\)-for- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-


conceptualisation nondondisjointedness/entailment-of-prospective- nonpresencing>


nt\(^3\)-for-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-


logicising/suitable-measuringinstrument-validating-measuring\(\Rightarrow\)-as-to-


postconverging-or-dialectical-thinking –apriorising-psychologism> over relative-ontological-incompleteness ‘as-dissingularisation ‘as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-


constitutedness \(\Rightarrow\)/epistemic-nonimmanence/flawed-epistemicity-


relativism-determinism construal as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring:<as-to-preconverging-or-
dementing–apriorising-psychologism> (thus in both cases establishing
their inherently-determinable–apriorising-teleological-thresholding–as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’
with relative-ontological-incompleteness prospectively deneutered from its
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in pseudo-
edginess/pseudo-incisiveness), underlying a postconverging-or-
dialectical-thinking–apriorising-psychologism representation over a preconverging-or-dementing –apriorising-psychologism representation as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to–‘human
<amplituding/formative–
epistemicity>totalising–purview-of-construal, wherein for instance as of relative-ontological-completeness theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs as postconverging-or-
dialectical-thinking–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-recomposing-for-relative-ontological-completeness—
enenframed-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{23} and is not involved with the latter as of any incrementality-in-relative-ontological-incompleteness\textsuperscript{30}—enframed-conceptualisation, and the same elucidation extends to the overall human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{15} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human<amplituding/formative–epistemicity>totalising–purview-of-construal wherein our present positivism/rational-empiricism<amplituding/formative–epistemicity>totalising–meaningfulness-and-teleology\textsuperscript{99} as postconverging-or-dialectical-thinking\textsuperscript{24}–apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism<amplituding/formative–epistemicity>totalising–meaningfulness-and-teleology\textsuperscript{96} as preconverging-or-dementing–apriorising-psychologism representation or wherein prospective deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought<amplituding/formative–epistemicity>totalising–meaningfulness-and-teleology\textsuperscript{96} as postconverging-or-dialectical-thinking\textsuperscript{24}–apriorising-psychologism representation will cut-through/deflate our ‘positivism–procrypticism shiftiness-of-the-Self’<amplituding/formative–epistemicity>totalising–meaningfulness-and-teleology\textsuperscript{99} as preconverging-or-dementing–apriorising-psychologism representation;\textsuperscript{41} such that we can fathom that this epistemic–totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting elucidation by its ‘mere prompting of what is implied by
notional–deprocrypticism <amplituding/formative–epistemicity> totalising~"meaningfulness-and-teleology/" is rather sparing to our positivism–procrypticism emotional-involvement for the sake of intellectual engagement’ as it ‘doesn’t directly project the fulsome supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as of prospective notional–deprocrypticism full construal’ relative to our ‘positivism–procrypticism shiftiness-of-the-Self/1 dereifying-gesturing perspective’, and this sparingness thus should not be naively construed to imply that we can engage as of epistemic-veracity and thus ontological-veracity such notional–deprocrypticism <amplituding/formative–epistemicity> totalising~"meaningfulness-and-teleology/" in prospective relative-ontological-completeness/2 from our relative-ontological-incompleteness/3 ‘positivism–procrypticism shiftiness-of-the-Self/1 perspective’ as if as of postconverging-or-dialectical-thinking/2–apriorising-psychologism representation whereas in reality such perspectival <preconverging~’motif-and-apriorising/axiomatising/referencing–entailing>–existentialising–enframing/imprintedness{(as-to- historicity-tracing–in-presencing–hyperrealisation/hyperreal-transposition) is rather flawed-and- untenable as it is just a furtherance of positivism–procrypticism preconverging-or-dementing/2–apriorising-psychologism representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism–procrypticism mindset to effectively begin to contemplate and come to terms–as-of-
axiomatic-construct with the <amplituding/formative-epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity of prospective notional–deprocrypticism as a perspective that is prospectively-unenframed-to/edgily-and-incisively-spills-over-our–
‘positivism–procrypticism shiftiness-of-the-Self’, such that even in the expanded-view-of-things just as budding-positivists existentially impregnated in many ways with a non-positivism/medievalism mindset more critically simply grasped of the wake for more salient human ontological possibilities as of positivism/rational-empiricism down-the-line likewise this author and many disseminating postmodern thinkers existentially impregnated in many ways with positivism–procrypticism mindset as ‘occlusive self-consciousness shiftiness-of-the-Self’ more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective \\(^\ddagger\) 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—reproductibility-of-aestheticisation reifying-gesturing’

amplituding supererogatory–de-mentative–amplituding–
<supererogatorily–stranding/attributing as of either ‘postconverging/dialectical-thinking,-as-soundness or preconverging/dementing’,-as-unsoundness’ in reflecting transcendence-and-sublimity/sublimation/supererogatory–de-mentativity> undergirding
aestheticisation–and–aestheticisation-towards-ontology and so-underlying phenomenal existence manifestly–imbued/permeated/integral conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
knowledge-developing]-and-empowering]{—for—inlining with
phenomenal existence’ whether of animate or inanimate
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
<reifying{as-to-knowledge-developing]-and-empowering]{, and
amplituding is so-elaborated-as-of conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism<-reifying{as-to-
knowledge-developing]-and-empowering]<-as-to-frame-of-
motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/wri
iting]{—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’—entailing>—existentialising—
enframing/imprintedness](as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) by <postconverging~’motif-
and-apriorising/axiomatising/referencing’—entailing>—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-

asceticism\(^4\) asceticism speaks of the disposition of value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\(^8\)

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence-disclosed-from-prospective-epistemic-digression) the possibility of the prior registry-worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness’ reference-of-thought’ as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation-ununiversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation–non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism–procrypticism to perceive deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn’t perceive universalising-idealisation as of value but for the induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposing afterthought/reasoning-from-results instigated by Socratic-philosophers and their successors, and likewise with medieval-pedantic dogmatism social-construct relative to budding-positivists, and prospectively it is herein contended that our procrypticism—or—disjointedness-as-of-
scholasticism dogmatism and prospectively notional-deprocrypticism over our procrypticism are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procrypticism.


<amplituding/formative> wooden-language-(imbued—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 in effect it is simply ‘the projected habituation by the prospective registry-worldview’s/dimension’s veridically postconverging/dialectical-thinking—qualia-schema reflection of the prior registry-worldview’s/dimension’s destructuring-threshold (∅uninstitutionalised-threshold/presublimating—desublimating—decisionality)—of-ontological-performance—<including-virtue-as-ontology> as of preconverging/dementing—qualia-schema’ that carries the psychoanalytic-unshackling/memetic-reordering/institutional-recomposing explaining the asceticism; in other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing—qualia-schema projection of ‘reasoning out’ the relative-ontological-incompleteness—meaningfulness-and-teleology— in terms—of—axiomatic-construct of...
the relative-ontological-completeness postconverging/dialectical-thinking –qualia-schema of meaningfulness-and-teleology in exposing the former’s nondescript/ignorable–void as of its preconverging/dementing –qualia-schema; and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that ‘notions of values in relative-ontological-incompleteness destructuring-threshold-

(uninstitutionalised-threshold /presublimating–desublimating-

decisionality)–of-ontological-performance’-<including-virtue-as-ontology> are of teleologically-decadent–as-in-dimensionality-of-
desublimating-lack-of (<amplituding/formative>supererogatory–de-

dementativeness/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 constructive-performance’-<including-virtue-as-ontology> are of emancipating/teleologically-elevated ontological-performance’-<including-virtue-as-ontology>’, for instance in the sense that while there is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc., their implications as of the destructuring-threshold-

(uninstitutionalised-threshold /presublimating–desublimating-

decisionality)–of-ontological-performance’-<including-virtue-as-
ontology> in relative-ontological-incompleteness^{58} is bound to
teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of
\(<\text{amplituding/}\text{formative}>\) supererogatory—de-mentattiveness/epistemic-
growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) vices-and-impediments^{105} and likewise regarding the same
context their overlooking/foregoing/dispensing-with-immediacy-for-
relative-ontological-completeness^{87}-by-reification/contemplative-
distension^{77} (as of human self-surpassing—existentialism-form-factor,—in-
overcoming—notional—collateralising-beholdening-protohumanity—to-
attain-sublimating-humanity—as-to-existence-potency—sublimating—
nascence,—disclosed—from-prospective-epistemical-digression to supersede
human temporality^{59}/shortness <amplituding/formative> wooden-
language—imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology—as-of—nondescript/ignorable—void—with-regards-to-
prospective-apriorising-implications>) as of transvaluation for
prospective relative-ontological-completeness^{97} constructiveness-of-
ontological-performance^{87}—<including-virtue-as-ontology> brings about
prospective emancipating/teleologically-elevated ontological-
performance^{87}—<including-virtue-as-ontology>, pointing out that all
values are as ontologically-pertinent as of the prospective relative-
ontological-completeness^{57} transvaluation implications as to the fact that
for instance ‘supposed friendship/family/social/professional values’
leading to involvement in say a genocide (as of the insight exposed from
such an extreme/stark example undermining human predisposition for ‘a nihilistic wooden-language imbued averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable-void with-regards-to-prospective-apriorising-implications} are effectively associated with vices-and-impediments\textsuperscript{105} 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\textsuperscript{106}/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-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism’;\¶ the effective manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen transvaluation development’ (as enabling the superseding of human prior <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag) can be contemplated as of ‘reference-of-thought-level induced universalising-idealisation transvaluation as reflected with ‘Socrates principled ascetic stances associated with his maieutic eliciting of a basic sense of universalising-idealisation in his interlocutors even when bordering on
the incongruous during his condemnation while upholding the ontological-pertinence of the incongruous universalising-idealisation over sophistic/pedantic apparently congruous non-universalising’ developing into ‘Plato’s perpetuating of the philosophical tradition with his Academy with a further phronesis/practicality emphasis in striving, as of the deferential-formalisation-transference implications underlying all true knowledge-constructs (as of the underlying Socrates maieutic exercise ‘inconclusiveness insight’ which is rather more critical in eliciting/instigating a sense of knowledge-reification–gesturing—improspective psychologically—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 <amplituding/formative> wooden-language—{imbued—averaging—of—thought—<as-to-leveling/ressentiment/closed-construct—of—meaningfulness—}—and—teleology—as—of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications} disontologising framework lacks the requisite dispensing—with-immediacy—for-relative-ontological-completeness—by—reification/contemplative—distension” (as of human self-surpassing—existentialism—form-factor—in—overcoming—‘notional—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—


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<br>\[
\langle \text{amplituding/formative—epistemicity} \rangle \text{totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag}^{4} \text{ of any prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation mere complexification, as so-implied with any given registry-worldview/dimension possibilities for prospective transcendence-and-sublimity/sublimation/suberogatory—de-mentativity)}
\]
attitude/mental-disposition/care—and—episteme construed as of \( \text{de-mentation}^{4} \text{ (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) imbeded psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring reconstrual (as to ‘human Being-development/ontological-framework-expansion—as—to-depth-of-ontologising-development-as-infrastructure-of—}\)


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

^blurriness]<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out> speaks to 'lack of intellectual lucidity/clarity with respect to supposed knowledge articulation as of existential-reality' wherein a given human-subpotency registry-worldview/dimension
disontologising-for-conceptualisation so-construed as of reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducible—of-
aestheticisation is rather wrongly construed in presencing—
absolutising-identitive-constitutedness as superseding ecstatic-
existence/intrinsic-reality at its prospective destructuring-threshold
(uninstitutionalised-threshold/presublimating-desublimating-
decisionality)—of-ontological-performance <including-virtue-as-
ontology> and so as of a lack of insight about causality
as-to-projective-totalitative—implications—of-
prospective—nonpresencing—for-explicating-ontological-contiguity as of
‘relative-ontological-incompleteness’/relative-ontological-
completeness (sublimating-referencing/registering/decisioning,—as—
self-becoming/self-conflatedness /formative—supererogating—
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence}) as to human-and-social—
expectations/anticipations—metaphoricity—as—
preconverging/postconverging—re—
mentating/restructuring/reparadigming—psychologism, and blurriness—
<sterilising/anecdotalising/trivialising-of-prospective-reontologising by—
preconverging,—in-disontologising-formulaic—dragging-out/hollowing—
out> is reflected aporetically with such conundrums as existence-in-
existence, disparateness-of-conceptualisation <unforegrounding—
disentailment, failing prospectively to reflect ‘immanent-ontological-contiguity’, is–ought problem, and logical issues of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity;\¶ blurriness<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,—in-disontologising—formulaic—dragging-out/hollowing-out> 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\textsuperscript{14} 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\textsuperscript{11} in ‘epistemic-conflatedness\textsuperscript{13} construed as epistemic-ricochetting/transepistemicity construct’ (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of prospective positivism construction-of-the-Self/self-consciousness a non-positivism mindset as animistic or as medieval in its non-positivism ‘closed-minded unilateral-conceptualisation-of-knowledge’ (thus lacking the positivistic projective-insights as of apriorising/axiomatising/referencing—psychologism) will only end up
‘complexifying the mechanical outcome of positivism—meaningfulness-and-teleology—on the basis of its non-positivism as animism or as medievalism

traditionally been wrongly framed rather in "presencing—absolutising-identitive-constitutedness" terms as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity—~educed—existentialising/contextualising/textualising-contiguity", because going by ecstatic-existence as it reflects human "historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism> becoming in attendant–ontological-contiguity—~educed—existentialising/contextualising/textualising-contiguity", human ‘ontological/knowledge uncertainty’ inherently implies human sovereign choices and options are then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-incompleteness but prospective relative-ontological-completeness with respect to prospective knowledge implications provides the ‘ontological/knowledge certainty’ to turn such prior ‘ought indeterminacy’ into ‘is determinacy’ whether this prospective ‘is determinacy’ transformation carries with it the given prospective knowledge acceptance, rejection or any other qualified attribution associated with the prior ‘ought indeterminacy’) given that the prior registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation specific elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity—~educed—existentialising/contextualising/textualising-contiguity reaches its ‘is
determinacy’ limits of analysis from whence its ‘ought indeterminacy’ arises at its destructuring-threshold of ontological-performance, speaking of an issue of relative-ontological-incompleteness that is only resolvable by the very fact that prospective relative-ontological-completeness changes the prior ‘ought indeterminacy’ as of prior normativities/conventions/practices into the prospective registry-worldview/dimension ontologically-veridical ‘is determinacy’ as reflected in renewed normativities/conventions/practices as to prospective institutionalisation, and in this regard we can appreciate how medieval-scholasticism non-positivism reference-of-thought-level pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’ emphasis or how Ancient-sophists non-universalising ‘ought indeterminacy’ gave way to the universalising-idealisation ‘is determinacy’ of Socratic-philosophers or how notions like cannibalism, various practices of slavery and serfdom, etc. in human history as of ‘ought indeterminacy’ of their practices in relative-ontological-incompleteness gave way to the present ‘is determinacy’ of their rejection as of relative-ontological-completeness on the basis of human-subjectemancipating-relativism-driven-recomposuring-constructivism-towardssingularisation-blurriness-sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-
preconverging, in-disontologising-formulaic—dragging-out/hollowing-out> as of disparateness-of-conceptualisation,<unforegrounding-disentailment, failing-prospectively-to-reflect-'immanent-ontological-contiguity ' highlights that the destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)-of-ontological-performance,<including-virtue-as-ontology> of all registry-worldviews/dimensions are deadend of meaningfulness-and-teleology with the implication that without originariness-parrhesia,—as—spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation there is basically no chance for non-universalising Ancient-sophists ever getting to universalising-idealisation, medieval-scholastics pedantic dogmatism ever getting to positivism/rational-empiricism, and just as well with our positivism—procripticism ever getting to prospective deprocrypticism, and in all these instances as 'forgrounding entailment-(postconverging-narrowing-down—sublimation—as—to—existence—as—sublimating—withdrawal/unenframing—elicited—from—prospective—profound-supererogation '-in—reflecting—immanent-ontological-contiguity ';—as—operative-notional—deprocrypticism) as of construction-of-the-Self', as involving the respectively implied base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively notional—deprocrypticism ('relative-ontological-completeness—a priorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative—
effectivity–sublimation–(as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-
reality⟩) foregrounding _entailment–(postconverging–narrowing-
down–sublimation-as-to–'existence—as-sublimating-
withdrawal/unenframing.–elicited-from-prospective–profound-
supererogation ‘in-reflecting–immanent-ontological-contiguity ’;–as-
operative-notional–deprocrypticism).¶ blurriness-
<sterilising/ anecdotalising/trivialising-of-prospective-reontologising_by-
preconverging.–in-disontologising-formulaic–dragging-out/hollowing-
out⟩ 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–'notional–collateralising-beholdening-protohumanity’–to-
'attain-sublimating-humanity’–as-to-existence-potency ~sublimating–
nascence, disclosed-from-prospective-epistemetic-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
degraded <amplituding/formative> wooden-language</amplituding/formative>
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-'nondescript/ignorablevoid'-with-
regards-to-prospective-apriorising-implications> } 'meaningfulness-and-
teleology' (as to 5 incrementalism-in-relative-ontological-
incompleteness —enframed-conceptualisation) as of social-stake-
contention-or-confliction perversed inclination:¶ unblurriness <re-
ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation , -while-
anecdotalising-prior-disontologising-thresholding> as construed from
the ontologically-veridical perspective of ontological-
normalcy/postconvergence (as from prospective 6 nonpresencing-
<perspective–ontological-normalcy/postconvergence> reflection of
<amplituding/formative–epistemicity> causality —as-to-projective-
totalitative—implications-of-prospective—nonpresencing—for-explicating-
ontological-contiguity as of relative-ontological-
incompleteness /relative-ontological-completeness)
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating<-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,—in-perspective–ontological-normalcy/postconvergence> ).
highlights that there is a 'human capacity of
apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-
contiguity } —conflatedness in {preconverging-disentailment by}
postconverging entailment (so-construed as dimensionality-of-sublimating \langle amplituding/formative\rangle supererogatory-de-
mentativeness/epistemic-growth-or-conflicatedness /transvaluative-
ralationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) intimately associated with its prospective
meaningfulness-and-teleology /knowledge as to institutional-
cumulation/institutional-recomposure \langle as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism' > \rangle so-implied in the ontological-contiguity —of-the-human-
institutionalisation-process, as of an underlying human epistemic-
ricochetting/transepistemicity foregrounding entailment
(postconverging–narrowing-down–sublimation-as-to-'existence—as-
sublimating-withdrawal/unenframing,-elicited-from-prospective–
profound-supererogation 'in-reflecting-'immanent-ontological-
contiguity ':–as-operative-notional–deprocrypticism) (that speaks more
of human limited-mentation-capacity-deepening in its becoming
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'>) wherein
foregrounding entailment (postconverging–narrowing-
down–sublimation-as-to-'existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation 'in-reflecting-'immanent-ontological-contiguity ':–as-
operative-notional-deprocrypticism) is more than just a question of arbitrary unification but rather is ‘a preconverging/postconverging–de-
dementative/structural/paradigmatic postconverging–
confiscation/selectiveness of the possibility of prospective relative-
onontological-completeness ontological-veracity of ‘meaningfulness-and-
teleology’ that is reflexive of ecstatic-existence’, and
foregrounding__entailment⟨postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating-
withdrawal/unenframing–elicited-from-prospective–profound-
supererogation ‘in-reflecting–immanent-ontological-contiguity ’;–as-
operative-notional-deprocrypticism⟩ effectively implies that at
reference-of-thought-level ‘intellectual-entitlement to disparateness-of-
conceptualisation<unforegrounding-disentailment,-failing-
prospectively-to-reflect–immanent-ontological-contiguity ’>
possibilities as from * recurrent-utter-uninstitutionalisation’s
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for–conceptualisation’ is invalid and rather of
foregrounding__entailment⟨postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating-
withdrawal/unenframing–elicited-from-prospective–profound-
supererogation ‘in-reflecting–immanent-ontological-contiguity ’;–as-
operative-notional-deprocrypticism⟩ (as of ontological-
normalcy/postconvergence prospective aporeticism-
supererogation ’-in-reflecting-’immanent-ontological-contiguity ’;–as-
operative-notional–deprocrypticism’, likewise

foregrounding_entailment ⟨postconverging–narrowing-
down–sublimation-as-to–’existence–as-sublimating-
withdrawal/unenframing–elicited-from-prospective–profound-
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 * meaningfullness-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/unenframing–elicited-from-prospective–profound-
supererogation ’-in-reflecting-’immanent-ontological-contiguity ’;–as-
operative-notional–deprocrypticism⟩’, and likewise

foregrounding_entailment ⟨postconverging–narrowing-
down–sublimation-as-to–’existence–as-sublimating-
withdrawal/unenframing–elicited-from-prospective–profound-
supererogation ’-in-reflecting-’immanent-ontological-contiguity ’;–as–
operative-notional-deprocrypticism) as from *positivism–procrypticism (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) to notional–deprocrypticism as preemining—disjointedness-as-of-"reference-of-thought, as-to-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules

‘foregrounding _entailment_(postconverging–narrowing-
down–sublimation-as-to-‘existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ’:-as-
operative-notional–deprocrypticism)’) which by its very token
elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—prospective_attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising-contiguity’) rather wrongly
supersedes ecstatic-existence as of existence—as-the-absolute-a-priori-
of-conceptualisation—and–existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation ‘<as-to-perspective–ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’>, with ‘foregrounding _entailment-
(postconverging–narrowing-down–sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing,-elicited-from-prospective–
profound-supererogation ‘-in-reflecting-‘immanent-ontological-
contiguity ’:-as-operative-notional–deprocrypticism)

‘preconverging/postconverging–de-mentative/structural/paradigmatic
postconverging–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

(imbued-and:

[hermeneutically/textually/reproductively/supererogatingly/zeroingly/re-actingly]educing ‘herein-specifically-relevant human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation),

furthermore with regards specifically to say the ‘positivism/rational-empiricism reference-of-thought devolving level of meaningfulness-and-teleology’ we can factor in that any ‘supposedly deepening/profound’ conception/theory/idea say about biological hereditary is rather inconceivable as a phenomenality that fails foregrounding entailment (postconverging—narrowing—down—sublimation-as-to—existence—as-sublimating—withdrawal/unenframing—elicited-from-prospective—profound—supererogation ‘in-reflecting—immanent-ontological-contiguity’; as operative-notional-deprocrypticism) (as of ontological—
normalcy/postconvergence prospective aporeticism-
overcoming/unovercoming implications) rather to a specific-and-
coherent conceptualisation of gene regulation and so except it can
demonstrate a further "foregrounding_entailment-(postconverging-
narrowing-down–sublimation-as-to-’existence—as-sublimating-
withdrawal/unenframing–elicited-from-prospective–profound-
supererogation ’-in-reflecting-’immanent-ontological-contiguity ’;–as-
operative-notional–deprocrypticism) (epistemic-
ricochettingly/transepistemically as of ontological-
normalcy/postconvergence prospective aporeticism-
overcoming/unovercoming implications) that implies the ‘totalising-
entailing complementing-and/or-superseding-and/or-subsuming of gene
regulation’ and the life scientist will hardly take seriously any such
conceptualisation of biological hereditary that fails to fulfil the above
conditions on mere ‘pedantic grounds of intellectual-entitlement to
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-prospectively-to-reflect-’immanent-ontological-contiguity ’.
and so as of the life sciences need for existential-reality constraining
‘ foregrounding_entailment-(postconverging–narrowing-
down–sublimation-as-to-’existence—as-sublimating-
withdrawal/unenframing–elicited-from-prospective–profound-
supererogation ’-in-reflecting-’immanent-ontological-contiguity ’;–as-
operative-notional–deprocrypticism)
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment—for—conceptualisation’ as so-reflectedly consistently in gene
regulation ‘as of foregrounding_entailment_(postconverging—
narrowing-down—sublimation—as-to—existence—as-sublimating—
withdrawal/unenframing—elicited-from-prospective—profound—
supererogation —in-reflecting—immanent-ontological-contiguity ’ —as—
operative-notional—deprocrypticism) preconverging/postconverging—de-
mentative/structural/paradigmatic postconverging—
confiscation/selectiveness of the possibility of the ontological-veracity of
biological hereditary meaningfulness-and-teleology (the overall
implications of unblurriness—re-ontologising_by-postconverging—as-to—
dragged-out-supererogatory—wholesomeness/profound—
supererogation —while-anecdotalising-prior-disontologising—
thresholding— reflected as from <amplituding/formative—
epistemicity>totalising/circumscribing/delineating attendant—
ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity

foregrounding_entailment_(postconverging—narrowing—
down—sublimation—as-to—existence—as-sublimating—
withdrawal/unenframing—elicited-from-prospective—profound—
supererogation —in-reflecting—immanent-ontological-contiguity ’ —as—
operative-notional—deprocrypticism) in refying—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/unenframing,-elicited-from-prospective–
profound-supererogation as-to-perspective–ontological-
normalcy/postconvergence-implied–prospective-aporeticism–
overcoming/unovercoming is of the inherent <amplituding/formative–
epistemicity>causality as-to-projective-totalitative–implications-of–
prospective- nonpresencing,-for-explicating-ontological-contiguity
epistemic-ricochetting/transepistemicity primacy and on this basis is all-
defining/deterministic in the construing of knowledge-reification–
gesturing ~in–

prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }–
confledness ~in {preconverging-disentailment by} postconverging-
entailment > as of attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity / in
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity } ~confledness / 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_pyschologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }

conflatedness ~in-{preconverging-disentailment by} postconverging-
entailment>/process entailing<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness epistemic-
ricochetting/transepistemicity implications of aetiologisation/ontological-
escalation’ and in so doing ‘abstractively-and-systematically justifying the
socially imbued intellectual deferential-formalisation-transference’ as to
the fact that the knowledge-reification–gesturing–<in-
prospective_pyschologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }

conflatedness ~in-{preconverging-disentailment by} postconverging-
entailment> is not of ‘mere sterile/anecdotal imprimatur totalisingly-
disentailing—discretion/whim-of-thought that fails to justify
abstractively-and-systematically any such entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness epistemic-ricochetting/transepistemicity implications of
aetiologisation/ontological-escalation’, and thus ‘superseding-and-
resolving the epistemic postconverging–aporeticism–
overcoming/unovercoming of prospective knowledge-reification–
gesturing–<in–
prospective psychologismic-apriorising/axiomatising/referencing-of-
attendant-ontological-contiguity-eeducated-
existentialising/contextualising/textualising-contiguity —
conflatedness —in{-preconverging-disentailment-by}—postconverging-
entailment with regards to ‘determining intrinsic-reality/ontological-
veracity’ as the latter is ever always caught up, given human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor, in human
ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality between
‘intemporalising/ontologising ontological-good-
faith/authenticity~postconverging-de-
mentating/structuring/paradigming ’ and ‘temporalising ontological-
bad-faith/inauthenticity~preconverging-de-
mentating/structuring/paradigming ’; beyond-the-consciousness-
awareness-teleology~<in-preconverging-existential-extrication-as-of-
existential-unthought>)
categorical-imperatives/axioms/registry-teleology as to the epistemic-
imperatives/axiom totalising operandance of human meaningfulness-and-teleology
s/registry-underlying

normalcy/postconvergence> epistemic-projection) that human limited-
mentation-capacity implies human meaningfulness-and-teleology is ever always caught up between any given registry-
worldview’s/dimension’s institutionalisation-threshold-supratransversality<<in-sublimating–existential-
eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in postconverging/dialectical-
thinking–qualification-schema/psychologism and its prospective uninstitutionalised-threshold–circularity-as-subtransversality<<in-
desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in preconverging/dementing–qualification-schema/psychologism (with the latter marked by the registry-
worldview’s/dimension’s ‘<amplituding/formative>wooden-language-
(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the-
reference-of-thought—categorical-imperatives/axioms/registry-
teleology ) as reflecting the ‘<amplituding/formative>wooden-
language—(imbued—averaging—of—thought—⟨as—to-
leveling/ressentiment/closed-construct—meaningfulness-and-
teleology—as-of—'nondescript/ignorable–void—'with-regards-to-
prospective-apriorising-implications⟩⟩)

<amplituding/form <amplituding/formative–epistemicity>causality—as-to-projective-
ative—totalitative—implications—of—prospective—nonpresencing—for—explicating—
epistemicity>causa ontological-contiguity as of ‘foregrounding—entailment—
lity—as-to—projective—totalitative—implications-of—prospective—nonpresencing—for-explicating—ontological—contiguity

<amplituding/formative—epistemicity> causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing—for-explicating—ontological-contiguity is rather reflected as of the teleologies
('phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity—relativism—determinism—<reifying—as-to—knowledge-developing—and—empowering> in existence as ontological') of
phenomenal/manifest—subpotencies—(in-transitive—conflatedness —reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) as
so-underlied as of overall reifying—and—empowering—reflexivity-of—ecstatic-existence—as—panintelligibility—imbued—
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re—
acutely—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
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> )
/ operatives-of-ontologically-hegemonising-narrative": implicating-the-
specific-human-subpotency-panintelligibility-reflexivity-in-ecstatic-
existence 'as-of-its-knowledge-reifying-and-empowering-conflatedness
-construal-of-existence/intrinsic-reality-and-so-reflected-as-of attendant–
ontological-contiguity ~educted–
existentionalising/contextualising/textualising-contiguity"-{as-the-
panintelligibility"-insight-about-ecstatic-existence-epistemically-
deflates-'existence-in-existence-constitutedness 'construal’}, and this
speaks to the fact that any implied "meaningfulness-and-teleology" (as
knowledge-reification-gesturing<in-
prospectivepsychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educted–
existentionalising/contextualising/textualising-contiguity }
conflatedness in {preconverging-disentailment by} ~postconverging-
ementalment> "epistemic-veracity as well as its induced human
empowerment for transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity/emancipation’ can
only arise preconverging/postconverging-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-
delivery reflects the ‘epistemic-veracity of human
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness+ in {preconverging-disentailment by}
postconverging-entailment/projective-conflating apriorising’ towards construing the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier speaking of ‘ontological-prinemover-totalitative-framework as causality as of construction’, whereas a “presencing—absolutising-identitive-constitutedness” will naively equate any one of the registry-worldview’s/dimension’s given perceptivity of ‘health epiphenomenon of existence’ in which it projects-mentally-by-its-/reference-of-thought as the ‘absolute basis for construing, defining and refining the conception of causality’ failing to factor-in that it is rather in an ‘epistemic situation as of epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness’, requiring not such an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in-preconverging-entailment
apriorising/axiomatising/referencing but rather an
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness+ in {preconverging-disentailment by}
postconverging-entailment/projective-conflating
apriorising/axiomatising/referencing in relative-ontological-
completeness\(^{87}\) in reflecting the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier (this ontological-primemovers-totalitative-implications insight about causality as reflected with the health epiphenomenon can be extended to all domains construed as for-human-studies/for-humanconstructs for the simple reason that all such domains are of ‘epistemically manifest’ historiality/ontological-eventfulness/ontological-aesthetic-tracing/\(<\text{perspective–ontological-normalcy/postconvergence-}\text{reflected–‘epistemicity-relativism–determinism’}\>\) in attendant–ontological-contiguity\(^{87}\)–educed–existentialising/contextualising/textualising-contiguity\(^{10}\) as of human limited-mentation-capacity-deepening\(^{11}\). and this explains why a registry-worldview/dimension is a \(<\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}>) with the state of relative-ontological-incompleteness\(^{88}\) just as well aspiring for progress just as the state of relative-ontological-completeness\(^{87}\) but the former failing to grasp that progress preconverging/postconverging–de-mentatively/structurally/paradigmatically arises rather by a change of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology\(^{99}\) in existence, such that even such
budding-positivists like Newton or Descartes while making breakthroughs as of positivism/rational-empiricism are still caught up in ‘reasoning as of the old’ non-positivism/medievalism apriorising/axiomatising/referencing respectively with Newton’s interests in alchemy and in the case of Descartes lingering religious sacrality/inviolability influence/grip on his thoughts; causality as herein construed as <amplituding-formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity can thus be understood as the ‘preconverging/postconverging–de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’ as so constructively implied herein, as to the reality that ‘a traditional conception of causality as if human-subpotency is constituting the possibility for causations in existence’ is herein construed as ontologically-flawed as it fails to reflect that existence is already a given and the very exercise of ‘human-subpotency construal of causation is one of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }–conflatedness in {preconverging-disentailment–by}–postconverging-entailment/projective-conflating apriorising/axiomatising/referencing about the already given existence’ and so as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility - (imbued-and-
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-
acutingly) reducing '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
notional—reflexivity < {veridical/sound}—relative-reflexivity—in-
existence/relativising—from-limited-mentation, as its deepening—by—
{flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from-
limited-mentation> as all phenomena/manifestations in existence (so-
construed as phenomenal/manifest—subpotencies—(in-transitive-
conflatedness—reflexivity,in-the-full-potency-of-
existence’s—sublimating—nascence)) are as of their specifically/notionally
enabled reifying and empowering; finally it is just as important to grasp
also here that the ‘articulation as human-causative-construction’ of the
notions of ‘temporal individuations or temporal-dispositions’ and
‘intemporal individuation or intemporal disposition’ are rather conceived
epistemically as of their preconverging/postconverging—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
‘preconverging/postconverging—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 }—conflicatedness ⇒ in {preconverging-disentailment by}−postconverging-entailment/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic-or-notional-projective-perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ⇒-educed–existentialising/contextualising/textualising-contiguity }—constitutedness ⇒ in preconverging-entailment as of presencing—absolutising-identitive-constitutedness apriorising/axiomatising/referencing (wherein for instance with regards to prospective human-causative-construction, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility 〈imbued-and:

{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing ‘herein specifically relevant human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing—conceptualisation), prospective aetiologisation/ontological-escalation say with respect to a temporal-disposition for accusing others of sorcery in a social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in
conjugation and protraction of other temporal dispositions, speaks to the
preconverging/postconverging–de-mentative/structural/paradigmatic
implications of ‘non-positivism
notional–procrypticism/notional–disjointedness-as-of‐’ ‘reference-of-
thought‘ induced vices-and-impediments(1) as destructuring-threshold-
(uninstitutionalised-threshold(2)/presublimating–desublimating-
decisionality)‐of-ontological-performance’‐<including-virtue-as-
onontology> requiring prospective intemporal-disposition projection as of
the ‘specific notional–deprocrypticism or
<amplituding/formative>notional–preempting—disjointedness-as-of-
reference-of-thought of positivism/rational-empiricism’ ontological-
performance’‐<including-virtue-as-ontology> as prospective
constructiveness-of-ontological-performance’‐<including-virtue-as-
onontology>, and this fundamental conception of
aetiologisation/ontological-escalation applies in reflecting
holographically‐<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process(3) with respect to
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint, including prospectively
say as of our present positivism–procrypticism requiring the
preconverging/postconverging–de-mentative/structural/paradigmatic
implications of prospective (proprocrypticism—or—preempting—
disjointedness-as-of(4) reference-of-thought aetiologisation/ontological-escalation)

¹¹compulsing–compulsing–nonconviction/madeupness/bottomlining
nonconviction/mad eupness/bottomlining

`}
existentialising~of-
intradimensional–
apriorising/axiomatising/referencing–in-caricaturing-hollow-staging-
and-performance>

-disontologising–
of-the–‘attendant-
ontologising’–
imbued-
<contextualising/e
xistentialising–
attendant-
ontological-
contiguity >;=in-
shallow-
supererogation–
<as-to-
disontologising-
perverted-
outcome-sought-
precedes–
existentially-
in-shallow-supererogation
<as-to-disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing–logical-dueness>
<as-existential-
decontextualised-transposition,-falsely-projected-
apriorising/axiomatising/referencing–in-caricaturing-hollow-staging-
and-performance>
veridical–
‘attendant–
intradimensional–
apriorising/axioma
prising/referencing’–
logical-dueness⟩)

^{12}conjoining-
looping-set-of-
narratives

conjoining-looping-set-of-narratives\{construed-as-of-slanted-cohering-
unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-
thought-of-the-derived- perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >,--and-thus-invalidating-any-wrongly-implied-logical-
processing-engaging⟩

conflatedness\^{13} 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- postconverging-entailment or effecting-wholeness-as-of-profoundness-
ontological- and-completeness-to–‘meaningfulness-and-teleology’; ‘ so-implied by
contiguity ~educed ‘<amplituding/formative-
d–
epistemicity>totalising/circumscribing/delineating epistemic conflating of
existentialising/co motif–and–apriorising/axiomatising/referencing-{of-attendant–
textualising/textu ontological-contiguity ~educed–
alisng– existentialising/contextualising/textualising-contiguity }–
contiguity }— conceptualisation with-and-as-to-the-precedence-of existence–
conflatedness-in-

{preconverging-
disentailment–by

postconverging-
entailment

potency~sublimating–nascent/disclosed-from-prospective-epistemic-
digression in attendant-ontological-contiguity~educed–
existentialising/contextualising/textualising-contiguity^", as of
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/unenframing—elicited-from-prospective—profound-
supererogation <as-to-perspective—ontological-
normalcy/postconvergence-implied—prospective-aporeticism-
overcoming/unovercoming> as it is effectively underscored by
difference-conflatedness-as-to-totalitative-reification-in-singularisation
<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>—as-veridical-epistemicity-relativism-determinism |
apriorising/axiomatising/referencing—of-attendant—ontological-
contiguity~educed—existentialising/contextualising/textualising-
contiguity—conflatedness-in—{preconverging—disentailment—by

postconverging—entailment

is preconverging/postconverging—de-
mentatively/structurally/paradigmatically validated by the underlying
reality of human limited-mentation-capacity (speaking of human
epistemic-abnormalcy/preconvergence^1 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^3 in need for
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as-from-perspective—ontological—
normalcy/postconvergence>’—existentialism-form-factor

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

constitutedness—in—preconverging-entailment or effecting-parsimony-as—
of-shoddiness-and-incompleteness-to—"meaningfulness-and-teleology" ,
onontological-contiguity ~educe existentialising/contextualising/textualising—
contiguity ~educed—existentialising/contextualising/textualising—
existentialising/contiguity —conceptualisation as to falsely imply their existence-in—
existentialising/contextualising/textualising-contiguity "—is thus—
contiguity ~educed—existentialising/contextualising/textualising-contiguity"—is thus—
inherently-not-construed-as-to-its <amplituding/formative—
constitutedness—in—epistemicity>—totalisingly—preceding-and-redefining’) as of

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

presencing—absolutising-identitive-constitutedness> /epistemic—
nonimmanence/flawed-epistemicity-relativism-determinism by such
misconception in <amplituding/formative—epistemicity>totalising—self—
referencing-syncretising/circularity/interiorising/akrasiatic-drag and
logocentrism, failing to reflect the ecstatic singularity of existence—as—
the-absolute-a-priori-of-conceptualisation-and-existence—as-
sublimating-withdrawal/unenframing-elicited-from-prospective-
profound-supererogation—<as-to-perspective-ontological-
normalcy/postconvergence-implied-'prospective-aporeticism-
overcoming/unovercoming> as apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }

constitutedness—in-preconverging-entailment is rather falsely
underscored by identitive-constitutedness-as-‘epistemic-
totality’ 'dereification-in-dissingularisation>&<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness>—as-flawed-epistemicity-relativism-determinism.

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

constitutedness—in-preconverging-entailment is
preconverging/postconverging—de-
mentatively/structurally/paradigmatically flawed given the underlying
reality of human limited-mentation-capacity at any given moment
(speaking of human epistemic-abnormalcy/preconvergence ‘with respect
to the human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of that given moment) such
that apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educated—existentialising/contextualising/textualising-
contiguity }—constitutedness—in-preconverging-entailment poorly
construes of ‘relative-ontological-incompleteness’/relative-ontological-
completeness } \{ \text{sublimating}\text{-}\text{registering}/\text{registering}/\text{decisioning},–as-
self-becoming/self-conflatedness } /\text{formative}–\text{supererogating}–\langle
\text{projective}\text{-}\text{reprojective}\text{-}\langle\text{aestheticising}\text{-}\text{re-motif}–\text{and}–\text{re-apriorising}/\text{re-}
\text{axiomatising}/\text{re}\text{-}\text{referencing},-\text{in-perspective}–\text{ontological-}
\text{normalcy}/\text{postconvergence} \rangle \rangle \text{ as to human-and-social–}
expectations/anticipations—\text{metaphoricity}^{\text{52}} –\text{as-}
\text{preconverging}/\text{postconverging–rede-}
\text{mentating}/\text{restructuring}/\text{reparadigming–psychologism}^{\text{109}} (\text{beyond-the-}
\text{consciousness-awareness-teleology}^{\text{109}} -\langle \text{in-preconverging–existential-}
extrication-as-of-existential-unthought\rangle \rangle \text{ as it is in an underlying state}
of homelessness (as failing to grasp that homeliness as to the possibility
of attaining \text{originariness}/\text{origination} \langle \text{so-construed-as-to-ontological-}
\text{normalcy}/\text{postconvergence-perspective-scalarising-construal-of-}
\text{existence} \rangle \text{ can only arise as human-subpotency pursues-and-achieves}
relative epistemic-normalcy as of prospective human limited-mentation-capacity-deepening^{\text{57}} to achieve relative-ontological-completeness^{\text{57}} so-
reflected as \text{nonpresencing-} \langle \text{perspective–ontological-}
\text{normalcy}/\text{postconvergence} \rangle \rangle \text{ since the state of human limited-mentation-capacity implies that 'human understanding has-ever-and-is-ever-always}
about attaining \text{apriorising}/\text{axiomatising}/\text{referencing} \langle \text{of-attendant–}
\text{ontological-contiguity} \text{~educed–}
\text{existentialising/contextualising/textualising-contiguity} \rangle –\text{re-}
\text{originariness/re-origination conception of the-very-same–}
\langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–purview-of-construal-}
as-immanent-existence/intrinsic-reality/\text{ontological-veridicality} \text{ as it}
strives to reflect as from relative epistemic-normalcy the 'ontological-normalcy/postconvergence of existence-potency'~sublimating-nascence, disclosed from prospective-epistemic-digression, but then the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }~constitutedness in preconverging entailment epistemic stance in perspective epistemic-abnormalcy/preconvergence by wrongly implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/presencing—absolutising-identitive-constitutedness thus veering-off from originariness/origination as 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

\[15\text{de-mentation}\] de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as-to-'prior-preconverging/dementing –qualia-schema’-and-'prospective-postconverging/dialectical-thinking –qualia-schema’-rescheduling-of-placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology as to human-'limited-mentation-capacity-deepening'-construal-of-
‘superseding–oneness-of-ontology’-in-successive-registry-worldviews/dimensions-uninstitutionalised-threshold-
superseding-or-suprastructuring, and as in association with
preconverging/postconverging–de-mentative/structural/paradigmatic,
preconverging/postconverging–de-mentatively/structurally/paradigmatically,
preconverging/postconverging–de-mentating/structuring/paradiging,
preconverging/postconverging–de-mentate/structure/paradigm,
preconverging/postconverging–de-mentated/structured/paradigmed,
preconverging/postconverging–rede-mentating/restructuring/reparadigming, preconverging/postconverging–rede-mentate/restructure/reparadigm, preconverging/postconverging–rede-mentated/restructured/reparadigmed rathers points to the veracity of an apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }= conflatedness in {preconverging-disentailment by–}
postconverging-entailment conception (and not an
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }= constitutedness in preconverging-entailment conception)
as to perspective ontological-normalcy/postconvergence epistemic conception in conceptualising de-mentative, de-mentatively, de-mentating, de-mentate, de-mentated, rede-mentating, rede-mentate, rede-
mentated so-reflected counterintuitively as rather moving towards or recovering what is ‘mentatively normal’ as towards/recovering ontological-normalcy/postconvergence by human-‘limited-mentation-capacity-deepening’ as so-underlying ‘relative-ontological-incompleteness’/‘relative-ontological-completeness’

dialectics

of reference-of-thought

devolving' (as of reference-of-thought 'implied level of <amplituding/formative>nondisjointing/nondisparate/notional~deprocry p ticism' induced foregrounding__entailment-

⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-

withdrawal/unenframing,-elicited-from-prospective–profound-

supererogation

'-in-reflecting-'immanent-ontological-contiguity

56

meaningfulness-and-teleology

as derivative axiomatic-constructs from overcoming/superseding human-

subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint), and in both

reference-of-thought–and–reference-of-thought-

frames as of human limited-mentation-capacity-

deepening grasp of ecstatic-existence as of existence—as-the-absolute-

a-priori-of-conceptualisation~and~existence—as-sublimating-

apriorising/axiomatising/referencing-psychologism of

d-mentation-or-dialectical–de-mentation–stranding-or-attributive

don-notation-of-

ontological-de-notation-

conceptualisation,

d-mentation-or-dialectical–de-mentation–stranding-or-attributive

don-notation-of-

ontological-de-notation-

conceptualisation,
dialectics) is metaphoricitically-and-meaningfully reflected as the human
mental-aestheticisation—architectonically-consigning—aestheticised-
perceptibility-and-disposition that underlies
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing as to postconverging/dialectical-
thinking’—qualia-schema—mental-aestheticisation-attribution and
preconverging/dementing—qualia-schema—mental-aestheticisation-
attrition and then their mutually-reinfusing-attributive-possibilities,—
for— forma—
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-
preconverging/postconverging—redek-
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—imputed—
notional—firstnaturesness—temporal-to-intemporal-dispositions—<so-
 construed-as-from-perspective—ontological—
normalcy/postconvergence’—existentiaism-form-factor’)

denaturing denaturing/usurping/arrogating/perverting-in-constitutedness

deneuterising deneuterising—disambiguation of intemporal-as-sound/postconverging—
or-dialectical-thinking and temporal-as-denaturing /preconverging-or-dementing, so-construed-as-binarity-of categorical-imperatives/axioms/registry-teleology -as-respectively-in-ontological-contiguity' -and- 'notional-discontiguity/epistemic-discontiguity' -


highlighting the dynamics of limited-mentation-capacity-deepening

inducing deneuterising of motif-and-apriorising/axiomatising/referencing over shallow limited-mentation-capacity relative neuterising of motif-and-apriorising/axiomatising/referencing

apriorising/axiomatising/referencing–psychologism, and so as of

ontological-normalcy/postconvergence over the

such positivism/rational-empiricism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for upholding intemporal-preservation as to perspective

ontological-normalcy/postconvergence over the

〈amplituding/formative⟩wooden-language〈imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing—narratives—of-the—reference-of-thought—categorical-

imperatives/axioms/registry-teleology〉 of such positivism/rational-

empiricism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’, and across the

〈cumulating/recomposuring—attendant-ontological-contiguity〉–successive registry-worldviews/dimensions as

of such upholding of intemporal-preservation as to perspective

ontological-normalcy/postconvergence as so-reflecting all the successive

transcendence-and-sublimity/sublimation/supererogatory–de-mentativity

instigation over their prospective uninstitutionalised-threshold (that is,
as successive notional–deprocripticism—or–notional–preempting—
disjointedness—as-of—reference-of-thought and so-construed

epistemically/notionally as dimensionality-of-sublimating

〈amplituding/formative⟩supererogatory–de-mentativity/epistemic-
growth-or-conflatedness /transvalutive—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), so-driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
induced maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation ‘reification gesturing for prospective knowledge’ arising as from attendant-ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity
 amalgulating-formative-epistemicity—causality as-to-projective-totalititative—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—for—conceptualisation)
preconverging—or—dementing—<as-of-preconverging-conceptivity/epistemic—reflexivity/epistemicity-relativism-determinism<reifying{as-to—knowledge-developing}-and-empowering{as-to-the- `preconverging-stranding/attribution’—of-the- `de-mentation’
(supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics},-induced-disposedness/psychologismic-construct—and—entailing,-of-ontologically-flawed ‘teleology’ of leveling-down/equating’ so-construed as from existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective—profound-supererogation perspective of notional—deprocrypticism>

postconverging-or-dialectical-thinking-<as-of-postconverging-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-
knowledge-developing]-and-empowering>{as-to-the—‘postconverging-stranding/attribute’—of-the—‘de-mentation’}{supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics}},-induced-disposedness/psychologismic-construct—and—entailing,-of-ontologically-sound ‘teleology’ of unleveling/disambiguating’ so-construed as from existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective—profound-supererogation perspective of notional—deprocrypticism>

difference-conflatedness<as-to-totalitative-reification-in-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
to-totalitative—nonpresencing>—as-veridical-epistemicity-relativism-determinism,—as-of-epistemically-differentiated-ontological-depth-of-reality-{as-of-the-
singularisation<as-to-the—differentiated-and-disambiguated-trace-of-dynamic-ontological-temporal-to-
<intemporal-ontological-performance>—<including-virtue-as-ontology>-nondisjointedness/ as-postconverging—or-dialectical-thinking—apriorising-psychologism—>


profound-supererogation\textsuperscript{56}, human limited-mentation-capacity-deepening\textsuperscript{23} variously attains differing ontological-performance\textsuperscript{77}-<including-virtue-as-ontology>, so-reflected as the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions \textsuperscript{8} reference-of-thought–and–\textsuperscript{84}reference-of-thought-\textsuperscript{84}devolving–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} implying that human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} can be construed as ever always twofaceted as to the facet of achieved sublimation-over-desublimation of \textsuperscript{35}meaningfulness-and-teleology\textsuperscript{99} as validated with predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment’<-\textsuperscript{56}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-

sublimating -(<amplituding/formative>\textsuperscript{supererogatory–de-

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

equalisation)) which is just as decisive for prospective human limited-mentation-capacity-deepening’ in the sense that ‘human intelligibility ever always projects of an underlying <amplituding/formative–
epistemicity>totalising/circumscribing/delineating reference-of-thought striving to grasp existence as it is signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)’ and this facet preconverging/postconverging—de-mentatively/structurally/paradigmatically acts as the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ which surpassing enables further sublimation-overdesublimation of meaningfulness-and-teleology as validated with predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment

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

(as to the fact that it is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively’as reflecting the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn—(as—unaccounted-for’—leftover-
orresiduality-or-spirit-of—meaningfulness-and-teleology—so-construed—
as-metaphoricity—informing-prospective-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—so-
reflected-and-compensated-with-the-notion-of-dimensionality-of-
sublimating—(<amplituding/formative—supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness —transvaluative—


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rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as limiting or of prospective human-subpotency aporeticism’ which surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening as of prospective base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism sublimation-over-desublimation of meaningfulness-and-teleology as validated with predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-

mentating/structuring/paradigming –as-being-as-of-existential-reality>) and so with regards to ‘the-very-same overall phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation’) difference-in-kind/difference-in-aposteriorising-or-logicising-
difference-in-kind/difference-in-aposteriorising-or-logicising-<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
aposteriorising-or-
logicising23 ‘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-
the very-same-mutually-abstract-apriorising-or-axiomatising-or-
referencing-conceptualisation>
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing-(difference-in-apriorising-or-axiomatising-or-referencing-as-to-mutually-constrastive-’notional-contiguity/epistemic-contiguity’)

<profound-supererogation-of-mentally-

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-

the-more-profound-apriorising-or-axiomatising-or-referencing-

conceptualisation,—so-construed-as-the—supratransversality—<in-

sublimating—existential-eventuating/denouement>—of-motif—and-
apriorising/axiomatising/referencing—and-rendering-ontologically-

irrelevant/impertinent—the-subtransversality—<in-desublimating—

existential-eventuating/denouement>—of-motif-and-
apriorising/axiomatising/referencing>

dimensionality-of-
dimensionality-of-sublimating-

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

<amplituding/formative>—growth-or-conflatedness/transvalutive-

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estic-
residuality/spirit-
drivenness—
equalisation)
dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension—(as—dispensing-with-shallow-
reproducibility-mathesis/motif/thrownness-disposition—for-relative-
ontological-completeness—by-reification, so construed insightfully as—
of-human-limited-mentation-capacity-successive-re-originary-
reifications/anticipations-about-the—amplituding/formentative—
epistemicity> totalising-purview-of-construal-as-existence/intrinsic—
reality/ontological-veridicality-for-articulation-of—meaningfulness-and-
teleology—that-in-that-succession-are—as-from-relative-ontologically-
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—
preconverging/postconverging—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—
tonologising-development-as-infrastructure-of—meaningfulness-and—
teleology , institutional-development–as-to-social-function-development
and living-development–as-to-personality-development magnitudes)

as-the-very-implication-and-reason-why-human-existential-thrownness
as-of-human-limited-mentation-capacity-paradoxically-renders-
prospective-'/ nonpresencing–or–withdrawal/unenframing–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 <amplituding/formative>”wooden-language–(imbued—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 cumulating/recomposuring–attendant-ontological-contiguity succession of human registry-worldviews/dimensions are grounded on such ‘dimensionality-of-sublimating’

\text{and-sublimity/sublimation/supererogatory—de-mentativity, as it can be appreciated that preconverging/postconverging—de-mentatively/structurally/paradigmatically every $^{77}$\text{presencing—}\text{absolutising-identitive-constitutedness}}^\text{registry-worldview/dimension as of its }<\text{amplituding/formative}^8\text{wooden-language}\{\text{imbued—averaging-of-thought—}\text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology -as-of—‘nondescript/ignorable—void’—}}^{77/88} \text{with-regards-to-prospective-apriorising-implications}⟩$ and as prodded by its given pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\{\text{blurring/undermining-of-prospective-totalising-entailing—}\text{as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness}⟩ \text{is}}$
paradoxically disinclined to its prospective reasoning-through/messianic-reasoning as it is ever always in totalising–self-referencing–

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–

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

existentialising/contextualising/textualising-contiguity {—

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

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

supererogating> issue’ like with the sophists accusing Socrates for not

communicating well by the terms of their ‘warped/twisted

adhoc/makeshift/nonprincipled-as-of-their-non-universalising–
syllogising’ faced with his ‘universalising-idealisation or medieval

scholastics by the terms of their ‘pedantic dogmatism’ blaming Galileo

for not communicating well faced with his ‘budding-positivism/rational–

empiricism’, and a modern-day naïve <amplituding/formative–
epistemicity>totalising-self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag
meaningfulness-and-teleology communication discourse that is utterly clueless of the
<amplituding-formative-epistemicity>causality-as-to-projective-
totalitative-implications-of-prospective- nonpresencing.-for-explicating-
ontological-contiguity of our positivism–procrypticism
‘procrypticism–or–disjointedness-as-of reference-of-thought as of an
occluded self-consciousness’ requiring prospective /deprocrypticism–
or–preempting—disjointedness-as-of reference-of-thought
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring as of /de-mentation-(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-
dialectics)

dissemination—maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation driven by ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
‘reification gesturing for prospective knowledge’ arising as from
attendant–ontological-contiguity~educed–
existentialising/contextualising/textualising-contiguity
<amplituding-formative-epistemicity>causality-as-to-projective-
totalitative-implications-of-prospective- nonpresencing.-for-explicating-
ontological-contiguity of prospective relative-ontological-
completeness
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation so-construed as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of-aestheticisation amenable thus to existence’s validation as of

dissingularisation—epistemically—not-immanent ‘—as-lacking—internal—necessity—and—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation;¶ as-of-apriorising—teleological parsimony/disparateness of conceptualisations, dissingularisation—<as-to-the-
disjointedness/disentailment-of-presencing—

absolutising—

identitive-

constitutedness

incrementalism—enframed-conceptualisation/disjointing/disparateness/disentailing/internal—

'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩,-and-sophistry reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought’ undermined/preconverging-or-dementing⟩—apriorising-psychologism by ‘prospective postconverging-or-dialectical-thinking⟩—apriorising-psychologism intemporal parrhesiastic-aestheticisation induced reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’
distractive- ‘distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing⟩—as—destructuring-or-of-reference-of constitutedness —over-conflatedness⟩
apriorising/axioma tising/referencing>
<amplituding/formative—epistemicity>growth-or-
epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness

reflexing intemporal-solipsistic—firstnatureness-of-epistemic-growth-or-conflatedness/transvaluative-rationalising/anamnestic-residuality-as-ratiocinative-integrity—not-mythical-recollection/transepistemicity


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

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

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

<amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘meaningfulness-and-teleology’ as reflected by the fact that apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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

5‘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

implying

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-as-of-prior-relative-ontological-incompleteness


preconverging/dementing

apriorising-teleological-thresholding–as-teleological-framework/narrative-framework

totalising–thrownness-in-existence

contextualising/existentialising/instantiative-devolving-meaningfulness'
as reflected in its given

registry-worldview/dimension

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/axiomatising as to epistemic-totalising ~resubjecting or totalising-entailing~reconstrual of existence (so-construed successively as the

of the state of recurrent-utter-uninstitutionalisation trepidatious-
all the relevant ‘specific epistemic-totalising’~resubjecting or totalising-entailing~reconstrual of existence’ as cumulatively/recomposuringly reflecting the epistemic-totalitative (and as epistemic-totalitative is articulated herein as the underlying ontological-contiguity—of-the-human-institutionalisation-process reflected in the epistemic <cumulating/recomposuring–attendant-ontological-contiguity >-succession of human registry-worldviews/dimensions reference-of-thought ‘specific epistemic-totalising’~resubjecting or totalising-entailing~reconstrual of existence’ as of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively deprocrypticism, so-implied as notional–deprocrypticism), with epistemic-totalitative so-construed as <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity whereas the ‘specific epistemic-totalising’~resubjecting or totalising-entailing~reconstrual of existence’ is rather about any inherent <amplituding/formative–epistemicity>totalising/circumscribing/delineating given meaningfulness-and-teleology representation arising as of the specific human limited-mentation-capacity <amplituding/formative–epistemicity>totalising–thrownness-in-existence’, and thus epistemic-totalitative contrasts with <amplituding/formative–epistemicity>totalising/circumscribing/delineating (as of human-subpotency apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment) in that while the latter refers to any given registry-worldview/dimension (imbu
wooden-language-
‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>) as of its social-stake-contention-or-confliction and so whether as of a given relative-ontological-incompleteness or relative-ontological-completeness registry-worldview/dimension inherent
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating of ‘meaningfulness-and-teleology’, epistemic-totalitative (as to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression
<amplituding/formative–
as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology 'perspective of perception in reflecting human-subpotency potential to converge to existence-potency'\textsuperscript{1}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression


\textit{prospective-apriorising-implications>}} to reflect-and-contemplate of prospective postconverging-or-dialectical-thinking ‘–apriorising-psychologism representation as of transcendence-and-
epistemic-totality refers to the fact that human limited-mentation-capacity induces human epistemic-totalising–thrownness-in-existence which preconverging/postconverging–de-
mentatively/structurally/paradigmatically further induces the epistemic-totalising/circumscribing/delineating nature of human
meaningfulness-and-teleology in existence so-reflected in epistemic-
totalising ~resubjecting or totalising-entailing–reconstrual of existence (as of apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }–conflatedness in {preconverging-disentailment–by}–
postconverging-entailment) for human limited-mentation-capacity-
deepening, with this epistemic-totalising/circumscribing/delineating varying as from ‘relative-ontological incompleteness to relative-ontological-
completeness’, reference-of-thought causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating-ontological-contiguity
such that human Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology conception and thereof-its-devolving-
institutional-and-living-conceptions-in-existence are reflected-as-of-its-
‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence’
educing ‘<amplituding/formative–epistemicity>totalising~and-internally-coherent
apriorising/axiomatising/referencing/intelligibility/setup/measuring
instrument for aposteriorising/logicising/deriving/intelligising/measuring
‘meaningfulness-and-teleology’ in existential-instantiations, and
epistemic-totality as such further speaks of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of human
reference-of-thought-which-varies-as-of ‘relative-ontological-incompleteness’/relative-ontological-completeness’
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as
to human-and-social–expectations/anticipations—metaphoricity—
 teleological-de-mentating/structuring/paradigming-of-meaningfulness,
and we can consider in this regards ‘the-very-same physics
<amplituding/formative–epistemicity>totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
<including-virtue-as-ontology> or ontological-veracity shows a relative-ontological-completeness variation as of ‘traditional classical mechanics axiomatic-construct’ to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs

disambiguated-'motif-and-apriorising/axiomatising/referencing’

that preconverging/postconverging-de-
mentatively/structurally/paradigmatically recognises an issue of notional-
discontiguity/epistemic-discontiguity '<between—prior-shallow-
supererogation -of-mentally-aestheticised—preconverging/dementing –
qualia-schema and prospective-profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema>

with regards to ‘ontologically-flawed apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru-
ment 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-
teleology —as—of—nondescript/ignorable—void ‘—with-regards-to—
prospective-apriorising-implications> } induced false pretence of an issue
of ‘aposteriorising/logicising/deriving/intelligising/measuring on the
basis of the its prospectively unrecognised ontologically-flawed
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru-
ment and the preconverging-or-dementing ‘—apriorising-psychologism
implications’, such that the true ‘issue of prosecution’ with regards to
Socrates or Galileo with respect to their asceticism’ stances was about
the ontological-impertinence of their respective social-setup in failing to
recognise prospective Socratic-philosophers universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and as of the preconverging-or-dementing—apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation will assume a nondescript/ignorable–void pretence of case-issues-and-not-of-event-implications thus ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of our positivism/rational-empiricism manifestation of procrypticism—or–disjointedness-as-of–reference-of-thought prospectively ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ thus ‘ignoring the aetiologisation/ontological-escalation implications with regards to existentially-contextualised intemperal-parrhesiastic-aestheticisation eventual-instigation of prospective deprocrypticism—or–preempting—disjointedness-as-of–reference-of–
thought


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

30—sublimating—

nascence,—

epistemically digression—of—<amplituding/formative—

in-supererogatory—epistemic—conflatedness— as-to-the-ontological—

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

digression

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

prospective—epistemic—abnormalcy/preconvergence—)}

attendant—attendant—ontological-contiguity—~educed—

ontological—

existentialising/contextualising/textualising-contiguity is ‘the notionally—

contiguity~duc—educed human conceptivity/epistemic—reflexivity/epistemicity—relativism—

determinism—<reifying{as-to-knowledge-developing}—and—empowering>

existentialising/co—

as to nonpresencing—<perspective—ontological—

ntextualising/textu normalcy/postconvergence— epistemic—projective—equalisation of human—

lalising-contiguity limited—mentation—capacity—deepening as so—educed upon the inherent—

ontological-contiguity that is the—very—same—immanent—

existence/intrinsic—reality/ontological—veridicality’, and attendant—

ontological-contiguity~educed—

existentialising/contextualising/textualising-contiguity refers to
contiguity-conflatedness-of-construal-alongside-existential-manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-incompleteness/relative-ontological-completeness’

teleology such that 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 preconverging/postconverging–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/unenframing,-elicited-from-prospective–profound-
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—prospective_attendant–ontological-contiguity/educed—existentialising/contextualising/textualising-contiguity and reflecting the epistemic-veracity of human knowledge-reification—gesturing—in-
prospective_psychohistory—apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging-dissentailment–by}–postconverging–
entailment>/ontological-veracity rather as of the <amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective–nonpresencing.–for-explicating-
ontological-contiguity so-imbued in difference-conflatedness–as-to-
totalitative-reification-in-singularisation<as-to-the–
nondisjointedness/entailment-of-prospective–nonpresencing>–as-
veridical-epistemicity-relativism–determinism, and so contrary to atomising-taking-to-pieces apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
constitutedness /in preconverging entailment of poor projective epistemic countenancing of ‘relative-ontological-
incompleteness’/relative-ontological-completeness
(sublimating–referencing/registering/decisioning,—as-self–becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—

thus attendant–ontological-contiguity–~educated–existentialising/contextualising/textualising-contiguity

foregrounding entailment (postconverging–narrowing–
down–sublimation-as-to-‘existence—as-sublimating–
withdrawal/unenframing–elicited-from-prospective–profound–
supererogation ‘in-reflecting–immanent-ontological-contiguity ‘:–as–
operative-notional–deprocrypticism) meaningfulness-and-teleology ‘
as of the existential notional–reflexivity-<veridical/sound>–relative–
reflexivity–in-existence/relativising–from-limited-mentation, as its–
deepening-by–{flawed/unsound}–relative-unreflexivity–in–
existence/absolutising–from-limited-mentation> of epistemic causality
with regards to overall reifying-and-empowering-reflexivity-of-ecstatic–
existence–panintelligibility {imbued-and–
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-
acutingly}educing ‘herein-specifically-relevant_human-subpotency’–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)
(as attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity is rather about
human-subpotency–aporia/undecidability/dilemma/ought–
determinacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological–
normalcy/postconvergence> ‘existentialism-form-factor for human self–
surpassing—existentialism-form-factor ‘:in-overcoming–
‘notional–collateralising-beholdening-protohumanity ‘:to–‘attain–
sublimating-humanity ‘:as-to-existence-potency ~sublimating–nascence–
disclosed-from-prospective-epistemic-digression), and this point is important to preempt the ‘ontologically-flawed unforegrounding-disentailment’ of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity by way of vague and naïve elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity as can be wrongly/unwittingly be projected with flawed used of ‘human conceptual-tools’ like language/logic/mathematics/statistics/algorithms/models/etc. that are only as pertinent as of their reflecting of the absolute a priori that is existence and ‘not superseding/overriding existential-reality in ’presencing—absolutising-identitive-constitutedness’/constitutedness’ (even as such conceptual-tools of formulation and representation can rather be of valid ‘foregrounding__entailment ⟨postconverging narrowing-down~sublimation-as-to–’existence—as-sublimating withdrawal/unenframing, elicited-from-prospective–profound 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/unenframing, elicited from prospective–profound–supererogation ‘in-reflecting–immanent-ontological-contiguity ’; as operative-notional–deprocrypticism), and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing–conceptualisations such that ‘the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn’t arise in the very first place’ as it is existence in its ‘foregrounding entailment’ (postconverging–narrowing-down–sublimation–as-to–‘existence—as-sublimating–withdrawal/unenframing, elicited from prospective–profound–supererogation ‘in-reflecting–immanent-ontological-contiguity ’; as operative-notional–deprocrypticism) as the absolute a priori that gives reasons and the ‘human consciousness level of epistemic-sufficiency-constitutedness’ doesn’t inherently commits existence/existential-manifestation as to the fact that it is the human consciousness that recurrently has to readjust itself in its epistemic reevaluation of existence/existential-manifestation from its prior posture of epistemic sufficiency, as of human limited-mentation-capacity-deepening (as starkly manifested with such epiphenomenon like quantum entanglement); further knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness }~∞~{preconverging–disentailment by} postconverging–entailment> as of attendant–ontological-contiguity ~educed–

as to human-and-social—expectations/anticipations—metaphoricity—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism don’t fall into
the ontological-flaws of equating/levelling-down everything across space
and time associated with presencing—absolutising-identitive-
constitutedness when it comes to reflecting ontological-contiguity as of existence—assublimating-withdrawal/unenframing,-elicited-from-prospective—
profound-supererogation given that existence—is-the-absolute-a-priori-
of-conceptualisation enabling sublimation-over-desublimation, and this
differentiation between veridical knowledge-reification—gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
avoidant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—preconverging—disentailment—by—postconverging—
entailment> and analogy/mere-analogising also highlights that actually
knowledge is more critically a contiguous whole as to the underlying
reference-of-thought—and—reference-of-thought—devolving—
meaningfulness-and-teleology (and this should be the overall expected
epistemic attitude) but for the artificial divisions arising as to human
limited-mentation-capacity warranting specialisations and the fact that
various epistemic-conceptions of specialisations are of their ‘peculiar
optimal epistemicity for inducing sublimation’, but then the requisite
originariiness-parrhesia,–as–spontaneity-of-aestheticisation—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment—for—conceptualisation as to sublimating ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming “’ remains of the same ontological-
congruence across all human knowledge-reification—gesturing~in-
prospective_psychologism—apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }=—
conflatedness ~in—{preconverging—dissentainment by—postconverging-
entailment} domains as reflected by the overall registry-
worldview’s/dimension’s ‘reference-of-thought—and—{reference-of-
thought—devolving—meaningfulness-and-teleology} implied peculiar
{‘relative-ontological-completeness’ —
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation—{as-to-underlying—ontological-commitment”
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-
reality>’) “foregrounding_entailment—{postconverging—narrowing-
down—sublimation—as-to—’existence—as-sublimating-
withdrawal/unenframing—elicited-from-prospective—profound-
supererogation ‘—in—reflecting—’immanent-ontological-contiguity ’—as-
operative-notional-deprocrypticism) and this insight will explain why conceptual/axiomatic epistemic-veracity analyses across subject-matters like physics, chemistry, biology, psychology, the social are not ‘mere conceptualisations of common/comparative patterning’ but speak to an underlying overall reference-of-thought epistemic-veracity for sublimation warranted across all the subject-matters so-reflected as of overall philosophical epistemological conceptualisation (and so specifically as to the positivism/rational-empiricism overall epistemic attitude of reference-of-thought underlying all these subject-matters) but more thoroughly implicit in many a natural science domain (given the natural sciences very strong constraining to predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigm~ng–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
completeness \(\langle\text{sublimating-referencing/registering/decisioning,–as–}\
\text{self-becoming/self-conflatedness}\quad /\text{formative–supererogating–}\
\text{<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re–}\
\text{axiomatising/re-referencing,-in-perspective–ontological–}\
\text{normalcy/postconvergence}>\rangle\) as to human-and-social–
expectations/anticipations—metaphoricity\(^{47}\)–as–
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism’\(^{49}\) and that then
equates/level-down everything across space and time failing to reflect
‘historiality/ontological-eventfulness\(^{38}\)/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/unbeholdening/outlier-conceptualisation–(imbued–
postconverging/dialectical-thinking –‘projective-insights’/‘epistemic–
projection-in-conflatedness –‘of-notional–deprocrypticism-prospective–
sublimation)\(^{50}\) drivenness as to a prospective ontological-contiguity\(^{57}\)
projection of relative-ontological-completeness\(^{57}\) that is what develops
the insight about the true prospective sublimating possibilities lying
behind such prior physics conceptions as reflected with the Theory of
relativity) inducing transformative implications with respect to
meaningfulness-and-teleology\(^{59}\) 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—epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—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—\[\text{prospective psychologically}\text{-apriorising/axiomatising/referencing-}\{\text{of-attendant–ontological-contiguity}\text{-educed—existentialising/contextualising/textualising-contiguity}\}\{\text{conflatedness}\text{-in-}\{\text{preconverging-disentailment-by}\text{-postconverging-entailment}\text{)}\text{—in-}\{\text{attendant–ontological-contiguity}\text{-educed—existentialising/contextualising/textualising-contiguity}\text{cannot be construed as of mere conceptual-patterning-}\{\text{as-devoid-of-attendant–ontological-contiguity}\text{-educed—existentialising/contextualising/textualising-contiguity}\text{‘s—reifying-or-elucidating-of-}\text{‘prospective-relative-ontological-completeness’};\text{-so-rather-enabled-}\{\text{by-a-}\text{nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness}\text{/ontological-aesthetic-tracing-}\{\text{perspective–ontological-normalcy/postconvergence-reflected-}\text{epistemicity-relativism-determinism’}\text{)}\text{as say in terms of Mendelian} \]
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/unenframing, elicited from prospective–profound-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:< sterilising/anecdotalising/trivialising-of-prospective-reontologising by-preconverging, in-disontologising-formulaic–dragging-out/hollowing-out> 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—epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—as-to-possibilities-of-self-becoming-as-of ‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ (and this mistake is often made as of mere academicism in a flawed prior_knowledge-reification–gesturing}<in- prior.psychologismic~apriorising/axiomatising/referencing, of
attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity |—
constitutedness ~in-preconverging-entailment> that construe of the
insights of latter attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity elucidations as to
ontological-contiguity projection of ‘relative-ontological-
incompleteness’ /relative-ontological-completeness

{sublimating-referencing/registering/decisioning—as-self-becoming/self-
conflatedness /formative–supererogating—<projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> } as
to human-and-social–expectations/anticipations—metaphoricity—as-
preconverging/postconverging–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/unenframing,
elicited-from-prospective–profound-supererogation invalidating any
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity analysis and end
up equating/leveling-down everything across space and time as of naive
absolutising conceptual-patterning’{(as-devoid-of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity ’s–reifying-or-elucidating-of ‘prospective-relative-
ontological-completeness ’; so-rather-enabled<-by-a- nonpresencing-}
divulging-of-momentous-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-
determinism/> and isms-conceptualisations by wrongly implying everything is of the same ontological-contiguity thus undermining "historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-
determinism/> insights along the same lines like absurdly striving to idly rearticulate Mendelian hereditary as from the insight garnered from say modern-day DNA genetics with a poor capacity to discern their respective "historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-
determinism/> implications as to the overall huma prospective knowledge-reification-gesturing-in
prospective_psychologismic-apriorising/axiomatising/referencing-of-
attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity
conflatedness-in-preconverging-disentailment-by-postconverging-
entailment project of sublimation and human emancipation) and this insight underlies the contention herein to overcome "blurriness-
<sterilising/anecdotalising/trivialising-of-prospective-reontologising-by-
preconverging-in-disontologising-formulaic-dragging-out/hollowing-out> of "meaningfulness-and-teleology" of our positivism-procrypticism uninstitutionalised-threshold for the prospective relative-ontological-
completeness\textsuperscript{87}, and so-reflected as the deprocrypticism—apriorising/axiomatising/referencing—psychologism

enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation\textsuperscript{1}—as-to-underlying,ontological-commitment\textsuperscript{1}\textasciitilde

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

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

(\text AuthService  preempting—disjointedness-as-of\textsuperscript{1} reference-of-thought,as-to-

\text AuthService amplituding/formative—epistemicity\textsuperscript{1} growth-or-

conflatedness\textsuperscript{1}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{1}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism\textsuperscript{1}) with regards to its
given  

relative \text AuthService amplituding/formative—epistemicity\textsuperscript{1} totalising/circumscribing/delineating attendant—ontological-contiguity\textsuperscript{1} ~educated—existentialising/contextualising/textualising-contiguity 

\text AuthService amplituding/formative—entailment\textsuperscript{1} (postconverging—narrowing—
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/unenframing,-elicited-from-prospective–profound-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-
apriorising/axiomatising/referencing–psychologism’ given ‘relative disparateness-of-conceptualisation—unforegrounding-disentailment,
failing-prospectively-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/unenframing-elicited-from-prospective—profound-
supererogation'); ¶ critically with regards to the
<amplituding/formative-
epistemicity> totalising/circumscribing/delineating attendant—
ontological-contiguity—<as-from-prospective-ontological-

normalcy/postconvergence-epistemic-or-notional—projective-

perspective>’, blurriness—<sterilising/anecdotalising/trivialising-of-


prospective-reontologising by-preconverging, in-disontologising-
formulaic—dragging-out/hollowing-out— as to the very nature of the
social will often lead to the naïve ‘epistemic obviating of the inherent
attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising-contiguity
foreground/operantly-entailing-conception of many a social-domain (as
to their veridical <amplituding/formative–epistemicity> causality—as-to-
projective-totalitative–implications-of-prospective– nonpresencing,—for-
explicating-ontological-contiguity ) accounting for the resolution of
underlying human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint implications’, for instance,
with the ‘flawed and paradoxical supposedly
‘foregrounding__entailment—(postconverging—narrowing-
down—sublimation-as-to–’existence—as-sublimating—
withdrawal/unenframing,—elicited-from-prospective–profound-
supererogation ‘-in-reflecting–’immanent-ontological-contiguity ’;—as-
operative-notional–deprocrypticism) statistics over the effectively
veridical and potent social-domain attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity’ thus ‘ignoring the social-domain attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity effective originariness/reifying/intellectualising—
idealising/transcending/sublimating–meaningfulness-and-its-
institutionalisation responsible for the resolution of underlying human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ as prospectively accounting for the manifestation of the statistical outcomes in the very first place (consider for instance that the statistical outcomes arising from past social aporia-resolving transformational initiatives like the New Deal, G.I. bill, Medicare, civil rights, the post-war public infrastructure and technology investments, etc. accounting-for/as-the-true attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity foreground/operantly-entailing-conception for the growth of the U.S. middle-class specifically as well as the statistical outcomes associated with both international organisations public policies and countries-specific public policies worldwide are paradoxically being raised-and-foregrounded-over-the-ontological-veracity-of-the social attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity to ‘surreptitiously’ imply that the need for such social aporia-resolving transformational initiatives in the future as advocated by many is unwarranted as ‘the statistical outcomes seem to be construed as their very own epistemic causation of the rise of the US middle-class and global population data improvements’ or in another respect the aporia-resolving nature of budding-positivists and before them universalising-idealisation thinkers in both instances as to their foregrounding_entailment (postconverging—narrowing-down—sublimation—as-to—‘existence—as—sublimating-withdrawal/uneframing,—elicited—from—prospective—profound—supererogation ~in—reflecting—‘immanent—ontological—
contiguity’;—as-operative-notional—deprocrypticism) social commitments in contributing towards and enabling the overcoming of the corresponding social and emancipating limitations and social-vestedness/normativity—<discretely-implied-functionalism> of their societies and epochs is naively being interpreted-and-unforegrounded/disentailed as of our ’presencing—absolutising-identitive-constitutedness’ to wrongly imply ours is the era that ’would hardly harbour any such critiquing for its further aporia-resolving emancipation and growth’ as to a ’humanism’ that hardly grasp the attendant—ontological-contiguity’—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 ’notional—collateralising—beholdening—protohumanity’—to—’attain—sublimating—humanity’—as—to—existence—potency—in—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 postconverging—aporeticism—
existentialising/contextualising/textualising-contiguity

4) foregrounding _entailment- (postconverging–narrowing-
down-sublimation-as-to- ‘existence’–as-sublimating-
withdrawal/unenframing–elicited-from-prospective–profound-
supererogation ’-in-reflecting–immanent-ontological-contiguity ’;–as-
operative-notional–deprocrypticism) in elucidating ontological-
contiguity ’-<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-
perspective> ’ and preempting its unforegrounding-disentailment with
flawed use of conceptual-tools), as such blurry domains rather adopt a
presencing—absolutising-identitive-constitutedness disposition
construed social-vestedness/normativity<discretely-implied-
functionalism> for their supposed
originariness/reifying/intellectualising—
idealising/transcending/sublimating–meaningfulness-and-
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—<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> 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/unenframing,-elicited-from-prospective–profound-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/unenframing,-elicited-from-prospective–profound-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 post-converging–aporeticism–overcoming/unovercoming things’

existential-transitioning-or-iterability-trace-of-narratives-as-

transitioning-or-iterability-trace-of-narratives-as-

dots_or_attendant–ontological-contiguity67~educed–

existentialising/contextualising/textualising-contiguity40-

reification_or_intrinsic-reality–ontological-coherence_or_superseding–

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

ontological-contiguity~educed–

constituting<as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>,-as-non-veridical-narratives-and-

temporal-corresponding-ontological-reconstituting–as-to-

existentialising/co

ntextualising/textualising-contiguity40-

alising-

contiguity40-

reification_or_intrinsic-reality–

ontological-

coherence_or_superseding–oneness-

of-ontology41

falsifiability42 falsifiability refers to epistemic-veracity ‘determinable as from existence-
potency~sublimating–nascent–disclosed–from–prospective–epistemic
digression construal of causality~as-to-projective–totalitative–implications–of
<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-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism~ (as to the fact that ‘falsifiability is constantly redefined as to when relative-ontological-completeness is-educed–and–avails–and–re-avails with human limited-
mentation-capacity-deepening~’ so-reflected with the ‘effective-and-
relative

supererogatory—aclty/perspicacity/astuteness/edginess/incisiveness–of-

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


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 <reifying{as-to-knowledge-developing}–and-empowering>


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

fore grounding-entailment-(postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-
(postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-
withdrawal/unenframing-elicited-from-prospective-profound-
supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ‘;–as-
down-sublimation operative-notional-deprocrypticism,–as-to-‘amplituding/formative–
-as-to-‘existence–epistemicity>totalising/circumscribing/delineating attendant–
as-sublimating ontological-contiguity ‘~educed–
withdrawal/unenframing existentialising/contextualising/textualising-contiguity ‘ in elucidating
aming-elicited-ontological-contiguity ‘<as-from-prospective-ontological-
from-prospective-normalcy/postconvergence-epistemic-or-notional-projective-
profound-perspective>’ so-construed as the knowledge-reification-gesturing-<in-
supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ‘;–as
in-reflecting-attendant-ontological-contiguity ‘~educed–
‘immanent-existentialising/contextualising/textualising-contiguity }
ontological-contiguity ‘;–as-
contiguity ‘;–as-entailment> exercise of ‘fore grounding-entailment-(postconverging-operative-
narrowing-down-sublimation-as-to-‘existence—as-sublimating-
notional-deprocry withdrawal/unenframing-elicited-from-prospective-profound-
pticism) supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ‘;–as-
operative-notional-deprocrypticism) as to
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity}~educed–existentialising/contextualising/textualising-contiguity}~conflatedness~in-{preconverging-disentailment-by}~postconverging-entailment'} with regards to prospective knowledge and its overall coherence with the relevant relative-ontological-completeness\(^8\)\(^7\)~reference-of-thought’s—nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations,~with-such-explanations-reflected-as-of-ontological-contiguity\(^2\)~and-inducing-corresponding-prospective-sublimity, and so 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\) involved in the dispensing-with-immediacy-for-relative-ontological-completeness\(^5\)~by-reification/contemplative-distension\(\) for such prospective knowledge-reification–gesturing~<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity}~educed–existentialising/contextualising/textualising-contiguity}~conflatedness~in-{preconverging-disentailment-by}~postconverging-entailment}>~and with regards to ‘the’ reference-of-thought of all the <cumulating/recomposuring–attendant-ontological-contiguity > successive registry-worldviews/dimensions in their successive relative-ontological-completeness\(^2\)~as so-construed in reflecting holographically~<conjugatively-and-transfusively> the ontological-contiguity\(^2\)—of-the-
human-institutionalisation-process implied knowledge-reification—

gesturing:<in-

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

conflatedness } in {preconverging—disentailment by} postconverging—

entailment>, the foregrounding_entailment{postconverging—
narrowing-down—sublimation—as-to—’existence—as—sublimating—
withdrawal/unenframing—elicited-from-prospective—profound—
supererogation ’in—reflecting—’immanent—ontological—contiguity ’;—as—
operative-notional—deprocrypticism } of ’meaningfulness— andreteleology’
is rather as of ‘the successive 83reference—of—thought in relative—
ontological—completeness’72 apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—

conflatedness71—in {preconverging—disentailment by} postconverging—
entailment—construal—of attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity 90—as—of—

<amplituding—formative—epistemicity>causality—as—to—projective—
totalitative—implications—of—prospective—nonpresencing—for—explicating—
ontological—contiguity . it can also be appreciated for instance that the

natural sciences aspire for comprehensive foregrounding_entailment—
(postconverging—narrowing-down—sublimation—as—to—’existence—as—
sublimating—withdrawal/unenframing—elicited—from—prospective—
profound—supererogation ’in—reflecting—’immanent—ontological—
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re—acutingy}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/reenframing elicited from prospective profound supererogation ’in reflecting ‘immanent-ontological-contiguity ’as operative notional deprocrypticism) reflects ‘the relativeness to originariness/origination (so construed as to ontological normalcy/postconvergence-perspective scalarising construal of existence) of epistemic-situations as to phenomenal/manifest subpotencies and their corresponding manifest teleological-aporeticism in the full-potency of existence (so construed as from the ontological-normalcy/postconvergence epistemic-projection perspective), and so with regards to the fact that transcendence-and sublimity/sublimation/supererogatory de-mentativity and desublimation in existence is preconvergingly/postconvergingly de-mentated structured paradigmed around phenomenal/manifest subpotencies (in transitive conflatedness reflexivity, in the full-potency of existence’s sublimating nascence) (such that there is a notional symmetrisation of phenomenal/manifest subpotencies and their corresponding phenomenal/manifest teleological aporeticism that is equally reflected in ‘the human-subpotency consciousness phenomenal/manifest epistemicity in existence with regards to its notional symmetrisation as to symmetrisation by desymmetrisation in reflecting postconverging or dialectical thinking').
by–preconverging-or-dementing–perspectives-of-human–meaningfulness-and-teleology> underlying human ontological-performance–<including-virtue-as-ontology>’ and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-construed as temporality and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality, as so-reflected in both ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism> at the very center of Foucault and Derrida contentions, instead misconstrued by their presencing—absolutising-identitive-constitutedness critics as to the latter’s truth relativism/relative-scope accusations that speak of their social-vestedness/normativity–<discretely-implied-functionalism> posturing rather than profound critiquing accounting for the ontological-veracity of human sublimation and desublimation in existence underlined by Foucauldian historical-a-priori ontological implications and Derridean quasi-transcendental ontological implications as both directly undermining presencing—absolutising–
identitive-constitutedness conceptualisations and indirectly-and-heuristically pointing to human self-surpassing ‘relative-ontological-incompleteness’/‘relative-ontological-completeness’


meaningfulness-and-teleology denatured at uninstitutionalised-threshold as articulated herein specifically with regards to psychopathy and social psychopathy manifestation in our positivism–procrypticism registry-worldview/dimension’ providing insight on ‘the human ontological-performance

<including-virtue-as-ontology> of registry-worldviews/dimensions reference-of-thought—reference-of-thought

meaningfulness-and-teleology’ so-reflected dialectically as of human notional-contiguity/epistemic-contiguity

<profound-supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> and notional-discontiguity/epistemic-discontiguity between—prior

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/unenframing elicited from prospective profound supererogation ‘-in reflecting ‘immanent-ontological-contiguity ‘;–as operative-notional–deprocrypticism) conception is very much unlike entailment as of vague elaboration-as-to-mere extrapolating constituting abstracting deducing inferring of elucidation outside prospective attendant ontological-contiguity ~ educated existentialising contextualising textualising contiguity caught up in presencing absolutising identitive constitutedness in distorted originariness distorted origination failing to reflect ‘phenomenal/manifest subpotencies-as-to-their-drivenness-and-their corresponding teleological aporeticism in the full potency of existence’ (as from the ontological-normalcy/postconvergence epistemic-projection perspective), in the sense that ‘existence is the overall originariness origination (so construed as to ontological normalcy/postconvergence-perspective scalarising construal of existence) of ontological-contiguity’ construed as overall ecstatic existence supervening conflatedness with the implication that supervening phenomenal/manifest subpotencies (in transitive conflatedness reflexivity, in the full potency of
existence's~sublimating–nascence) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

(imbued-and-

thermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutely)educing-'herein-specifically-relevant_human-subpotency'

epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation

are all in originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalartising-construal-of-existence); this further undermines naïve physicalism that ‘fails to perceive the comprehensive supervening of phenomenal/manifest-subpotencies—in-transitive-conflatedness—reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence

which is exactly what existentially avails as to the fact that it is the human-subpotency consciousness that epistemically conceptualises reality (as of for-human-studies) as to varied phenomenal/manifest-subpotencies-corresponding-teleological-postconverging—aporeticism—overcoming/unovercoming as from the physical, chemical, biological, psychological, social, etc. as to the ‘ontological-contiguity’ of the comprehensive supervening of phenomenal/manifest-subpotencies—in-transitive-conflatedness—reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence’ so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
and there is no veracity for a superseding physical epistemic-conception of the chemical, of the chemical of the biological, and of the biological of the psychological or social (and not even mathematics as of its transverse epistemic-conception phenomenal/manifest-subpotency-⟨in-transitive-conflatedness −reflexivity,-in-the-full-potency-of-existence’s−sublimating−nascence⟩ substitutes for any other epistemic-conceptions of immanently imbued phenomenal/manifest-subpotencies-⟨in-transitive-conflatedness −reflexivity,-in-the-full-potency-of-existence’s−sublimating−nascence⟩ as to the comprehensive supervening of phenomenal/manifest-subpotencies-⟨in-transitive-conflatedness −reflexivity,-in-the-full-potency-of-existence’s−sublimating−nascence⟩ so- reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -⟨imbued-and-

explaining the fact that such vague approaches turn out to be epistemically inefficacious/desublimating impracticalities when seriously considered, and reflecting that existence’s originariness/origination-{so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence⟩ is ‘the ontological-contiguity’ of the
comprehensive supervening of phenomenal/manifest-subpotencies ⟨in-
transitive-conflatedness –reflexivity,-in-the-full-potency-of-
existence’s~sublimating~nascence⟩ as that is what is of applicative
veracity as to inherent subject-matters epistemic-conceptions of
phenomenal/manifest~subpotencies ⟨in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence⟩. It
can further be appreciated in this regards for instance that no amount of
abstract mathematics can substitute for the requisite inherent physics
epistemic-conception foregrounding entailment ⟨postconverging-
narrowing-down~sublimation-as-to~existence—as~sublimating-
withdrawal/unenframing~elicited~from~prospective~profound-
supererogation ’~in~reflecting~immanent~ontological~contiguity ’;~as~
operative~notional~deprocripticism⟩, as to ‘<amplituding/formative~
epistemicity>totalising/circumscribing/delineating attendant~
onological-contiguity’ ~educed~
existentialising/contextualising/textualising-contiguity’ in elucidating the
inherent physics epistemic-conception phenomenal/manifest~subpotency
⟨in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-
existence’s~sublimating~nascence⟩ with regards to the ontological-
contiguity of existence’ given the inherent physics epistemic-conception
phenomenal/manifest~subpotency ⟨in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence⟩ as
to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—(imbued-and-
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-
auntingly)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 of 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 ~educated–existentialising/contextualising/textualising-contiguity }= constitutedness in pre-converging 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-asublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-
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/textually/reprojectively/supererogatingly/zeroingly/re-
acutingly}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 ³/meaningfulness-and-teleology ⁹, 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)

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<perspective-ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> (which-is-construed-as-of-its-
defining-prospective-aestheticised-conceptualisations-more-profound-
preconverging/postconverging–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—unenframed-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
<ampliudng/formative>wooden-language-(imbued—averaging-of-
thought—<as-to-leveling/resentiment/closed-construct-of—
meaningfulness-and-teleology –as-of-’nondescript/ignorable–void ’-
with-regards-to-prospective-apriorising-implications>) with respect to
prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-

human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -
(recomposuring-
constructivism-
towards-
singularisation-
<as-to-the-
nonpresencing>)

identitive-constitutedness/'<as-'epistemic-totality'>’-'dereification-in-
dissingularisation-<as-to-the-disjointedness/disentailment-of-
as-'epistemic-totality’’-
epistemicity-relativism-determinism, as-not-immanent-or-lacking-
dereification-in-
dissingularisation-
(internal-necessity-or-undifferentiated-as-lacking-ontological-depth-of-
reality)-as-of-’no-differentiated-or-disambiguated-tracing-thus-

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disjointedness/dise

-absolutising-

-constitutedness

-as-flawed-

-epistemicity-

-relativism-

-determinism

-ignorance/affordability/opportunism/exacerbation/social-chainism-or-

-social-discomfiture-or-negative-social-aggregation/temporal-

-exacerbation/social

-enculturation-or-temporal-endemisation-as-to ‘attendant’-ontological-

-chainism-or

-social-

-contiguity

-mere-forms/reprisings’ by psychopathic postlogism -

-discomfiture-or-

-negative-social-

-aggregation/tempo

-nor-ral-enculturation-

-supererogation

-as from ‘prelogism-as-of-conviction,-in-profound-

-supererogation-

<existentially-veridical–’attendant-intradimensional-

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

-disontologising-logical-outcome-arrived-at>

-mental-projection then

-followed by muddled- reference-of-thought in cohering-to-postlogism -
set-of-narratives in denaturing -prelogism-as-of-conviction, in-
profound-supererogation -<existentially-veridical-‘attendant-
intrdimensional–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–procrypticism (or any given self-presence/self-
constitutedness -<in-perspective–epistemic-
abnormalcy/preconvergence >) <amplituding/formative–
epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag for elucidative
ontological-veracity (with regards to such ‘individuations
<amplituding/formative–epistemicity>totalising–‘intervalist-as-
categorising—implicitated_attendant–ontological-contiguity-’-educed–
existentialising/contextualising/textualising-contiguity’-phenomenal-
abstractiveness–of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment-for-operant-or-incidenting-predicative-insights of positivism–
procrypticism—attendant–ontological-contiguity-’-educed–
existentialising/contextualising/textualising-contiguity’-reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of-

reference-of-thought- devolving-as-of-instantiatiative-context>
categorisation) but rather veridically evaluated on the
notional—deprocripticism basis of the ontological-contiguity—of-the-
human-institutionalisation-process as ‘individuations candidity/candour
capacity’ in perspective ontological-normalcy/postconvergence notional
elucidative ontological-veracity of ‘temporality'/shortness-to-
temporality'/longness-of-register-of-meaningfulness/ reference-of-

thought associated preconverging/postconverging—
dementating/structuring/paradigming ontological-performance '—
<including-virtue-as-ontology>'

incrementalism—akrasiatic–incrementalism-in-relative-ontological-incompleteness —
in-relative—enframed-conceptualisation-<as-to- historicity-tracing—in-presencing—
ontological—hyperrealisation/hyperreal-transposition, ‘circularly-in-akrasiatic-
incompleteness—enframed—enframed-conceptualisation as to dimensionality-of-desublimating-lack-
conceptualisation -(<amplituding/formative> supererogatory—de-

dementativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) so-reflecting lack-of-the-epistemic-projective-perspective-
of-ontological-normalcy/postconvergence

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

acutely—cumulated/recomposured as to cumulated/recomposured implicated_attendant—ontological-contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{67}, intemporality ‘in reflecting human profound ontological-performance’\textsuperscript{67}—<including-virtue-as-ontology> as of nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-conception of intemporal individuation’ it is herein contended (beyond naivist human intragenerational/intradimensional conception of individual persons punctual existential ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>/morality/ethics/etc. so construed as to the given registry-worldview\textsuperscript{s/dimension’s} <preconverging~'motif-and-apriorising/axiomatising/referencing~'—entailing—existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) shallow social-functioning— and-accordance—as-of—social-stake-contention-or-confliction), speaks to ‘the sole veridically scientific conception of human ontological-performance’\textsuperscript{72}—<including-virtue-as-ontology> subsuming notions of ontology, morality, ethics, etc.’ and so as to a ‘cogent epistemic-totalising\textsuperscript{1} protraction conceptivity/epistemic-reflexivity/epistemicity—relativism-determinism—<reifying{as-to-knowledge-developing}—and—empowering\textsuperscript{2}’ of human supererogatory—aucity/perspicacity/astuteness/edginess/incisiveness in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{68}—of—the-human-institutionalisation-process\textsuperscript{68} as so-underlying ‘human meaningfulness-and-teleology\textsuperscript{69} effective
epistemic-totalising consequence with regards to the fact that its profoundness/ontologising-depth is of non-disjointedness/contiguity/coherence’ (in its
‘<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)’ underlined as to its prospective ‘foregrounding entailment-(postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating–
withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation ’-in-reflecting–’immanent-ontological-contiguity ’;-as-
operative-notional–deprocrypticism))
limited-mentation-capacity-deepening-langle-amplituding-formative–
epistemicity>totalisingly–as-to-existence—as-sublimating–
withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation ⟩,-as-recomposuring-of-
apriorising/axiomatising/referencing-as-of-existence-
potency ’/~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression,-as-of ‘) human-subject-emancipating-relativism-driven-
recomposuring-constructivism-towards-singularisation</as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -(as of
relative apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-
contiguity }–constitutedness’-in-preconverging-entailment towards
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility-
hermeneutically/textually/reproductively/supererogatingly/zeroingly/re-
aeutingly]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
magnitudes),
rather arising as of ‘aestheticisation—and—aestheticisationtowards-
ontology of human ontological-performance”<including-virtue-as-
oneontology>’ underlying both ‘motif-as-to-aestheticisation<imbued-
projective-arbitrariness/waywardness>’
‘apriorising/axiomatising/referencing/intelligencesetup/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/unenframing—elicited-from-prospective—profound-
supererogation in preconverging/postconverging—redem-
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
human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}, and in this respect ‘the philosophical as straddling both aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance \textsuperscript{72}<-including-virtue-as-ontology> potential) of human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}’ speaks to the ‘epistemic successes and failures of human aestheticising’ as to human ontological-performance \textsuperscript{72}<-including-virtue-as-ontology> leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance \textsuperscript{72}<-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-ememanance (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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} 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-postconverging-narrowing-down-apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> of the philosophical from which it emerges as of natural philosophy (and ‘human-nature philosophy as to human self-reflexive construal of the human and social’ so-associated with aspiring human and social sciences) and is ever
always implicitly anchored to the philosophical in the face of its prospective aporeticism-overcoming/unovercoming, while the philosophical as well must necessarily be concerned about its ultimate ontological-veracity relevance to avoid degenerating into a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness) in incrementalism-in-relative-ontological-incompleteness—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/unenframing,-elicited-from-prospective—profound-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’/relative-ontological-completeness
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,—in–perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity’—as-
preconverging/postconverging–re-de-
mentating/restructuring/reparadigming–psychologism’ as to a conception of cumulative/recomposuring knowledge allowing for future knowledge-reification–gesturing—<in-
prospective Psychologismic—apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by}—postconverging-
entailment> beyond a naïve institutionalised social-
vestedness/normativity as to relic/artifactual conception of knowledge weakened to the questioning of how-does-it-knows-that-what-it-says-is-
true especially when it adopts disparateness-of-conceptualisation—
<unforegrounding-disentailment,—failing—prospectively-to-reflect—‘immanent—ontological-contiguity ’ over ‘foregrounding—entailment—
(postconverging—narrowing-down—sublimation—as—to—‘existence—as-
sublimating—withdrawal/unenframing,—elicited—from—prospective—
profound-supererogation 'in-reflecting-'immanent-ontological-contiguity ','as-operative-notional-deprocrypticism) 'meaningfulness-and-teleology' that sublimatingly projects requisite
<amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment–(as-to-totalising-contiguous/coherent–factuality-of-variability) as herein implied/ambitioned), with the implication that the philosophical epistemic attitude gives a leeway for aestheticising inexactitude/tolerances for further aestheticising possibilities of human thought different-from/completementary-to an exactifying/precisioning–of-sublimation–<as-to-postconverging–narrowing–down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-implications> scientific/ontological epistemic attitude that may by naivety utterly shut down alternate human aestheticising possibilities (as more radically manifested today with many a science-ideology approach) even as such alternate human aestheticising possibilities ‘inducible exactifying/precisioning–of-sublimation–<as-to-postconverging–narrowing–down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-implications> elucidations’ may be required for science’s very own further development in its prospective aporeticism-overcoming/unovercoming (as increasingly appreciated with a postmodern influence and conception of science) and so given that human
thought at any given moment as of its aestheticisation—and-aestheticisation-towards-ontology is not absolutely determinative/certain as so-reflected by the veracity of the metaphoricity or enframed—unenframed or enframed-overflowing or re-originary-as-unenframed/un beholding/outlier-conceptualisation—imbued—postconverging/dialectical-thinking—projective-insights/epistemic—projection-in-conflatedness—of-notional—deprocrypticism-prospective—sublimation—but 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—postconverging—narrowing-down—apriorising/axiomatising/referencing—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-postconverging-narrowing-down-apriorising/axiomatising/referencing-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/unenframing-elicited-from-prospective–profound-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-implicited-'nondescript/ignorable–void'-as-to-presencing-absolutising-identitive-constitutedness notion of the more universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as ‘a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation–and–aestheticisation-towards-ontology notion of overall human knowledge’ (as to any such non-Western postconverging epistemic—projective-equalisation 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—as-construed-historically-as-of-the specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and furthermore such a misnomer as to its metaphysics-of-presence-(implicated-'nondescript/ignorable–void'--as-to-presencing—absolutising-identitive-constitutedness ) seem to supersede the more fundamental notion of human underlying ontological-commitment-<implied—self-assuredness-of-ontological-good—faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>
(as instigatively driving the human out of animality) as to the more pivotal/critical human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency—sublimating—nascence—disclosed—
from-prospective—epistemic—digression (as reflecting holographically-
<conjugatively—transfusively> the ontological-contiguity—of-the
human-institutionalisation-process beyond any identitive conception as Western or non-Western or even differentiation internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various socialsetups dynamics of relative-ontological-completeness in renewing of human ‘meaningfulness-and-
teleology’;} human limited-mentation-capacity-deepening thus implies that ultimately the actual knowledge attitude is that of the creative generation, elucidation and exactifying/precisioning—of-sublimation—<as-
to—postconverging—narrowing—
down-apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> of human "meaningfulness-and-teleology" and so as to the requisite originariness-parrhesia,—as-spontaneity-of-aestheticisation—
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation within the artistic framing, philosophical framing or scientific/ontological framing as to their respective aporeticism need for aestheticisation (generativity potential) and/or aestheticisationtowards-ontology (ontological-performance -<including-virtue-as-ontology> potential), and so as we can appreciate that even the artistic as to aestheticisation is much more than just mere patterning but ‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning—of-sublimation-<as-to-postconverging—narrowing-
down-apriorising/axiomatising/referencing—entailing—theoretical,—conceptual-and-operant-implications> aspects as to specific human perception of artistic sublimation; and in this regards human limited-mentation-capacity-deepening needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of "presencing—absolutising-identitive-constitutedness"<preconverging—'motif-and-apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness—(as-to-history-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/unenframing,—elicited-from-prospective—profound-supererogation—is not of sublimative-reflexivity—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 implicitely 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 sublation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism—reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness ~in–{preconverging–disentailment by}–postconverging–entailment> firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to ‘exactifying/precisioning–of-sublimation<as-to-postconverging–narrowing-down–apriorising/axiomatising/referencing–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 \text{in \{preconverging-disentailment by\}} postconverging-
entailment> orientation associated with the overall philosophical and
thoretical,-conceptual-and-operant-implications> orientation associated with science rather fundamentally speaks to the pre-eminence of their aetiologisation/ontological-escalation purpose so-reflected in the succession of ‘relative-ontological-completeness” — apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation–as-to-underlying–ontological-commitment

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

faith/authenticity ~postconverging–de-

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

reality>)’ as narrowing-down selectivity of the intemporal-disposition as

of ontological-pertinence for prospectively secondnatured

institutionalisation (as from recurrent-utter-uninstitutionalisation, base-

institutionalisation–ununiversalisation, universalisation–non-

positivism/medievalism, our positivism/rational-empiricism manifestation

of procrypticism–or–disjointedness-as-of- reference-of-thought and

prospectively deprocrypticism–or–preempting—disjointedness-as-of-

reference-of-thought) and is thus primarily concerned about huma

prospective Being-development/ontological-framework-expansion–as-to-

depth-of-ontologising-development-as-infrastructure-of–

meaningfulness-and-teleology magnitude and thereof the derived

prospective institutional-development–as-to-social-function-development

and living-development–as-to-personality-development magnitudes, so-

speaking to a dispensing-with-immediacy-for-relative-ontological-

completeness by-reification/contemplative-distension epistemic

attitude, such that the philosophical nor the scientific cannot be construed

as a self-serving conception (as can be so-construed in modern-day

psychology individual augmentation/enhancement notion in

preconverging–existential-extrication-as-of-existential-unthought) but

rather ‘a self-development conception preconverging/postconverging–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 postconverging-aporeticism–overcoming/unovercoming associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such specific postconverging-aporeticism–overcoming/unovercoming concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific postconverging-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—
orientation further implies that there can’t be any tradition/practice of knowledge that overrides existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-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—‘cannot be artificially transformed and construed as preconverging/postconverging–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 postconverging–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/unenframing,-elicited-from-prospective–profound-supererogation—as the more fundamental purpose of the intellectual enterprise’, and so as to the reality of the fact that true knowledge has ever always been about
superseding human limited-mentation-capacity and not defining it as a point-of-reference however disagreeable the exercise), and in many ways this drawback is reflected in the modern practice of philosophical interpretations in the humanities as to a relic/artifactual orientation and academic practice of prior_knowledge-reification–gesturing—prior_psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—reduced—existentialising/contextualising/textualising-contiguity 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’ as to totalising—contiguous/coherent—factuality-of-variability reflecting historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’ as well as mere conceptual-patterning—as-devoid-of-attendant—ontological-contiguity—reified—existentialising/contextualising/textualising-contiguity ‘s—reifying-or—elucidating-of—prospective-relative-ontological-completeness ’—so—rather-enabled—by—a—nonpresencing-divulging-of-momentous—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’ with no contiguous knowledge-reification–gesturing. 

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prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }
conflatedness ~in-{preconverging-disentailment by}-postconverging–
entailment> (as to when for instance such notions as humanism and 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~<sterilising/anecdotalising/trivialising-of-prospective-reontologising by-preconverging,-in-disontologising-formulaic–
dragging-out/hollowing-out> of thought) and in a further twisted relic/artifactual approach the very notion of postmodernism as of ‘postmodern-thought elucidation of ontologically-flawed desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ is paradoxically construed as postmodern condition as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of~reference-of-thought (as to an academically induced confusion equating postmodern-thought with the analytical criticism of modern society’s metanarratives so-articulated by postmodern-thought more like paradoxically qualifying budding-positivists critiquing of the non-positivising medieval-world/medievalism as the medieval condition) with all this contradictory pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation~(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⟩ arising because of the precedence of institutional self-preservation over existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation as we can easily appreciate that the lack of blurriness<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> in many a natural science as to an untenable constraining of social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⟩ will avert any such relic/artifactual approach to knowledge (say for instance construing modern genetics as a deeper conception of hereditary as anti-hereditary or say quantum physics as a deeper conception of physics as anti-physics along the lines of equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning=⟨as-devoid-of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity 's–reifying-or-elucidating-of–prospective-relative-ontological-completeness ':so-rather-enabled<by-a- nonpresencing-divulging-of-momentous- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism⟩⟩ and isms–conceptualisations because of institutional pre-
eminence/imprimaturing


corresponding–contextualising/textualising-contiguity—in–preconverging-disentailment–by–postconverging–

entailment> as to organic-knowledge is inherently of existential implications (as to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-'human-amplituding/formative-epistemicity'>totalising-purview-of-construal to which the sublimating relative-ontological-completeness has to be epistemically affirmed while the desublimating relative-ontological-incompleteness has to be epistemically unaffirmed and so with regards to the constraining implications as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation with no naïve notion of neutrality or impression-driven/good-naturedness/wishfulness that wrongly leads to equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-(as-devoid-of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity ’s–reifying-or-elucidating-of ‘prospective-relative-ontological-completeness ’;-so-rather-enabled<-by-a- nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} and isms–conceptualisations) such that part and parcel of knowledge is to identify and qualify improbable, obscure and shady misanalyses passing for true knowledge (just as the Socratic-philosophers as to their universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness <sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> 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-preconverging/postconverging—re-mentating/restructuring/reparadigming—psychologism' and equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning—as-devoid-of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity's—reifying-or-elucidating—prospective-relative—ontological-completeness':—so-rather-enabled—by—a—nonpresencing—divulging—of—momentous—historiality/ontological—eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—epistemicity-relativism—determinism') and isms—conceptualisations providing the ubiquitous framework for a poorly accounted for media-driven pop-intellectualism subject to marionetting subterfuges of dominance/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations—blinded—to—their—relative—ontological—completeness—reference—of—thought—devolving} equally requires
corresponding institutional sublimation that doesn’t just assume a relative-ontological-incompleteness—presublimation-construct—of meaningfulness-and-teleology value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising

<preconverging~`motif-and-apriorising/axiomatising/referencing`—entailing> 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_psycho(logismic~apriorising/axiomatising/referencing—of-
attendant–ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—

conflatedness }—{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-ontologica
-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)’ of the interpreter’ and thereof deriving the
historiality/ontological-eventfulness/ontological-aesthetic-tracing<br><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 of underlying/organising their comprehensive conceptualisation), and this insight is very much implicated in the Derridean and Foucauldian conceptions of interpretation as to the implicated grasp of projective-insights in deconstruction and archaeology/genealogy knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness <in-{preconverging-disentailment_by}–postconverging-
entailment> respectively which by their underlying/organising implicated ‘projective-insights’/‘epistemic-projection-in-conflatedness’ of
mentatively/structurally/paradigmatically effectively enabling the construal of sublimating ’historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’> implications of relative-ontological-completeness just as it is so-implicated in the natural sciences (unlike many a presencing—absolutising-identitive-constitutedness prior_knowledge-reification–gesturing<in-
prior_psychologismic~apriorising/axiomatising/referencing-}{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity {—
constitutedness <in-preconverging-entailment> posturing which are preconverging/postconverging–de-

preconverging/in-disontologising-formulaic—dragging-out/hollowing—
that motivated the given historical thinker in the first place as to succeeding human generations relaying the prospective existentialising/contextualising/textualising sublimation of their thought for human progress and so as we can appreciate that the ‘development of the mind’ that led say Mendel or Pasteur or Einstein or Newton, etc. to develop their theories will not naively construe that their worth lies in hereditary biology or germ theory or physics, etc. remaining at the level they left it as the greatest scientist of their time but rather how this is prospectively historically enabling to the overall human scientific project continuum even if their ideas come to pass as no longer the most up-to-date), with this ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> insight explicitly reflected and elaborated herein as to the ontological-contiguity—of-the-human-institutionalisation-process imbued ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> projective-insights of ‘relative-ontological-incompleteness’/relative-ontological-completeness


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

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existentialising/contextualising/textualising-contiguity \[\rightarrow\]

conflatedness \{\text{in-} \text{preconverging-disentailment-by} \text{-} \text{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 onto-logical-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 \[\rightarrow\]

conflatedness \{\text{in-} \text{preconverging-disentailment-by} \text{-} \text{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/unenframing,-elicited-from-prospective–profound-supererogation\[\rightarrow\] that brings about the enculturation of strategies of institutional self-preservation over prospective

knowledge-reification-gesturing<in-

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

existentialising/contextualising/textualising-contiguity \[\rightarrow\]

conclude logical-basis/logic-as-derived-from-transversality<for
sublimating—existential-eventuating/denouement>~of-affirmative-and-
unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’ > (as there is no prior recurrent-
utter-uninstitutionalisation, base-institutionalisation-ununiversalisation,
universalisation—non-positivism/medievalism, and positivism/rational-
empiricism manifestation of procrypticism—or—disjointedness-as-of-
reference-of-thought respective logical-basis/logic-as-derived-from—
transversality<for-sublimating—existential-eventuating/denouement>
~of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ > for
prospective base-institutionalisation, universalisation, positivism and
prospectively deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought respectively but for universal human
‘projective-insights’/’epistemic-projection-in-conflatedness’ capacity
to-come-to-terms-with/to-respond-to prospective sublimating
meaningfulness-and-teleology as to existence—as-sublimating-
withdrawal/unenframing-elicited-from-prospective—profound-
supererogation as of human underlying ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity—
~postconverging—
dementating/structuring/paradigm-ing—as-being-as-of-existential-reality>
in then begetting as of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing their prospective relative—
ontological-completeness apriorising/axiomatising/referencing
construct logical-bases/logics-as-to—transversality-for-sublimating-existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing—so-reflected starkly in the fact that for instance as to a predisposition in an animistic social-setup to relate to the notion of plane as God-of-plane ‘it is rather the effective veracity as to existence—as-sublimating-withdrawal/unenframing—elicited-from-prospective—profund-supererogation as of human underlying ontological-commitment implied—self-assuredness-of-ontological-good—faith/authenticity—postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality’, that as to induced psychoanalytic—unshackling/memetic—reordering/institutional-recomposuring is bound to bring about an animistic change of apriorising/axiomatising/referencing construct as mentality rather than any engagement as of prior animistic meaningfulness apriorising/axiomatising/referencing construct logical-basis/logic—as-derived-from—transversality—of-affirmative-and-unaffirmative—existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing—> but then any such prospective worldview reference-of-thought—and—reference-of-thought—devolving transforming meaningfulness-and—teleology is bound to elicit notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence at any such prospective destructuring-threshold—uninstitutionalised-threshold/presublimating—
from—transversality—<for-sublimating—existential—
eventuating/denouement>—of-affirmative-and-unaffirmative—

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

disjointing/disparateness/disentailing logical-basis/logic,—as-derived—

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

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

(with regards to the apriorising/axiomatising/referencing construct of

“meaningfulness-and-teleology”) by ancient-sophists, medieval—
scholastics and modern-day pedantising/muddling/formulaic-hollowing—
out—in-subontologisation/subpotentiation—(blurring/undermining-of—

prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—

epistemicity>totalising—in-relative-ontological-completeness—)

to undermine prospective —universalising-idealisation, budding-positivism

and postmodern-thought respectively) and involving ‘their seeding—
misprising ontological-bad-faith/inauthenticity—preconverging—de-

mentating/structuring/paradigmning— that covertly and/or overtly project

respectively that afterall all the human world that exists is-of-non—
universalising-sophistry or is-of-non-positivising-scholasticism or is-of—
disjointed pedantising/muddling/formulaic-hollowing-out—in—

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

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

epistemicity>totalising—in-relative-ontological-completeness—)

in contempt of ‘relative-ontological-incompleteness’/relative-ontological—
completeness\(\langle\text{sublimating-referencing/registering/decisioning, as-self-becoming/self-conflatedness /formative-supererogating-}
\langle\text{projective/reprojective—aestheticising-re-motif and re-apriorising/re-axiomatising/re-referencing, in-perspective—ontological-normalcy/postconvergence}\rangle\rangle\text{ as to human-and-social—expectations/anticipations—metaphoricity as—preconverging/postconverging—red-mentating/restructuring/reparadigming—psychologism’.;¶ human limited-mentation-capacity-deepening as of organic-knowledge more critically involves ‘the requisite fundamental knowledge-reification—gesturing—\langle\text{prospective-psychologismic-apriorising/axiomatising/referencing—of—attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity}\rangle\langle\text{conflatedness—in—preconverging-disentailment—by—postconverging—entailment> point-of-departure’ as referencing/registering/decisioning nascent-particular/incipient-and-material/technical-sublimations}\rangle\langle\text{blinded-to-their-relative-ontological-completeness — reference-of—thought—devolving} by ‘their very own sublimating prospective/nascent relative-ontological-completeness\rangle\langle\text{reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ in order to fulfil the requisite maximalising-recomposuring-for-relative-ontological-completeness—or-unenframed-conceptualisation for effective theoretical—conceptual—operant conceptualisation enabling ‘sublimating supererogatory—unbeholding-conflatedness\rangle\langle\text{historiality/ontological-}
}\right)
eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’> ‘ (and so over referencing/registering/decisioning such nascent-particular/incipient-and-material/technical-sublimations)<br>
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment>′ of ancient-sophistry, ‘non-positivising knowledge-reification–gesturing~<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment>′ of medieval-scholasticism or ‘disjointing/disparateness/disentailing knowledge-reification–gesturing~<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment>′ of modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation~(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness) as to their flawed fundamental knowledge-reification–gesturing~<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment–by}–postconverging-
entailment> point-of-departure cannot intelligibly conceptualise the effective theoretical–conceptual–operant implications warranting the ‘prospective/nascent relative-ontological-completeness\(^{87}\)\(^{83}\) reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ respectively of Socratic-philosophers ‘universalising-idealisation knowledge-reification–gesturing—\(<in-
prospective\_psychologismic–apriorising/axiomatising/referencing–\{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity \{—
conflatedness ~in–\{preconverging-disentailment–by–postconverging–
entailment>\’, budding-positivists ‘rational-empiricism/positivism knowledge-reification–gesturing—\(<in-
prospective\_psychologismic–apriorising/axiomatising/referencing–\{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity \{—
conflatedness ~in–\{preconverging-disentailment–by–postconverging–
entailment>‘ and prospective postmodern-thought ‘deprocrypticism–or–preempting—disjointedness-as-of–\{reference-of-thought knowledge-reification–gesturing—\(<in-
prospective\_psychologismic–apriorising/axiomatising/referencing–\{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity \{—
conflatedness ~in–\{preconverging-disentailment–by–postconverging–
entailment>‘ (as reflecting a rather more fundamental apriorising and psychoanalytic presublimating defect warranting prospective
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring to supersede such "presencing—absolutising-identitive-
constitutedness"/mental-flex equating/leveling-down everything across
space and time as of naive absolutising conceptual-patterning (as-
devoid-of-attendant—ontological-contiguity ~educated~
existentialising/contextualising/textualising-contiguity 's—reifying-or-
elucidating-of’ prospective-relative-ontological-completeness': so-
rather-enabled by a nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> and isms—conceptualisations and
so in lieu of grasping the projective-insights for drawing sublimating
‘relative-ontological-incompleteness’/relative-ontological-
completeness {sublimating—referencing/registering/decisioning.—as-
self-becoming/self-confoundedness /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-
preconverging/postconverging—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 of
sublimative-reflexivity—beholding upon existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation and speaks to <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that rather stifles prospective human knowledge possibilities as to their disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-
prospectively-to-reflect-'immanent-ontological-contiguity' (rather than <foregrounding_entailment-postconverging–narrowing-down–sublimation-as-to-'existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation '-in-reflecting-'immanent-ontological-contiguity ':–as-
operative-notional–deprocrypticism) 5 meaningfullness-and-teleology
that projects requisite
<amplituding/formative>disposedness/psychologismic-construct (as-to-
orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment (as-to-totalising-
contiguous/coherent–factuality-of-variability); ultimately, as to the fact that human limited-mentation-capacity-deepening is all about ‘genuine knowledge-retification–gesturing-<in-
prospective_psychoconstructive~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity {─
conflatedness ~in {preconverging disentailment by} postconverging-

framework involving a detour to existence-potency\textsuperscript{2}~sublimating-nascence,-disclosed-from-prospective-epistemic-digression in epistemic-totalisingly\textsuperscript{1}~resubjecting the collective and individual mortals that we are (however the emotional-involvement as succumbing to temporal impulses is exactly what leads to relic/artifactual conceptions of knowledge bent on institutional self-preservation rather than attending to prospective aporeticism-overcoming/unovercoming), there can’t be any pretense as of vague human-subpotency temporal purposes to compromise knowledge as to the fact that only the ‘affirmation as of sublimating veracity’ or ‘unaffirmation as of desublimating impertinence’ reflects organic-knowledge as to its requisite

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument–for–conceptualisation rather than any social or institutional extrinsic-attribution decadent crafts perceived as superseding the requisite intrinsic-attribution for genuine knowledge (even to the extent of temporal institutional or social non-recognition as the primary purpose of knowledge, especially as it reflects prospective human destructuring-threshold-(uninstitutionalised-threshold /presublimating-
desublimating-decisionality)-of-ontological-performance ~<including-virtue-as-ontology>, is to enable the social and institutional attendance-to/dealing-with its prospective aporeticism-overcoming/unovercoming as to human self-surpassing and by this token rather construing of practices of institutional or social recognition within prior institutionalised
entailing>—existentialising/enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to
‘fundamentally skewing the dynamism in the play of temporal-and-intemporal-dispositions of social-stake-contention-or-confliction of the social-construct towards sublimating ontological-good-faith/authenticity~/postconverging—de-mentating/structuring/paradigming’ and in this regards knowledge-reification—gesturing:<in—prospective.psychologismic~apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—}
—conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment> can 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}>
entailment> ends/should-not aspire to any ‘convincing’ of ontological-
bad-faith/inauthenticity\textsuperscript{64}–preconverging–de-
mentating/structuring/paradigming as the latter is nothing but a
circular process that only ends up degrading knowledge into falsehoods
as individual supererogatory–shallowness or supererogatory–
profundness 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

\textsuperscript{54}logical-
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'>

\textsuperscript{55}maximalising-
antiakrasiatic–maximalising-recomposuring-for-relative-ontological-
completeness \textsuperscript{57}—unenframed-conceptualisation<as-to-
for-relative-
<historiality/ontological-eventfulness>/ontological-aesthetic-tracing
<perspective–ontological-normalcy/postconvergence-reflected-
ontological-
completeness — ‘epistemicity-relativism-determinism’>.


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construed as \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating }^{\text{\textsuperscript{83}}}\text{reference-of-thought–devolving-as-of-instantiative-context}>\text{–meaningfulness-and-teleology}\(^{\text{\textsuperscript{99}}}\) defining any given registry-worldview/dimension in reflection of the fact that there can only be one \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating meaningfulness-and-teleology}\(^{\text{\textsuperscript{99}}}\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to–human\(<\text{amplituding/formative–epistemicity}>\text{totalising–purview-of-construal}’ for inducing intelligibility, such that the reification issue/problem with meaningfulness-and-teleology\(^{\text{\textsuperscript{99}}}\) is rather derivational as of human relative ontological-performance\(^{\text{\textsuperscript{72}}}<\text{including-virtue-as-ontology}>\) as of ‘various relative-ontological-completeness\(^{\text{\textsuperscript{87}}}\)-of-\text{reference-of-thought’ in reflecting
meaningfulness-and-teleology\(\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-


as both are affirmative whereas in reality the former should be affirmed and the latter should be unaffirmed thus explaining why only a ‘prospective meaningfulness-and-teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ can arise from the former over the latter to restore ontological-veracity, and this is enabled/validated only by their mutually supposedly coherent ontological-commitment

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

underlying any society/social-setup conventioning as so reflected by its ‘self-assuredness-of-ontological-good-
faith/authenticity’ ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ enabling the relative-ontological-completeness ‘prospective ‘meaningfulness-and-teleology’ routing ontologically-hegemonising-narrative’ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence~as-to-
psychologismic~apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in–{preconverging–disentailment–by}–postconverging–
entailment, in-self-becoming/self-conflatedness /formative—
supererogating>)’ over the relative-ontological-incompleteness crossgenerationally as of <amplituding/formative-epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity sublimating implications, reflecting the fact that there is no base-institutionalisation propositional-convincing-of-dialogical-equivalence-
ontological-contiguity ~educed
existentialising/contextualising/textualising-contiguity ~
conflatedness in {preconverging-disentailment-by} postconverging-entailment, in-self-becoming/self-conflatedness /formative–supererogating>
applying likewise in ‘affirming relative existencem-potency’ ~sublimating–nascence, disclosed from prospective epistemic-digression sublimating-validation/desublimating-invalidation implications’ of universalisation over base-institutionalisation, positivism/rational-empiricism over universalisation, and prospectively notional~deprocrypticism over our positivism–procrypticism, and such a state of improbable propositional-convincing-of-dialogical-equivalence
<as-to-psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–
existential–ontological-contiguity ~educed–
conflatedness in {preconverging-disentailment-by} postconverging-entailment, in-self-becoming/self-conflatedness /formative–supererogating>
arises because of prior relative-ontological-incompleteness shiftiness-of-the-Self associated with human sovereignconstructs in <amplituding/formative–
epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag > which can naturally be overcomed by human insight of its limited-mentation-capacity implications and ‘as requiring knowledge-construct specialisms’ involving human deferential-formalisation-transference to ‘perceived significant others’ with respect to such specialisms ‘limited-mentation-
capacity-deepening resources-and-talent focussing for knowledge-reification–gesturing~in-

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

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


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

conflatedness ~in-{preconverging-disentailment by} postconverging-entailment , in-self-becoming/self-conflatedness /formative– supererogating>’ to undermine such ‘prospective ‘meaningfulness-and-teleology” routing ontologically-hegemonising-narrative” as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ enlightenment from its dispensing-with-immediacy-for-
relative-ontological-completeness-"by-reification/contemplative-distension" specialisms even though we know that the truly specialist lawyer, chemist, etc. doesn’t adopt any such propositional-convincing-of-dialogical-equivalence-«as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-[preconverging-disentailment-by]-postconverging-
entailment,-in-self-becoming/self-conflatedness ~formative-
supererogating> relation with <amplituding/formative>"wooden-
language-{imbued—averaging-of-thought-«as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology -as-of-'nondescript/ignorablevoid’-with-regards-to-
prospective-apriorising-implications»}) but rather is in an
enlightening/educating deferential-formalisation-transference posture of
‘prospective "meaningfulness-and-teleology’ routing ontologically-
hegemonising-narrative as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’, and this relation between flawed
sophistic/pedantic social-stake-contention-or-confliction encouraging of
<amplituding/formative>"wooden-language-{imbued—averaging-of-
thought-«as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-'nondescript/ignorablevoid’-with-
regards-to-prospective-apriorising-implications») propositional-
convincing-of-dialogical-equivalence-«as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity}—
conflatedness -in-\{preconverging-disentailment-by\}—postconverging-
entailment -in-self-becoming/self-conflatedness /formative-
supererogating> in \(5\) incrementalism-in-relative-ontological-
incompleteness\(38\)—enframed-conceptualisation and veridical intellectual ‘prospective \(5\) meaningfulness-and-teleology\(99\) routing ontologically-
hegemonising-narrative\(1\) as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ for \(5\) maximalising-
recomposuring-for-relative-ontological-completeness\(37\)—unenframed-
conceptualisation also arises when it comes to prospective knowledge-
reification—gesturing-<in-
prospective_\(\)psychologismic~apriorising/axiomatising/referencing{-of-
attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity}—
conflatedness -in-\{preconverging-disentailment-by\}—postconverging-
entailment> of preceding/traditional normativities, conventions, 
practices, etc. (such as manifested with sophistic/pedantic mediums, 
shamans, witchdoctors, Ancient-sophists, medieval-scholasticism pedants 
and modern-day pedantising/muddling/formulaic-hollowing-out—\(\)in-
subontologisation/subpotentiation\(\)blurring/undermining-of-prospective-
totalising-entailing-as-to-entailing-<amplituding/formative-
epistemicity> totalising~in-relative-ontological-completeness )\). and 

hence ultimately with respect to human limited-mentation-capacity 
implications sophistry can-and-is only undermined by prospective
relative-ontological-completeness\textsuperscript{7} ‘prospective meaningfulness-and-teleology\textsuperscript{7} routing ontologically-hegemonising-narrative\textsuperscript{7} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ knowledge-reification-gesturing-\textit{in-}

prospective_psychoanalytic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity \textit{]}—

conflatedness ~in\{preconverging-disentailment-by\}_\textit{postconverging-
entailment\_} in inducing the \textit{universal-transparency\textsuperscript{102} \textit{transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–
epistemicity\_} totalising–in-relative-ontological-completeness \textit{)} of the prospective registry-worldview/dimension ‘ \textit{foregrounderg\_entailment-
(postconverging–narrowing-down–sublimation-as-to-'existence—as-
sublimating-withdrawal/unenframing,-elicited-from-prospective–
(profund-supерerogation '-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 \textit{reference-of-thought-
level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise \textit{without the possibility of its sophistic/pedantic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism, supernaturalism, etc.}
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 \(^2\) lies in the fact that it is highly liable to present social-stake-contention-or-confliction \(^9\) procrypticism–or–disjointedness-as-of-\(^3\) reference-of-thought sophistry ‘flawed encouraging of propositional-convincing-of-dialogical-equivalence-<as-to-psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}-conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness \{formative–supererogating> <amplituding/formative>\(^8\)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 present disjointedness-as-of-\(^3\) reference-of-thought’ in undermining the ‘prospective \(^5\) meaningfulness-and-teleology\(^9\) routing ontologically-hegemonising-narrative\(^1\) as to psychoanalytic-unshackling/memetic-
profound/specialisms knowledge-construct implications; critically metaphoricty speaks to the veridical transience of human existential conceptualisation as of human limitedness (so-reflected as to human limited-mentation-capacity-deepening\(^2\) 'as reflexively in-phasing with the extensive unlimitedness that is existence exuding sublimating/desublimating validative/invalidative thresholds of human ontological-performance '-'<including-virtue-as-ontology'>), such that the veracity of human \(^9\) meaningfullness-and-teleology\(^9\) conceptualisation arises as a thresholding-flux as of 'absolute projective reference-threshold for gauging relative human ontological-performance '-'<including-virtue-as-ontology'>' on-the-one-hand (accounting for 'the constraining/defining intersolipsistic reflexive–sublimating/unreflective–desublimating measure/objectification that is unlimitedness/existence' as-ontological-normalcy/postconvergence<-in-validation-of-

'metaphysics-of-absence_epistemic-projection'> with regards to all apparent 'supposed-subjects'/subpotencies in their notional–reflexivity-<{veridical/sound}-relative-reflexivity–in-existence/relativising–from-

limited-mentation–as-its-deepening–by–{flawed/unsound}-relative-

unreflexivity–in-existence/absolutising–from-limited-mentation> imbued sublimating/desublimating in existence and thus as requiring appropriate conceptualisation of \(^6\) nonpresencing-or–withdrawal/unenframing–or–metaphysics-of-absence–{implicated-epistemic-veracity-of-

nonpresencing-<perspective–ontological-

normalcy/postconvergence>}-or–transcendental-reasoning-of-event' - as-prospective-ontology-origination to disambiguatingly/differentiatingly
ontological-contiguity>—successive registry-worldviews/dimensions), etc. can only effectively arise rather as being freed/liberated from 'the very incipient/seeding {flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from-limited-mentation residual human <amplitudiing/formative—epistemicity>—totalising—thrownness—in-existence imbibed prior <preconverging—'motif-and-apriorising/axiomatising/referencing—'entailing—existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) to then project of their epistemic-growth, as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation, as its deepening prospective <postconverging—'motif-and-apriorising/axiomatising/referencing—'entailing—existentialising—framing/imprinting—(as-to—prospective—historiality/ontological—eventfulness/ontological—aesthetic-tracing—<perspective—ontological—normalcy/postconvergence—reflected—'epistemicity-relativism—determinism'>) (thus reflecting that metaphoricity with regards to prospective human transcendence-and-sublimity/sublimation/supererogatory de-mentativity is rather an exercise of prospective re-ontologising ‘deconstruction conception as to epistemic-growth, as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation, as its deepening’ over prior disontologising ‘presencing—absolutising-identitive—constitutedness normalising functionalism conception as to {flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from—
limited-mentation’) and such that in many ways it can thus be appreciated for instance that ‘budding-positivists are rather becoming out of medieval-scholasticism’

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

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—
meaningfulness-and-teleology as of its prospective destructuring-threshold~(uninstitutionalised-threshold /presublimating-desublimating-decisionality)~of-ontological-performance~<including-virtue-as-ontology> implied/appreciable preconverging/dementing~qualia-schema (so-reflected as from the prospective registry-worldview/dimension in relative-ontological-completeness epistemic perspective), as it rather reproduces circularly its 'prior registry-worldview's/dimension's nondescript/ ignorable–void as of its ontologically-flawed preconverging/dementing~qualia-schema' over any such prospective registry-worldview's/dimension's veridically implied/appreciable preconverging/dementing~qualia-schema representation of the prior registry-worldview's/dimension's destructuring-threshold~(uninstitutionalised-threshold /presublimating-desublimating-decisionality)~of-ontological-performance~<including-virtue-as-ontology>, with the implication that the 'destructuring-threshold~(uninstitutionalised-threshold /presublimating-desublimating-decisionality)~of-ontological-performance~<including-virtue-as-ontology> preconverging/dementing~qualia-schema' respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our~procrypticism–or–disjointedness-as-of- reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness~by-reification/contemplative-distension ) as reflected from the epistemic perspective respectively of prospective base-institutionalisation,
universalisation, positivism and notional-deprocrypticism (as
dispensing-with-immediacy-for-relative-ontological-completeness-by-
reification/contemplative-distension) are rather construed by the
respective prior registry-worldviews/dimensions circularly as of their
‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of
their ontologically-flawed preconverging/dementing—qualia-schema’: and
any such ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing—qualia-schema’ can only veridically be
centralised-and-analysed as of ‘the ontological-contiguity—of-the-
human-institutionalisation-process (ecstatic-existence prospective
digression induced epistemic-ricochet/transepistemicity)
dimensionality-of-sublimating

(<amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) as to difference-conflatedness—as-to-totalitative-
retification-in-singularisation—as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing—epistemicity-relativism—
determinism with regards to the transepistemic/epistemic-ricochetting

<amplituding/formative—epistemicity> causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing—for-explicating-
ontological-contiguity of human limited-mentation-capacity-
deepening in human epistemic-totalising—resubjecting or totalising—
tailing—reconstrual of ecstatic-existence as of existence—as-the-

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performance\textsuperscript{72}−<including-virtue-as-ontology> as the prior registry-worldview’s/dimension’s destructuring-threshold\textsuperscript{72}−(uninstitutionalised-threshold/presublimating−desublimating-decisionality)−of-ontological-performance\textsuperscript{72}−<including-virtue-as-ontology> is construed as a <amplituding/formative>\textsuperscript{8} wooden-language\textsuperscript{8}−<imbued−temporal−mere-form/virtualities/dereification/akrasiatadrag/denatured/preconverging-or-dementing−narratives−of-the−reference-of-thought−categorical-imperatives/axioms/registry-teleology> as of the implied reproducibility−mathesis/motif/thrownness-disposition,−as−reproducibility-of-aestheticisation as reasoning-from-results/afterthought, speaking of human-subpotency prospective lack of ‘platonic anamnesis’ (rather as of human−‘limited-mentation-capacity-deepening’\textsuperscript{11}−construal-of−‘superseding−oneness-of-ontology’ with respect to the prior pertinence of the ‘organic-spirit of knowledge’ over ‘mechanical-knowledge’, so-implied beyond the ‘epochal literal mysticism’ as naively analysed from their \textsuperscript{10} universalising-idealisation \textsuperscript{7}−presencing−absolutising-identitive-constitutedness\textsuperscript{14} perspective, and noting as well here that the conceptual-patterning−<as-devoid-of-attendant−ontological-contiguity−educed−existentialising/contextualising/textualising-contiguity\textsuperscript{6}−reifying-or-elucidating-of−‘prospective-relative-ontological-completeness’\textsuperscript{5};−so-rather-enabled−<by-a−nonpresencing-divulging-of-momentous-histoirality/ontological-eventfulness/ontological-aesthetic-tracing−<perspective−ontological-normalcy/postconvergence-reflected>−
... determinism induced 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fidetism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning 'meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration ontological-performance '-<including-virtue-as-ontology>':¶ and it is herein that the notion of construction-of-the-Self is central as to the implication that meaningfulness-and-teleology ontological-performance '-<including-virtue-as-ontology> involves 'direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness 'meaningfulness-and-teleology' in order for the upholding of anamnesis (as to when ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is implied), as to the fact that with regards to social-stake-contention-or-confliction the prior registry-worldview's/dimension's prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation <amplituding/formative> 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-
onontology> 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-
language-imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology which is alien to the requisite
prospective registry-worldview’s/dimension’s parrhesiastic value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness human-and-social—expectations/anticipations—
metaphoricity—as-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism—<as-from-
perspective—ontological-normalcy/postconvergence>,¶ hence 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 a prior registry-
worldview’s/dimension’s destructuring-threshold (uninstitutionalised-
threshold /presublimating–desublimating–decisionality)–of-ontological-
performance\textsuperscript{77} \textless including-virtue-as-ontology\textgreater as its human-subpotency-
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint emerges as of ‘asceticism’
consciousness point-of-referencing projection (\textless amplituding/formative-
epistemicity\textgreater causality \textless as-to-projective-totalitative-implications-of-
prospective-nonpresencing-for-explicating-ontological-contiguity\textgreater )
towards the prospective registry-worldview/dimension’ eliciting the
ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process

dimensionality-of-sublimating\textsuperscript{77}.

\textless amplituding/formative\textgreater supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness/transvalutative-
rationa\textsuperscript{77}ising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) as to difference-conflatedness\textsuperscript{77}—as-to-totalitative-
reification-in-singularisation\textless as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing\textgreater as-veridical-epistemicity-relativism-
determinism, wherein the ascetically implied metaphoricity\textsuperscript{77} 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\textsuperscript{77}—meaningfulness-and-teleology\textsuperscript{77},’ thus
overriding the ‘prior registry-worldview’s/dimension’s
nondescript/ignorable–void as of its ontologically-flawed
preconverging/dementing—qualia-schema’ with regards to its
destructuring-threshold\textsuperscript{77}/uninstitutionalised-threshold/presublimating—

nonpresencing—<perspective—ontological-normalcy/postconvergence>

reflected as existence-potency—sublimating—notional-contiguity/epistemic-contiguity 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 notional—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—
contiguity }—conflatedness—in {preconverging—disentailment by—postconverging—entailment as the latter enables ‘relative-ontological-incompleteness’/relative-ontological-completeness}

{sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> } as to human-and-social—expectations/anticipations—metaphoricity^{17}—as-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism^{16} to be drawn in keeping tab of existence—as-sublimating-withdrawal/unenframing—elicited-from-prospective—profound-supererogation^{14} ‘both as signifier—
as—to—transcending (speaking of human-subpotency ontological-
performance^{1}—<including—virtue—as—ontology> perspective of the changing transcendence—and—sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity^{12} and desublimating notional-discontiguity/epistemic-discontiguity^{13} as of human limited-
mentation-capacity—deepening^{13} implications) and signified—as—to—immanency (speaking of ontological-contiguity^{14} 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 notional—reflexivity—in—ecstatic—existence;¶ the failure to adopt such a nonpresencing—

apriorising/axiomatising/referencing—{of—attendant—ontological—}
contiguity \sim\text{educed-existentialising/contextualising/textualising-contiguity} \sim\text{confatedness} }^{v} \text{ in } \{\text{preconverging-dissentailment by}\} \text{postconverging-entailment construal (underlined by human limited-mentation-capacity-deepening}^{52} \text{ as to attendant-ontological-contiguity } \sim\text{educed-existentialising/contextualising/textualising-contiguity}^{40} \text{ implied } <\text{amplituding/formative-epistemicity}>\text{totalising}-\text{renewing-realisation,}-\text{re-perception,}-\text{re-thought-in-epistemic-confatedness's of ontological-contiguity}^{67} \text{'s of ontological-contiguity}^{67} \text{'s is critically associated with } \text{presencing—absolutising-identitive-constitutedness}^{14} \text{academicism proliferation of isms—conceptualisations mere conceptual-patterning<as-devoid-of-attendant-ontological-contiguity } \sim\text{educed—existentialising/contextualising/textualising-contiguity}^{'}\text{'s—reifying-or-elucidating-of-'prospective-relative-ontological-completeness }^{87}\text{'s—so-rather-enabled—by-a—nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness }^{38}\text{/ontological-aesthetic-tracing-}<\text{perspective—ontological-normalcy/postconvergence-reflected—'}\text{epistemicity-relativism-determinism'}^{38} \text{ articulated rather as of}\text{elaboration-as-to-mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside—prospective_attendant—ontological-contiguity}^{v} \sim\text{educed—existentialising/contextualising/textualising-contiguity}^{40} \text{(wherein the knowledge-reification—gesturing—<in—prospective} \text{psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity } \sim\text{educed—existentialising/contextualising/textualising-contiguity}^{1} \text{—}
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> is simply construed ‘out of idly/singly abstractable logical possibilities for such ‘isms–conceptualisations mere conceptual-patterning’ and not-or-poorly aspiring to portray the unchanging immanent-backdrop construable-and-reconstruable as of existential contextualising in ontological-contiguity\(^6\) in <amplituding/formative–epistemicity>totalising/circumscribing/delineating conception of ‘meaningfulness-and-teleology’\(^9\) as to disparateness-of-conceptualisation.<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent-ontological-contiguity’> and thus with the ‘ontologically-flawed implication that the absolute a priori is not construed as existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation\(^6\)’ but instead any of such given isms–conceptualisations and associated reductionisms now substituting for the unchanging immanent-backdrop of attendant–ontological-contiguity\(^6\)~educed–existentialising/contextualising/textualising-contiguity\(^6\) as the absolute a priori of conceptualisation, and so as of vague academicism proceduralisms in totalisingly-disentailing—discretion/whim-of-thought, rather than a knowledge-reification–gesturing:<in-prospective_psychoLOGismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity}\(^6\)–conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> of \(4\) foregrounding_entailment{postconverging-
postconverging entailment, in reflecting the unchanging immanent-backdrop of attendant–ontological-contiguity\textsuperscript{67}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67}, of recurrent aspiration for ontological-contiguity\textsuperscript{67} across Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-theory/loop-quantum-gravity/etc. as to existence—as-sublimating-withdrawal/unenframing-elicited-from-prospective–profound-supererogation\textsuperscript{67}, ever always being about conceptually superseding/overcoming the physics epistemic-conception prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in producing the ‘successive sublimating physics as successive \textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating conception of ontological-contiguity\textsuperscript{67} of physics across-the-times’ (as to ‘the-very-same physics \textless amplituding/formative–epistemicity\textgreater totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’) rather than an apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness\textsuperscript{14} in preconverging entailment disposition for the mere articulation of idle/single ‘isms–conceptualisations mere conceptual-patterning\textless 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 of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity~/~educated—existentialising/contextualising/textualising-contiguity~/lacking<amplituding/formative–epistemicity>totalising/circumscribing/delineating profound-and-contiguous knowledge-reification—gesturing—<in-prospective.psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~/~educated—existentialising/contextualising/textualising-contiguity ~/—conflatedness—in-preconverging-disentailment—by}—postconverging–entailment> and in fact one of the most critical/challenging epistemic concern of physicists today given the increasing theoretical abstraction is in preempting such a development of a conceptualising that poorly aligns with the epistemic-totality ~/~educed—existentialising/contextualising/textualising-contiguity ~/however difficult the available experimental possibilities for portraying prospective sublimation, and it should further be noted here that the successive sublimating physics across-the-times ‘are of complementary ~/~historiality/ontological-eventfulness ~/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> and rather so as
successive <amplituding/formative~
epistemicity>totalising/circumscribing/delineating profound-and-
contiguous knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}–postconverging-
entailment> and 'not any naïve shallow-minded comparison of
commonality of 'isms–conceptualisations mere conceptual-patterning-
(as-devoid-of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity '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
concepts’ like failing to realise that the ‘notion of time in physics’ priorly
speaks to different physics ‘knowledge-reification-gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-
attendant-ontological-contiguity ~educted-
existentialising/contextualising/textualising-contiguity
conflatedness -in-[preconverging-disentailment-by]-postconverging-
entailment> in ontological-contiguity in reflection of attendant-
ontological-contiguity ~educted-
existentialising/contextualising/textualising-contiguity) as of ‘relative-
ontological-incompleteness /relative-ontological-completeness
(sublimating–referencing/registering/decisioning.—as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>\}) as
to human-and-social–expectations/anticipations—metaphoricity—as-
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism’ across-the-times
with respect to physics relative-ontological-completeness conception as
from pre-Newtonian/Leibnizian notion of time, Newtonian/Leibnizian
notion of time, Einsteinian notion of time in terms of spacetime up to
present-day physics theories notion of time in terms of further
developments as from a big-bang-theory insights reflecting the epistemic-
veracity that there is no sound concept and conceptualising without the
‘priorly projected ontological-contiguity’ in reflection of attendant–
ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity) and as of the
relative-ontological-completeness implied profoundness’ within which
any such concept and conceptualising is articulated and ‘this effectively
contrasts with such apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–}

existentialising/contextualising/textualising-contiguity }—

constitutedness } in preconverging entailment disposition naïve shallow-minded 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 ’}’ 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_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”

outside—prospective_attendant—ontological-contiguity

~educed—existentialising/contextualising/textualising-contiguity

40 and which in so doing do not satisfy foregrounding__entailment-

⟨postconverging—narrowing-down—sublimation-as-to—existence-as

supererogation—'in-reflecting—immanent-ontological—

sublimating—withdrawal-unenframing—elicited—from—prospective—

normalcy/postconvergence-epistemic-or-notional~projective—

perspective’ with the consequence of failing/poorly reflecting ‘the

requisite ontologically-pertinent dynamic theoretical—conceptual—operant—

depth/profoundness for addressing subject-matters as epistemic—

concepts as to their given/defined human-subpotency—

originariness-parhetheta—spontaneity—aestheticisation—

indeterminacy/deficiency/constraint

with respect to existentialising/contextualising/textualising-contiguity

in elucidating ontological-contiguity—~educed—

existentiising/contextualising/textualising-contiguity

as—from—prospective—ontological—

normalcy/postconvergence-epistemic—

ontological-contiguity—~educed—

existentiising/contextualising/textualising-contiguity

in elucidating attenuant—operative—notional—depocrisypticism

as—to—supererogation—‘in-reflecting—immanent—ontological—contiguity’

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

sublimating—withdrawal-unenframing—elicited—from—prospective—

supererogation—‘in-reflecting—immanent—ontological—contiguity’

and which in so

existantialising/contextualising/textualising-contiguity—and which in so

operative—notional—depocrisypticism

as—to—supererogation—‘in-reflecting—immanent—ontological—contiguity’

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

sublimating—withdrawal-unenframing—elicited—from—prospective—

supererogation—‘in-reflecting—immanent—ontological—contiguity’

and which in so
to articulate "meaningfulness-and-teleology"/conceptualisations by their derivation/delineation/disambiguation as from human epistemic-embeddedness in existence so-construed as <amplituding/formative-epistemicity>totalising–thrownness-in-existence\(^1\) (as to the phenomenological aspiration/possibility for overcoming imbued deficiency construed as metaphysics-of-presence-implicated

'nondescript/ignorable–void ′-as-to- presencing—absolutising-

identitive-constitutedness), and so as defining/given human-

subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint originariness-parrhesia,—

as—spontaneity-of-aestheticisation—

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation) for reflecting ′relative-ontological-
incompleteness′/relative-ontological-completeness

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

conflatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-

referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—

as-preconverging/postconverging—rede-

mentating/restructuring/reparadigming—psychologism underly-

knowledge-reification—gesturing—<in-

prospective_psycho logicallymic—apriorising/axiomatising/referencing-{of-

attendant—ontological-contiguity —educated—
existentialising/contextualising/textualising-contiguity \[\rightarrow\]
conflicatedness \[\text{in-low preconverging-disentailment-by-low postconverging-}
entailment\]. such that in many ways the poor appreciation of
postmodern-thought is very much associated with their critics
fundamentally poor grasp of the precedence of ‘knowledge-reification–
gesturing<in-
prospective_psycho logicalism~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity \[\sim\]educed–
existentialising/contextualising/textualising-contiguity \[\rightarrow\]
conflicatedness \[\text{in-low preconverging-disentailment-by-low postconverging-}
entailment\] in ontological-contiguity\[\sim\] in reflection of attendant–
ontological-contiguity \[\sim\]educed–
existentialising/contextualising/textualising-contiguity\[\sim\] as of ‘relative-
ontological-incompleteness\[\sim\]relative-ontological-completeness\[\sim\]
\langle 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\[\sim\] as-
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism\[\sim\] over mere
apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity \[\sim\]educed–existentialising/contextualising/textualising-
contiguity \[\rightarrow\] constitutedness \[in-preconverging-entailment\] shallow-
minded articulation of conceptualisations with a poor sense of ‘relative-
ontological-incompleteness
(relative-ontological-completeness)

(sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative-supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-preconverging/postconverging—re-de-mentating/restructuring/reparadigming—psychologism', 'as so-exemplified with naïve truth relativism/relative-scope accusations as to the weirdly and wrongly implied posture that human limited-mentation-capacity-deepening doesn't occur'; and the specific articulation herein by this author is rather of a profound 'knowledge-reification—gesturing—
<in-prospective_psychologismic—apriorising/axiomatising/referencing—
{of-attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity —
conflatedness—in—preconverging—disentailment—by—postconverging—
entailment> in ontological-contiguity in reflection of attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity as of 'relative-ontological-incompleteness
(relative-ontological-completeness)

(sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative-supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as—
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism" as reflecting
‘<amplituding/formative-
epistemicity> totalising/circumscribing/delineating attendant–
ontological-contiguity ~educed–
extistentialising/contextualising/textualising-contiguity”
4” foregrounding _entailment (postconverging–narrowing–
down–sublimation-as-to–‘existence—as-sublimating–
withdrawal/unenframing, elicited-from-prospective–profound–
suppererogation ’in-reflecting–‘immanent-ontological-contiguity ’;–as–
operative-notional~deprocrypticism) in elucidating ontological-
contiguity  ~<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-
perspective>’ prompted derivation/delineation/disambiguation of
conceptualisations in apriorising-conflatedness 13–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\textsuperscript{13} of notional~deprocrypticism deneuterising\textsuperscript{17}—referentialism or descriptivity’ as from the ontological-normalcy/postconvergence epistemic-projection perspective and in reflecting ‘the temporal-to-intemporal-notional-binarity of human ontological-performance’\textsuperscript{17}—<including-virtue-as-ontology> at uninstitutionalised-threshold\textsuperscript{10}\textsuperscript{*} 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 de-mentation\textsuperscript{16} ⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ implied


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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 magnitudes’) in notionally/epistemically construing the
ontological-performance<including-virtue-as-ontology> of human
limited-mentation-capacity-deepening implied
<cumulating/recomposuring–attendant-ontological-contiguity>

successive registry-worldviews/dimensions translated as the various
specifically given descalarising of the ‘scalarity/immanency of existence’s
ontological-normalcy/postconvergence’ (as to the specific
neuterising/ascriptivities construed as specifically given ‘human-
subpotency nonscalarity/beholdening<-as-to-what-has-gone-before-
aestheticallystructures/paradigms-distortedly-the-possibility-for-the-
laterontologisation’) and so-reflected respectively as recurrent-utter-
uninstitutionalisation
‘<amplituding/formative–epistemicity>totalising~‘random-as-impulsive—implicited_attendant–
ontological-contiguity’~educed–
existentialising/contextualising/textualising-contiguity<ordinal-as-
qualifying—implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising-contiguity<ordinal-as-
qualifying—implicited_attendant–ontological-contiguity’~educed–
universalisation–non-positivism/medievalism
‘<amplituding/formative–epistemicity>totalising~‘ordinal-as-
qualifying—implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising-contiguity\(^{(0)}\), descalarising and positivism–procrypticism ‘<amplituding/formative–epistemicity>totalising~intervalist-as-categorising—implicated_attendant–ontological-contiguity\(^{(2)}\)~educed—existentialising/contextualising/textualising-contiguity\(^{(0)}\)’ descalarising while paradoxically wrongly assuming (as to their<br>'scalarising;¶(thus 'scalarising of human ‘meaningfulness-and-teleology’\(^{(1)}\), effectively speaks of ontological-normalcy/postconvergence epistemicprojection perspective as to nonpresencing~<perspective–ontological-normalcy/postconvergence> implications while ‘descalarising of human 'meaningfulness-and-teleology’\(^{(1)}\), effectively speaks of epistemic
abnormalcy/preconvergence’ epistemic-projection perspective as to the specifically given \(\sim\)presencing—absolutising-identitive-constitutedness\(^{(4)}\) registry-worldview/dimension), and it should be noted as well that besides the defining descalarising of any specifically given registry-
down–sublimation-as-to-‘existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-
operative-notional–deprocrypticism) in elucidating ontological-
contiguity -<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-
perspective>) of assertions/claims articulated in today’s
pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity> totalising–in-relative-ontological-completeness }

institutional-being-and-craft ladened (beyond-the-consciousness-
awareness-teleology -<in-preconverging-existential-extrication-as-of-
existential-unthought>) with sophistic strategies of empty/vague process
and pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity> totalising–in-relative-ontological-completeness }, 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 ~duced–
existentialising/contextualising/textualising-contiguity j—
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-
 prospectively-to-reflect-‘immanent-ontological-contiguity ’>)
substituting for and in many ways not exposed to the sublimating-
validation/desublimating-invalidations 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
<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 the evaluation of
assertions/claims as to such a prospective \]deprocrypticism–or–
<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> of meaningfulness-and-teleology is rather of foregrounding_entailment (postconverging—narrowing-down sublimation-as-to ‘existence—as-sublimating withdrawal/unenframing.—elicited-from-prospective—profound supererogation ‘in-reflecting ‘immanent-ontological-contiguity ‘;—as-operative-notional—deprocrypticism) and strictly-defined as of ‘notional—deprocrypticism originariness—parrhesia, as—spontaneity-of aestheticisation—
<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
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity’ ~educated–existentialising/contextualising/textualising-contiguity(6)

‘foregrounding_entailment’{(postconverging–narrowing-
down–sublimation-as-to–‘existence—as-sublimating–withdrawal/unenframing.-elicited-from-prospective–profound-
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/unenframing.-elicited-from-prospective–profound-
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

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<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’/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’
given ‘relative
disparateness-of-conceptualisation—<unforegrounding-disentailment,—
failing-prospectively-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-
transversedesublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance —<including-

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

ontologically-deficient epistemic-conception of ‘the-very-same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing-elicited-from-prospective–profound-supererogation), with the ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation–⟨as-to-underlying,-ontological-commitment⟩


entailment> imbued reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{97}\), and critically so, as to the fact that

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation rather speaks of ‘one long continuous whole of human originariness-parrhesia,—as—spontaneity-of-aestheticisation as of notional—deprocrypticism’ (reflecting ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^{88}\))

apriorising/axiomatising/referencing–entailing>existentialising—
enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) in gimmickiness/desublimation,
as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness
of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument
–for–conceptualisation underlies dimensionality-of-sublimating
(<amplituding/formative> supererogatory–de-mentativeness/epistemic–
growth-or-conflatedness /transvalutative–
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) ontological-good-faith/authenticity(–postconverging–de-
mentating/structuring/paradigmising ‘ with regards to the fact that by the
inherently implied prior-institutionalisation-threshold–by–prospective–
uninstitutionalised-threshold of any given registry-worldview/dimension as reflecting the preconverging-or-dementing—
apriorising-psychologism perspective in shallower teleological depth
‘there is no limitedness/human-subpotency ‘ presencing—absolutising–
identitive-constitutedness neutrally sound knowledge in relative–
ontological-incompleteness as to when prospective insight about the
relative-ontological-incompleteness deficient ontological–
performance ’<including-virtue-as-ontology> existentially avails as
reflecting prospective human-subpotency–
aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint’ with prospective
knowledge-reification–gesturing–<in–
prospective Psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by} postconverging-entailment in relative-ontological-completeness necessitatively about overriding relative-ontological-incompleteness
apriorising/axiomatising/referencing-conceptualisation as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring metaphoricity implications in transversality<for-sublimating-existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-'motif-and-
apriorising/axiomatising/referencing’ such that any ontologically-flawed engagement as ‘wrongly implying underlying logical-processing-or-logical-implicitation—supposedly-apriorising-in
conviction-as-to-profound-supererogation deficiency validating logical re-engagement’ rather leads to the mere complexification of the prior relative-ontological-incompleteness
apriorising/axiomatising/referencing-conceptualisation (as to its deficient ontological-performance `<including-virtue-as-ontology> and vices-and-impediments undermining the ontological-good-faith/authenticity `~postconverging-de-
mentating/structuring/paradigming `) and so as analysing-and-accounting-for the instigative underlying ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing-asso-being-as-of-existential-reality
human solipsistic necessitativedrivenness’ either as of ‘parrhesiastic seeding-promise-of-human-subpotency-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–reproducbility-of-aestheticisation, which at uninstitutionalised-threshold actually involves <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag


supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness’ as to the fact that knowledge cannot be articulated to imply other human-beings are not warranted to project the requisite dispensing-with-
immediacy-for-relative-ontological-completeness\textsuperscript{87} by-reification/contemplative-distension\textsuperscript{87} arising from ontological-good-faith/authenticity\textsuperscript{9} but rather ‘just responding mechanically to the untenable constraining of social\textsuperscript{103} universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,—as-to-entailing—\textlangle amplituding/formative–epistemicity\textrangle totalising—in-relative-ontological-completeness\textsuperscript{87} of any prospective knowledge-reification–gesturing—\textlangle in—prospective_psychologismic–apriorising/axiomatising/referencing—\{of—attendant—ontological-contiguity \sim educed—existentialising/contextualising/textualising-contiguity \{— conflatedness—\textlangle in—\text{preconverging-disentailment—by}—postconverging—entailment\textrangle as to positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75}’ as wrongly and seemingly implying that if such prospective knowledge-reification–gesturing—\textlangle in—prospective_psychologismic–apriorising/axiomatising/referencing—\{of—attendant—ontological-contiguity \sim educed—existentialising/contextualising/textualising-contiguity \{— conflatedness—\textlangle in—\text{preconverging-disentailment—by}—postconverging—entailment\textrangle untenable constraining and positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} 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—\textlangle in—prospective_psychologismic–apriorising/axiomatising/referencing—\{of—attendant—ontological-contiguity \sim educed—
existentialising/contextualising/textualising-contiguity
c 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 secondnaturing institutionalisation as revealed when it turns
away from inherent-and-genuine knowledge-reification—gesturing-<in-
prospective psychologismic-apriorising/axiomatising/referencing-{of-
attendant—ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity}—
c conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment> into strategies of social-chainism/social-influence and
effectively the possibility for all prospective human sublimation-over-
desublimation rather implies the possibility for human solipsistic
firstnature superseding and overriding of any given presencing—
absolutising-identitive-constitutedness with re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation~imbued-
postconverging/dialectical-thinking ‘projective-insights’/epistemic-
projection-in-conflatedness-of-notional-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/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process

with genuineknowledge 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 preconverging/postconverging–dementatively/structurally/paradigmatically defines how the supposed ontology/science is bound to flop theoretically–conceptually–operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual–function/posture wherein socially dominant vested-interests/actors come to surreptitiously assume ascendance as to
generalised social intellectual apathy that leads to the relegating of ‘true
intellectualism’ into ‘expertising as a useful secondary adjunct’ to any
whatever primary interest hence rendering the latter susceptible to
perversion/impertinence/impotency and incapable of genuinely driving a
specific or general human and social emancipating vision) and this is
particularly the case with an ontology/science that claims to construe of
the pervasiveness of postlogism’s social implications as associated say
with notions-and-accusations-of-sorcery in non-positivistic social-
constructs or postlogism’s 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 preconverging/postconverging–
de-mentatively/structurally/paradigmatically preserve the possibility of
an ontology/science and so notwithstanding any sophistic disposition to
elicit  <amplituding/formative>8<wooden-language-{imbued—averaging-
of-thought-}as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorablevoid’-with-
regards-to-prospective-apriorising-implications> as of
<amplituding/formative—epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag30 against the
requisite dispensing-with-immediacy-for-relative-ontological-
completeness37-by-reification/contemplative-distension 7 associated with
all such prospective aporeticism-overcoming/unovercoming superseding
sublimation-overdesublimation; in this respect, the ‘equalisation of all
historiality/ontological-eventfulness38/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 /transvaluitive-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) is exactly what reflects
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
–for–conceptualisation as ‘one long continuous whole of human
originariness-parrhesia,–as–spontaneity-of-aestheticisation reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity’—of-the-human-institutionalisation-process” (that precedes-
anddefines registry-worldviews/dimensions mere-formulaic–
methodologising/mutualising/organising/institutionalising as to human-
subpotency) as it is so-fundamentally tied down to ontological-good-
faith/authenticity ‘~postconverging–de-
mentating/structuring/paradigmng” reflecting the implications of
human limited-mentation-capacity-deepening in the face of prospective
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint, as to the fact that the
intemporal-projection (driven as of ontological-good-faith/authenticity’)
associated with the 83 reference-of-thought–categorical-
imperatives/axioms/registry-teleology” in respectively superseding prior
recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism addressing/bound-to-address their given prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are flipped-about mechanically as of mere-formulaic–methodologising/mutualising/organising/institutionalising temporal-projection (driven as of ontological-bad-faith/inauthenticity) in respectively undermining the attainment of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of presencing—absolutising-identititive-constitutedness relation with prior reference-of-thought–categorical-imperatives/axioms/registry-teleology originally meant to address prior human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (as so-reflected with the sophists satisfaction with non-universalising sophistry in the face of Socratic-philosophers universalising-idealisation, medieval scholastics satisfaction with non-positivising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\(\langle\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}\langle\amplituding/formative-epistemicity\rangle\text{totalising-in-relative-ontological-completeness}\rangle\) in the face of budding-positivism as well as with today’s pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\(\langle\text{blurring/undermining-of-prospective-}}

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totalising-entailing-as-to-entailing-amplituding-formative-epistemicity> totalising-in-relative-ontological-completeness of flawed prior_knowledge-reification-gesturing)<<in-
prior_psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-eneduced-
existentialising/contextualising/textualising-contiguity }=
constitutedness in-preconverging-entailment that fails prospective
veridical knowledge-reification-gesturing<<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-eneduced-
existentialising/contextualising/textualising-contiguity } =
conflatedness in-preconverging-disentailment by postconverging-
entailment in ontological-contiguity" in reflection of attendant-
ontological-contiguity-eneduced-
existentialising/contextualising/textualising-contiguity as of "relative-
ontological-incompleteness/relative-ontological-completeness" |
{sublimating-referencing/registering/decisioning-as-self-becoming/self-
conflatedness/formative-supererogating-projective/reprojective-
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective-ontological-normalcy/postconvergence> } as

to human-and-social-expectations/anticipations—metaphoricity—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism" and for instance
naively interprets enlightenment thinkers in "presencing—absolutising-
identitive-constitutedness/4 terms while lacking the originariness-
parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness for
addressing our procrypticism–or–disjointedness-as-of– reference-of-
thought prospective human-subpotevoy–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and wrongly and
defectively decontextualising enlightenment thought into the present as of
disparateness-of-conceptualisation—unforegrounding-disentailment—
failing-prospectively-to-reflect—immanent-ontological-contiguity—that fail the notional—deprocrypticism—foregrounder—entailment—
(postconverging—narrowing-down—sublimation-as-to—existence—as-
sublimating—withdrawal/unenframing—elicited—from—prospective—
profound—supererogation—in—reflecting—immanent-ontological-
contiguity—operant test of
‘drawing out the full amplituding/formative—
epistemicity>totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity in reflection of attendant—ontological-contiguity—such that there is hardly any notional—disjointedness of the assertions/claims/conceptualisations as validating their ontological-veracity’);¶ and to perfectly understand what is meant by ‘equalisation of all historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—
‘epistemicity—relativism—determinism’> aestheticisation—and—
aestheticisation-towards-ontology’ as to dimensionality-of-sublimating

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

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

equalisation), the idea is that as of underlying maximalising-

recomposuring-for-relative-ontological-completeness —unenframed-

conceptualisation for institutional-cumulation/institutional-recomposure-

(as-to- historiality/ontological-eventfulness /ontological-aesthetic-

tracing-<perspective–ontological-normalcy/postconvergence-reflected-

‘epistemicity-relativism-determinism’>) with regards to reference-of-

thought—devolving—meaningfulness-and-teleology/ implications had Socrates as typifying universalising-

idealisation Socratic-philosophers been at the more profound human

limited-mentation-capacity-deepening postconverging—aporeticism–

overcoming/unovercoming possibility for prospective positivism/rational-

empiricism as to existence—as-sublimating-withdrawal/unenframing,-

elicited-from-prospective—profound-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

postconverging—aporeticism—overcoming/unovercoming possibility for
prospective deprocripticism—or—preempting—disjointedness-as-of-
reference-of-thought as articulated herein they would have
supererogatorily adopted this same deprocripticism—or—preempting—
disjointedness-as-of—reference-of-thought insight as to the

scalarity/immanency of existence’s ontological-normalcy/postconvergence (as the underlying idea of
notional—deprocripticism as to existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective—profound-
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—
reference-of-thought—devolving—meaningfulness-and-teleology so-
construed as

notional-deprocripticism/<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’


derived mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with respect to the fact that ontological-pertinence rather priorly lies with the addressing of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (and this is the fundamental insight about all knowledge and philosophical interpretations as rather construed implicitly or explicitly as of difference-conflatedness —as-to-totalitative-reification-in-singularisation< as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> —as-veridical-epistemicity-relativism-determinism in aporetically reflecting prospectively the ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ’ underlying human limited-mentation-capacity-deepening in ‘foregrounding _entailment-(postconverging—narrowing-down—sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective—profound-supererogation ’—in-reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism) and so as superseding presencing—absolutising-identitive-constitutedness which poor aporeticism hardly contemplates of such profound prospective human limited-mentation-capacity-deepening implications and rather adopting the framework of prior mere-formulaic—methodologising/mutualising/organising/institutionalising reflecting
dimensionality-of-desublimating-lack-of

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) 'as to the fact that dimensionality-of-sublimating

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) as to existence—as-sublimating-withdrawal/unenframing,-
elicited-from-prospective–profound-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
postconverging–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\(<\text{amplituding/formative}\>\text{supererogatory-de-}
mentativeness/epistemic-growth-or-conflatedness\>/\text{transvalutative-rationalising/}
transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation/⁷¹’ 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/onotological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-
determinism’>) post-converging—apoteticism—overcoming/unovercoming
as to human limited-mentation-capacity-deepening
(\(<\text{amplituding/formative—epistemicity}\>\text{totalisingly—as-to-existence—as-}
sublimating-withdrawal/unenframing,-elicited-from-prospective–
profound-supererogation\> so-underlied herein as to \(\text{de-mentation-}
(supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics), is what today underlies
the misanalysis/overemphasis of say Humean or Kantian philosophy as if
of differently evolved framing to Descartes’s thinking-proposition thus
leading to their positivism/rational-empiricism relative \(\text{presencing—}
absolutising-identitive-constitutedness/‘preconverging—‘motif-and-
apriorising/axiomatising/referencing—‘entailing—existentialising—
enframing/imprintedness—(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) reproducibility—
mathesis/motif/thrownness-disposition,–as—reproducibility-of-
aestheticisation poorly contemplative prospectively of the more
fundamental incipient/seeding originariness-parrhesia,–as—spontaneity-
of-aestheticisation for prospective philosophical framing as to
existence—as-sublimating-withdrawal/unenframing,-elicited-from-
prospective–profound-supererogation16 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/unenframing,-elicited-from-prospective–
profound-supererogation ‘in-reflecting-‘immanent-ontological-
contiguity ‘;–as-operative-notional—deprocrypticism) and it is this that
more profoundly informs their thought and make them ever always
relevant as to their respective ‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’ \(\triangleright\) in the overall human institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle\)perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’ \(\triangleright\) of \(\langle\)historiality/ontological-eventfulness \(\rangle\)/ontological-aesthetic-tracing-\langle\)perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’ \(\triangleright\) (as the ‘veracity of all prior human aporeticism self-surpassing of ‘reference-of-thought–and–reference-of-thought’ devolving–‘meaningfulness-and-teleology’ in reflection of the immanence of existence as the-very-same all along’ has ever always veridically been about attaining ‘deprocrypticism–or–preempting—disjointedness-as-of’ \(\langle\)reference-of-thought\(\rangle\) but for human limited-mentation-capacity implications thus inducing the entailing dynamics of ‘the \langle cumulative/recomposing–attendant-ontological-contiguity \rangle\)-successive registry-worldviews/dimensions postconverging–aporeticism–overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening \(\rangle\) towards originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalartising-construal-of-existence) as notional–deprocrypticism in overcoming any relative \(\rangle\)presencing—absolutising-identitive-constitutedness \(\rangle\), 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 postconverging aporeticism overcoming/unovercoming implications of limited-mentation-capacity-deepening pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern-day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening implied ‘originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising- construal-of-existence) in overcoming any relative presencing—absolutising-identitive-constitutedness’), and our own present ‘originariness-parrhesia, as spontaneity-of-aestheticisation—supererogatory acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming ’ is rather about not construing of their prior mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity ~preconverging—dementating/structuring/paradigming failing to factor in their relative-
ontological-incompleteness human limited-mentation-capacity postconverging aporeticism overcoming/unovercoming context so as to falsely justify our present procrypticism or disjointedness as of reference-of-thought present ing absolutising identitive constitutedness and then fail to address our own prospective human postconverging aporeticism overcoming/unovercoming context as to existence as sublimating withdrawal/unenframing elicited from prospective profound supererogation but rather lies in conceptualising how to reconstrue of their projected originariness parrhesia as spontaneity of aestheticisation supererogatory acuity perspicacity astuteness edginess incisiveness as to the ontological good faith authenticity postconverging de mentating structuring paradigming in the light of our present human limited-mentation-capacity deepening postconverging 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 de procrypticism 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/unenframing,-elicited-from-prospective–profound-supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) with this insight pointing to ‘the unassailability/centrality across all times of human dimensionality-of-sublimating  

⟨amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ with regards to human knowledge-reification–gesturing-

<in-prospective_psychologismic–apriorising/axiomatising/referencing–

{of-attendant–ontological-contiguity ~educated–

existentialising/contextualising/textualising-contiguity }

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

entailment’ (given that later generations don’t need to reinvent from scratch the ontological-performance’–<including-virtue-as-ontology>

level achieved by the successive preceding generations as to institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism–

determinism’}) and can then redirect more critically their limited-mentation-capacity to further advance human self-surpassing to overcome prospective human aporeticism);¶ and this insight points out


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

notional-discontiguity/epistemic-discontiguity>×notional-discontiguity/epistemic-discontiguity>×

notional-discontiguity/epistemic-discontiguity

speaks-of-the-epistemic-normalcy-and-ontological-

globally-schema

notional-discontiguity/epistemic-discontiguity>×notional-discontiguity/epistemic-discontiguity>×

the-specific-notional-discontiguity/epistemic-discontiguity

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

notional-discontiguity/epistemic-discontiguity>×notional-discontiguity/epistemic-discontiguity>×


finally, as—of—the—epistemic—veracity—implications—forknowledge—construal
as implied with ‘the-specific-notional-contiguity/epistemic-contiguity’

<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>–of-
ontological-contiguity’’; notional-discontiguity/epistemic-discontiguity

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

speaks-of-theepistemic-abnormalcy/preconvergence’’-perspective

ontological-bad-

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

ontological-bad-

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/structur 
ingar/paradigming

apriorising/axiomatising/referencing–(as-preconverging-or-dementing 

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reflexive-and-entailing-‘leveling-teleology’\) prospectively failing to reflect existence—as-sublimating-withdrawal/unenframing-elicited-from-prospective—profound-supererogation

axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩) as to human-and-social–
expectations/anticipations—metaphoricity''—as-
preconverging/postconverging–re-de-
mentating/restructuring/reparadigming–psychologism'' of
nonextricatory firstnaturedness maximalising-recomposuring-for-
relative-ontological-completeness —unenframed-conceptualisation in
‘prospective-apriorising/axiomatising/referencing–superseding-logical-
basis-of–dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity ~educated~
existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by} postconverging-
entailment, in-self-becoming/self-conflatedness /formative–
supererogating> ’ (beyond-and-superseding the wrongly-implied ‘prior-
apriorising/axiomatising/referencing–superseded-logical-basis-
of–dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity ~educated~
existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by} postconverging-
entailment, in-self-becoming/self-conflatedness /formative–
supererogating> ’ in relative-ontological-incompleteness human-and-
social–expectations/anticipations—metaphoricity’ —as-
preconverging/postconverging–rede-
like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist/advocate/policymaker, etc. rather supersedes human prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence-as-to-
psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
supererogating> (as to its naïve pretence of mere logical convincing rather tha prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity implications) as the prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence-as-to-
psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
supererogating> is more of prior reasoning-from-results/afterthought secondnatured institutionalisation derived from ‘prior reasoning-through/messianic-reasoning induced transcendence-and-

conflatedness—in—preconverging-disentailment—by—postconverging—entailment—in-self-becoming/self-conflatedness/deformative—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


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 ~educated–
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in- {preconverging-disentailment- by }–postconverging–entailment,-in-self-becoming/self-conflatedness /formative–supererogating> as rather tied/constrained to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, explaining why all prospective transcendence-and-sublimity/sublimation/sup ererogatory–de-mentativity are rather about breaking from prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation;¶ and in this regards, the ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-

psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in- {preconverging-disentailment- by }–postconverging–entailment,-in-self-becoming/self-conflatedness /formative–supererogating> rather arises as 'a prospectively conflated
possibility/invention’ as from prospective human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality

wherein the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—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-

tought devolving—meaningfulness-and-teleology generation of

‘prospective base-institutionalisation apriorising/axiomatising/referencing’ out of recurrent-utter-

uninstitutionalisation, ‘prospective universalisation apriorising/axiomatising/referencing’ out of base-institutionalisation—

universalisation, ‘prospective positivism/rational-empiricism apriorising/axiomatising/referencing’ out of universalisation—non-

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

and in all the above instances of ‘prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity percolation-

channelling-in-deferential-formalisation-transference> as-to-

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

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


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

apriorising/axiomatising/referencing’, ‘prior universalisation–non-positivism/medievalism apriorising/axiomatising/referencing’ or ‘prior positivism–procrypticism apriorising/axiomatising/referencing’); ¶ and likewise the dispensing-with-immediacy-for-relative-ontological-completeness~by-reification/contemplative-distension” (as of human
self-surpassing—existentialism-form-factor—in-overcoming

‘notional~collateralising-beholdening-protohumanity’–to–‘attain–
sublimating-humanity’–as-to-existence-potency ~sublimating–nascence,
disclosed-from-prospective-epistemic-digression to supersede human
temporality~/shortness <amplituding/formative>\8\wooden-language-
(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-
construct-of meaninglessness-and-teleology ~as-of–
‘nondescript/ignorable–void ’~with-regards-to-prospective-apriorising-
implications>) choices (as to ontological-faithnotion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality\6\) of the Socrates, Galileos, Descartes, Newtons, Darwins,
Einstens, etc. and as associated with corresponding human knowledge
and scientific breakthroughs did not have any valid prior-
apriorising/axiomatising/referencing—superseded-logical-basis-
of—dialogical-equivalence<as-to-
psychologism—at-priorising/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> but for the disseminative—sublimating-selectivity-of-
onological-good-faith/authenticity~/postconverging–de-
mentating/structuring/paradigmings,~over–desublimating-deselectivity-
of—ontological-bad-faith/inauthenticity~/preconverging–de-

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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

human

ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity

ontological-contiguity–postconverging

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

philosophic–apriorising/axiomatising/referencing–of-attendant–ontological-basis–of~existential-equivalence<as-to

philosophic–apriorising/axiomatising/referencing–superseding–metaphoricity

social/institutional/conceptual-constructs

ontological-commitment<superseding-contextualisation/formalisation-transference>

ontological-constituency–de–mentativity

ontological-contiguity–postconverging

ontological-constituency–de–mentativity
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–superseding-logical-basis-
of–dialogical-equivalence<as-to-

psychologismic–apriorising/axiomatising/referencing–{of-attendant–
onthological-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/sublimation/de-mentativity implications preconverging/postconverging–de-mentatively/structurally/paradigmatically as upholding their deferential-formalisation-transference statuses or institutionally-and-socially surpassing-and-substituting-for prior deficient deferential-formalisation-transference statuses as to quackery, scamming, sophistry, etc.);

interestingly it is only as of the inventing/making-possible of the apriorising/axiomatising/referencing conception of genes-and-genetics, quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc. that the prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence as-to-psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity

and likewise it is herein contended that prospective notional–deprocrypticism rather notionally/epistemically entails its prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence.<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}–postconverging-
entailment, -in-self-becoming/self-conflatedness /formative–
supererogating> / beyond-and-superseding any pretence of prior-
apriorising/axiomatising/referencing–superseded-logical-basis-
of–dialogical-equivalence.<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}–postconverging-
entailment, -in-self-becoming/self-conflatedness /formative–
supererogating> 2 as to our 7 presencing—absolutising-identitive-
constitutedness 14 manifestation of positivism/rational-empiricism
manifestation of 50 procrypticism–or–disjointedness-as-of– reference-of-
thought and so as of human 89 reference-of-thought prospective relative-
ontological-completeness 27 implied existence-potency 70 ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression
ontological-contiguity\textsuperscript{67} as-of-the-effectively-operant-implications-of-
prospective-relative-ontological-completeness -of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, for-aposteriorising/logicising/deriving/intelligising/measuring);¶
as-of-affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring\textendash<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\textendash<as-to-preconverging-or-
dementing -apriorising-psychologism>-of-prior-relative-ontological-
incompleteness -of-\textsuperscript{88} reference-of-thought,¶ and ontological-contiguity
speaks-of-and-inherently-implies notional-contiguity/epistemic-
contiguity \textendash<profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking -qualia-schema> as
from the perspective of relative-ontological-completeness\textsuperscript{87} in
ontological-contiguity, for instance as of ‘the-very-same physics
\textendash<amplituding/formative–epistemicity>totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’, the state of relative-ontological-
completeness\textsuperscript{87} of theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs with respect to the state of relative-
ontological-incompleteness\textsuperscript{88} of classical-mechanics—axiomatic-
constructs implies that the former perspective is of notional-
contiguity/epistemically-contiguity \textendash<profound-supererogation -of-

affirmation/projection/assertion/dueness-validating-logicising/suitable-
incoherence’ means that human limited-mentation-capacity-deepening can only elicit a human relative-ontological-completeness perspective ‘attendant ontological-contiguity of existence as surreal reflecting the surrealising nature of the <cumulating/recomposing–attendant-ontological-contiguity>-successive registry-worldviews/dimensions’ rather than ‘the absolute ontological-contiguity of existence as the-real’), and going by the-very-same reasoning while there is ‘ontological-normalcy’ however there is no such thing as ‘ontological-abnormalcy’ but rather human ‘epistemic-abnormalcy/preconvergence’, and further there is no such thing as ontological-causality/metaphysical-causality as ‘existence as of its inherent immanency is tautologically all the causation that there is to its overall ontological-contiguity’ and all the notion of causality that is relevant thereof is undissociable from human-subpotency epistemic-situation (as to human teleology’) so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> in existence as ontological (so-reflecting <amplituding/formative>disposedness/psychologismic-construct (as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment (as-to-totalising-contiguous/coherent–factuality-of-variability)’, underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-＜imbued-and＜hermeneutically/textually/reproactively/supererogatingly/zeroingly/re-

existentialising/contextualising/textualising-contiguity — conflatedness in {preconverging-disentailment by} postconverging entailment implications, with the idea of ontological-causality/metaphysical-causality rather a confusion arising out of human presencing—absolutising-identitive-constitutedness (and this further translates to imply that existence is what is of ‘immanent determination’ notwithstanding ‘human-subpotency <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity imbued underdetermination’ of the ‘immanent-ontological-contiguity determination that is existence’ such that a notion like overdetermination is also a confusion arising out of human presencing—absolutising-identitive-constitutedness given that there can’t be any determination superseding the ‘immanent-ontological-contiguity determination that is existence’ with any exaggerated-<as-supposedly-overdetermination> or understated-<as-supposedly-underdetermination> conception of determination rather speaking of ‘human-subpotency
causality \textit{as-to-projective-}
totalitative-implications-of-prospective- nonpresencing.-for-explicating-
onontological-contiguity imbued underdetermination’ in waiting for the
validative/invalidative manifestation of existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation\textsuperscript{(6)} that as such speaks of human ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
as to implicated human \textit{amplituding/formative–}
epistemicity\textit{totalising~thrownness-in-existence}\textsuperscript{(1)},-imbued-projective-
arbitrariness/waywardness\textit{(as-to-the-human–projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing-process-of–'\textit{amplituding/formative–}
epistemicity\textit{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/unenframing,-
elicited-from-prospective–profound-supererogation\textsuperscript{(7)});\parallel interestingly it is
important to grasp that ‘ontology as of ontological-contiguity’ is
integrative of both notional-contiguity/epistemic-contiguity \textit{<profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-
thinking –qualia-schema> and notional-discontiguity/epistemic-
discontiguity \textit{<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-}
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-phemeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly)educting ‘herein specifically relevant human-subpotency’ epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation) is conceptually/theoretically exactly what is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with such epiphenomenon like quantum entanglement (even as ‘classical interpretations about reality’ superficially as of ‘human conscious level of epistemic-sufficiency-constitutedness\textsuperscript{13}, seem to overlook-the-reflexivity-or-wrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest-subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence), failing to grasp that the ontological-veracity is one of transitive-conflatedness\textsuperscript{13}–reflexivity speaking of an ‘imbricated/threaded/recomposuring notional–reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-
epiphenomena-subpotencies-<wherein-‘subpotencies-as-their-conflatedness\(^{13}\)’-structuring-out-their-phenomenal-conflation-over-supervened-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\(^{13}\)–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/textually/reprojectively/supererogatingly/zeroingly/re Pricingly/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 – reflexivity in existence (just as of all other

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phenomenal/manifest-subpotencies\(\text{in-transitive-conflatedness}\) of sufficiently relevant epistemic-conception’, and this is exactly what epistemically underlies the construal of knowledge-reification–gesturing-

\(<\text{in-prospective\_psychologismic\~apriorising/axiomatising/referencing\{of-attendant\~ontological-contiguity\~educed\~existentialising/contextualising/textualising-contiguity\}}\)

\(\text{conflatedness in\{preconverging-disentailment by\} postconverging-entailment}\) as the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existencecoherence/contiguity,-and-so-construed-as-the-enabler-of-insight-orintuition-or-foresight-as-of-embodied-consciousness’; critically, (as from its notional-contiguity/epistemic-contiguity\(<\text{profound-supererogation}\)-of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-

\(\text{schema}\) perspective of construal as human knowledge-reification–gesturing-

\(<\text{in-prospective\_psychologismic\~apriorising/axiomatising/referencing\{of-attendant\~ontological-contiguity\~educed\~existentialising/contextualising/textualising-contiguity\}}\)

\(\text{conflatedness in\{preconverging-disentailment by\} postconverging-entailment}\) and sublimation) ontological-contiguity implied ontological-normalcy/postconvergence thus reflects that what is central-and-defining is human notional-discontiguity/epistemic-discontiguity\(<\text{between\~prior-shallow-supererogation\~of-mentally-aestheticised\~postconverging/dementing –qualia}\)
schema and prospective-profound-supererogation\textsuperscript{of-mentally}-aestheticised\textsuperscript{-postconverging/dialectical-thinking} qualia-schema as of its formativeness/formative-existential-process (that is as of epistemic/notional lack of notional-contiguity/epistemic-contiguity\textsuperscript{<profound-supererogation -of-mentally-}
\textsuperscript{aestheticised\textsuperscript{-postconverging/dialectical-thinking}-qualia-schema>}, so-construable as to the causality\textsuperscript{amplituding/formative–epistemicity} causality\textsuperscript{as-to-projective-totalitavte–implications-of-prospective–nonpresencing-for-explicating-ontological-contiguity of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{imbuend–and–}}
\{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly\} educing ‘herein specifically relevant human-subpotency’–epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\textsuperscript{⟩} with regards to ‘varying magnitudes/scales—as-to-successively-profound-preconverging/postconverging–rede-
construed-as-from-perspective–ontological–normalcy/postconvergence>−existentialism-form-factor⟩, and this then
self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming —as-being-as-of-existential-
reality>¶ wherein such a conception ‘deflates-and-unifies-by-its-more-
profound-explication all hitherto philosophical ideas and insights as well
as raising up questions-of-coherence-beyond-the-prism-of-enframed-
traditional-thinking’ as from ‘relative-ontological-incompleteness’ to
relative-ontological-completeness’ (renewing
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment –for–conceptualisation, as of apriorising-teleological-thresholding–
as-teleological-framework-or-narrative-framework) induced
<amplituding/formative–epistemicity> causality —as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-
totalitative-reification-in-singularisation—as-to-the
ontological-contiguity of knowledge-reification—gesturing—<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by—}—postconverging-
entailment>¶ so-construed as of difference-conflatedness—as-to-
totalitative-reification-in-singularisation—as-to-the
nondisjointedness/entailment-of-prospective–nonpresencing> —as-
veridical-epistemicity-relativism-determinism or protracted-
teleological-wholeness/nested-congruence-in-reflecting-the-ontological-
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~
entailing>e 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–dissentailment–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_psycho logicalism~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—
conflatedness ~in {preconverging–dissentailment–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 ~educted–existentialising/contextualising/textualising-contiguity }= constitutedness \textit{\textsuperscript{14}} in preconverging entailment as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity\textit{\textsuperscript{17}} ~educted–existentialising/contextualising/textualising-contiguity\textit{\textsuperscript{17}} ending up in its very own \textit{\textsuperscript{<amplituding/formative–epistemicity>}} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textit{\textsuperscript{4}} *meaningfulness-and-teleology*\textit{\textsuperscript{19}} that in many ways (as of our present positivism–procrypticism registry-worldview/dimension) increasingly amalgates in its practice knowledge-reification–gesturing-\textit{\textsuperscript{<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity }= conflatedness ~in-{preconverging-disentailment-by}–postconverging-entailment> with social/media-driven influence and is poorly discriminating with \textit{\textsuperscript{<amplituding/formative>}} wooden-language-\textit{\textsuperscript{\langle imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\rangle}} as of a sophistic/pedantic inclination, and so beyond-the-
consciousness awareness—teleology
\textsuperscript{99} \langle \text{in preconverging existential-
extrication-as-of-existential-unthought} \rangle ; \textsuperscript{11} the ontological-contiguity—of-the-human-institutionalisation-process as such is reflexive of human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnatures—temporal-to-intemporal-dispositions—\\langle so-
construed-as-from-perspective—ontological-
normalcy/postconvergence \rangle —existentialism-form-factor as of the
preconverging/postconverging—de-mentative/structural/paradigmatic
accordioning—(as-of-varyingindividuations-contextually-transverse-
derounding/wavering/waveforming—of-their-referencing-and-their-
develved-referencing-imbued-ontological-performance —<including-
virtue-as-ontology>) \text{ implications of ‘human dimensionality-of-
sublimating —\\langle amplituding/formative \rangle supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepidemicity/anamnestic-residuality/spirit-drivenness—
equalisation) ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality reasoning-through/messianic-
reasoning in eliciting the apriorising/axiomatising/referencing possibility
for prospective constructiveness-of-ontological-performance —
<including-virtue-as-ontology> as construction-of-the-Self’ and ‘human
\textsuperscript{8} wooden-language—\langle imbued—temporal—mere-


ontological-good-faith/authenticity{as-to-the


postconverging—nonextricatory-existential—preempting—of-existential—
unthought-as-of-unthought-as-of-
<amplituding/formative–epistemicity>growth-or-
conflatedness
[transvaluable-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness]

ontological-good-
ontological-good-faith/authenticity
postconverging–de-
faith/authenticity
mentating/structuring/paradigming-
postconverging-
seeding/incipient–profound-
supererogation
mentating/structuring/paradigming-
postconverging/dialectical-
de-

tways-mentating/structuring/paradigming-
postconverging/dialectical-
de-

arbitrariness/waywardness–imbued-psychologism–of-
priorising/axiomatising/referencing-
postconverging-or-dialectical-
thinking
prospectively reflecting existence—as-sublimating-
withdrawal/unenframing-elicted-from-prospective–profound-
supererogation

ontologically-
ontologically-hegemonising-

hegemonising-
narrative/narrativity/notional–deprocrypticism-narrative/totalitative-
narrative
aspiring-or–hegemonising-intemporal-as-ontological-narrative-

notional–depro
metaphoricity
as-of-ontological-aesthetic-tracing–perspective–
crypticism-
ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
narrative/totalitativ
determinism
ontologically-driven construal as of correspondingly

profound supposedly coherent ontological-commitment
<implied—self-
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-
metaphoricity
as-
faith/authenticity
postconverging–de-

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as from the epistemic perspective of existence-potency−sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism, and the further operant reference-of-thought−devolving of meaningfulness-and-teleology as of any such given reference-of-thought attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity instatiations of aposteriorising/logicising/deriving/intelligising/measuring temporal-to-intemporal meaningfulness-and-teleology; ontological-performance<including-virtue-as-ontology> is thus about notionalisation/notional-conception/amplituding of knowledge as to the human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-empowering> purpose of aetiolgisation/ontological-escalation (more like medicine is rather about notionally understanding the body for the preconverging/postconverging–de-mentative/structural/paradigmatic possibility of curing), as so-reflecting human ‘epistemic-projection of perspective ontological-
<reifying{as-to-knowledge-developing}-and-empowering> implications as to relative-ontological-incompleteness\(^\ast\)/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}>, so-reflected as of human
‘referencing/registering/decisioning of shallow-supererogation\(^\ast\)—to—
profound-supererogation\(^\ast\) conception of social-stake-contention-or-
confliction’, and in this regards just as say medicine in the understanding
of the body for preconverging/postconverging–rede-
mentating/restructuring/reparadigming the possibility of curing is way
more than just curing (as to the fact that at any given moment in time just
a little proportion of the human population is actually/directly in quest
for medical attention) with the even grander social implications of
modern medicine being the ‘overall sublimation-induced human-and-
social–expectations/anticipations—metaphoricity’–as-
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism—<as-from-
perspective–ontological-normalcy/postconvergence> of healthy
behaviour and healthy living <postconverging–’motif-and-
apriorising/axiomatising/referencing–entailing>–existentialising—
framing/imprinting—{as-to-prospective–historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected–’epistemicity-relativism}
likewise the articulation of human ontological-performance-<including-virtue-as-ontology> (as to relative-ontological-incompleteness /relative-ontological-completeness)

(sublimating-registering/decisioning,-as-self-becoming/self-conflatedness /formative-supererogating-<projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) is much more than just as of the ‘direct conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-reifying{as-to-knowledge-developing}-and-empowering’ but speaks to the ‘epistemic-totalising’~resubjecting or totalising-entailing—reconstrual for overall sublimation-over-desublimation induced human-and-social—
expectations/anticipations—metaphoricity—as-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence> as of prospective human ontological-performance-<including-virtue-as-ontology>

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

(sublimating—registering/decisioning,—as-self-becoming/self—}
conflicatedness /formative–supererogating–<projective/reprojective–
aestheticising–re-motif–and–re-apriorising/re-axiomatising/re-
referencing.–in-perspective–ontological-normalcy/postconvergence>\} as to human-and-social–expectations/anticipations—metaphoricity\^{\textsuperscript{13}}–as-
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism \^{\textsuperscript{10}} (as to the fact
for instance that say the prevalence of notions-and-accusations-of-
sorcery as inducing vices-and-impediments \^{\textsuperscript{15}} in a non-positivistic social-
setup is much more than just about doing away with the ‘direct
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
<reifying\{as-to-knowledge-developing\}-and-empowering\}’ 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{13}}–as-
preconverging/postconverging–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’–entailing>–existentialising–
framing/imprinting–\{as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–’epistemicity-relativism-
determinism’\}\}’ are even much more momentous in myriad of positivistic
ways and along the same lines it is herein contended that more than just

panintelligibility\textsuperscript{73} panintelligibility (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic–inlining construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{8} (imbued-and-
\{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutely\}educing ‘herein specifically relevant human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation)

underscores ‘the more fundamental <amplituding/formative–epistemicity>totalising theoretical–conceptual–operant difference–scientific-construal of underlying existence phenomenonality/manifestation as of conceptivity/epistemic-reflexivity/epistemicity-relativism–determinism <reifying{as-to-knowledge-developing}-and-empowering> involving phenomenal/manifest–subpotencies–(in-transitive-conflatedness –reflexivity, in-the-full-potency-of existence’s–sublimating–nascence) as to their perspective epistic
totalising ~resubjecting or totalising-entailing-reconstrual of motif-as-to-aestheticisation-\langle imbued-projective-arbitrariness/waywardness\rangle to existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective—profound-supererogation~\langle as-to-perspective—ontological-normalcy/postconvergence-implied—prospective—aporeticism—overcoming/unovercoming\rangle so-underlying their dynamic—intelligibilities/teleologies in existence reflected as to re-motif—and—re-apriorising/re-axiomatising/re-referencing automatism’ (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic—inlineing reflects ‘the epistemic-totalising ~resubjecting or totalising-entailing—reconstrual of motif-as-to-aestheticisation-\langle imbued-projective-arbitrariness/waywardness\rangle to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective—profound-supererogation\rangle in preconverging/postconverging—redecorating/restructuring/reparadigming intelligibility—(as-to-human—projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuring/instrumenting-process,—in—\langle amplituding/formative—epistemicity\rangle totalising—conceptualisation\rangle’ as so-underscored by ‘effectively underlying human beholdening—inch-—apprehending—and—taming—drive or aestheticising—surrealising/supererogating—drive for <postconverging—‘motif—apriorising/axiomatising/referencing—entailing>—existentialising—framing/imprinting—(as-to-prospective—
historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ and so as to the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity¹ requiring ‘projective-insights’/‘epistemic-projectin-conflatedness’² as to human limited-mentation-capacity-deepening ³ that underlies the notion of human ⁴de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as factoring in the implications of human limited-mentation-capacity as to epistemic-abnormalcy/preconvergence⁵ and ontological-normalcy/postconvergence epistemic-projection perspectives reflected respectively as of preconverging-or-dementing⁶–apriorising-psychologism and postconverging-or-dialectical-thinking –apriorising-psychologism);¶ panintelligibility is so-underlied as to teleology⁷ implied ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–<reifying{as-to-knowledge-developing}-and-empowering> 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/textually/reprojectively/supererogatingly/zeroingly/re-
acutingly-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 ~educated–
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 ~educated–
existentialising/contextualising/textualising-contiguity |—
conflatedness ~in-{preconverging-disentailment–by}–postconverging-
entailment> (of more profound epistemicity insight as to its quasi-
transcendental epistemicity) towards ‘an integral-difference of epistemic-
as-ontological–reflexivity integrality of sublimation-over-desublimation’
knowledge-reification–gesturing-in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity |—
conflatedness ~in-{preconverging-disentailment–by}–postconverging-
entailment> (panintelligibility as articulated herein rather projects of
scientific exactifying/precisioning–of-sublimation-as-to-
postconverging–narrowing-down–apriorising/axiomatising/referencing–
entailing-theoretical,-conceptual-and-operant-implications>, as so-
underlied by ‘existential phenomenalities/manifestations projected
perspective <amplituding-formative>disposedness/psychologismic-
construct-(as-to-orientation/value-construct/valuation–and–derived-
parameterising) and <amplituding-formative>entailment-(as-to-
totalising-contiguous/coherent–factuality-of-variability)’; and with this
overall scientific conception of panintelligibility ‘differing from a
metaphysical projection of a mere pan-conceptualisation of undefined
theoretical–conceptual–operant aestheticisation–and–aestheticisation-
towards-ontology as may be so-implied with panpsychism conception’
and so as panintelligibility is not about ‘any metaphysical/ideological
advocacy’ but is rather asserted as of ontologically-veracity in the
reflection of existential-reality in the sense that the conception of say an
atom or a cell or the social inherently speak to their
‘phenomenal/manifest perspective conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism–<reifying{as-to-
knowledge-developing}-and-empowering> in existence as ontological’
(and so-reflected by their projected perspective
<amplituding-formative>disposedness/psychologismic-construct-(as-to-
orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding-formative>entailment-(as-to-totalising-
contiguous/coherent–factuality-of-variability) as to the overall
coherence/ontological-contiguity’/integrality of their variously implied
intelligibilities/teleologies construed as from ‘existence projected perspective singularisation→<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>→ projected epistemic-immanence/veridical-epistemicity-relativism-determinism backdrop’ rather so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’, implying that the atom is not construed-as-existentially-incongruous with the cell which is not construed-as-existentially-incongruous with the social or for that matter all phenomenal/manifest~subpotencies ⟨in-transitive-conflatedness→reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ are necessarily construable-as-existentially-congruous as so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’), such that actually ‘all phenomenal/manifest~subpotencies ⟨in-transitive-conflatedness→reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ are rather of reductionist <amplituding/formative–epistemicity>totalising–thrownness-in-existence’s conception’ (with the underlying nonreduction being of overall panintelligibility—effusing/ecstatic–inlining of existence) and thus are supersedingly underlied by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ (as the ‘veridical perspective singularisation→<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>

projected epistemic-immanence/veridical-epistemicity-relativism-
determinism backdrop for sublimation-over-desublimation’ to which

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

conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism<reifying{as-to-knowledge-developing}-and-empowering>

adopts a projective-insights as of difference–conflatedness 3 for
sublimation-over-desublimation’), such that panintelligibility also
‘doesn’t actually speak of any constitutive-emergence conceptualisation
(though entertains an overall-ecstatic-existence-supervening-
conflatedness12 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<reifying{as-to-knowledge-developing}-and-empowering>’

of say the conceptualisation of atomicity, cellularity or social-
aggregation as constitutively superseding the ‘superseding
nonreductionist ontologically-contiguous–epistemicity of the underlying
overall panintelligibility—effusing/ecstatic–inlining of existence’ thus
wrongly inducing ‘a <amplituding/formative–epistemicity>totalising
presencing—absolutising-identitive-constitutedness’ 4 epistemicity
reductionism as so-construing the full-potency of existence’ (and further
failing to epistemically account for relative-ontological-incompleteness 58
of reductionist ‘<amplituding/formative–
epistemicity>totalising–thrownness-in-existence’ conceptivity/epistemic-

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reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing]-and-empowering}> as to prospective supererogation for relative-ontological-completeness inherent conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing]-and-empowering> imbue of existence) rather than <amplituding/formative–epistemicity> totalising projective-insights as of difference–conflatedness epistemicity nonreductionism of phenomenal/manifest~subpotencies ⟨in-transitive–conflatedness-reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ as to ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ (in other words phenomenal/manifest epistemicity reductionist human conceptions are of ⟨amplituding/formative–epistemicity> totalising–thrownness-in-existence conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing]-and-empowering>, and cannot constitutively explain existence even as various phenomenal/manifest reductionist human elucidations can provide in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } ~conflatedness ~in-{preconverging-disentailment–by}–postconverging entailment of the various phenomenal/manifest~subpotencies ⟨in-transitive–conflatedness ~ reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ so-contrued as from human ‘relative-ontological-incompleteness’/relative-
ontological-completeness

constituting-
construal of existential phenomenality/manifestation as to human epistemic-abnormalcy/preconvergence¹ 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’² implicit the reality of the ‘<amplituding/-formative-
epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity⁷ of the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies-{in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence} (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity⁷, and so as of vague disparateness-of-conceptualisation–<unforegrounding-
disentailment,-failing-prospectively-to-reflect–‘immanent-ontological-
contiguity ’);¶ the ontological-normalcy/postconvergence epistemicity perspective reflected by the ‘superseding nonreductionist ontologically-
contiguous–epistemicity of the underlying overall panintelligibility—
effusing/ecstatic–inlining of existence’ contrasting with phenomenal/manifest–subpotencies-{in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)
‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
<reifying{as-to-knowledge-developing}-and-empowering>’
as to epistemic-abnormalcy/preconvergence epistemicity perspective is
what underlies 'phenomenal/manifest~subpotencies
⟨in-transitive-conflatedness
–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence⟩
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–different
ential as of relative-ontological-incompleteness'/relative-ontological-
completeness' (sublimating–referencing/registering/decisioning–as
self-becoming/self-conflatedness/formative–supererogating-
⟨projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence⟩) epistemicity underlying ontological-
performance’/‘<including-virtue-as-ontology>’ speaking to the inherent
imbuenment of existence as of its ‘transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity and immanence
differential conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism<reifying{as-to-knowledge-developing}-and-empowering>
integral-difference’ (so-construed as the ever requisite need for any
‘<amplituding/formative–epistemicity>totalising~thrownness-in-
existence
conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism<reifying{as-to-knowledge-developing}-and-empowering>’
epistemic-conflatedness implied projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing induced
‘projective-insights for predicativeinsight’ so-reflecting dimensionality-of-sublimating
\[\langle\text{amplituding/formative}\rangle\text{supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness }\slash\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\rangle\) so-underlying transversality\langle\text{for-sublimating–existential-eventuating/denouement}\rangle\~\text{of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’}\rangle

\langle\text{cumulating/recomposuring–attendant-ontological-contiguity}\rangle
succession of registry-worldviews/dimensions transversality\langle\text{for-sublimating–existential-eventuating/denouement}\rangle\~\text{of-affirmative-and-unaffirmative–disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ relative-ontological-incompleteness} /\text{relative-ontological-completeness}\rangle
\langle\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–<projective/reprojective–}
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}\rangle
epistemicity as to ontological-performance\langle\text{including-virtue-as-}
ontological


positive-opportunism—of-social-functioning-and-accordance speaks to the fact that unlike is the case with intemporal/firstnatureness solipsistic constructs, ‘underpinning-suprasocial-construct and as reflected as to human notional-firstnaturedness—temporal-to-intemporal-dispositions-

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

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

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

conflatedness ~in {preconverging-disentailment by} postconverging-
entailment> generation as to existence—as-sublimating-
withdrawal/unenframing—elicited-from-prospective—profound-
supererogation” , given that the underpinning—suprasocial-construct of
meaningfulness-and-teleology as reflected in any social-setup
institutionally is rather “a seconddnatured/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
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
<reifying{as-to-knowledge-developing}—and-empowering> imbued
theoretical/conceptual/operant implications sublimating—
under-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 /transvaluative
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) ontological-faith-notion-or-ontological-fideism—imbued
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality reasoning-through/messianic-
reasoning in solipsistic transversality-<for-sublimating—existential-
eventuating/denouement>', and thus reflecting the ontological-veracity
that any such underpinning—suprasocial-construct is not the inherently
relevant basis for prospective knowledge-reification—gesturing-<in-
prospective_psycholegismic—apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity ~edued—
existentialising/contextualising/textualising-contiguity }
conflatedness—{preconverging-disentailment by}—postconverging-
entailment> as of ‘a convincing of human-subpotency exercise’ but
rather what is relevant is ‘the pertinence of its underlying deferential-
formalisation-transference-as-non-sophistic in-integrating/as-to-
susceptibility-to prospective existence-potency ~sublimating—nascence,-
disclosed-from-prospective-epistemic-digression’ so-induced
metaphoricity as of supposedly coherent human ontological-
commitment—<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—{as-being-as-of-existential-reality}>
and so validated as of <amplituding/formative—
epistemicity> causality ~as-to-projective-totalitative—implications-of-
prospective—nonpresencing—for-explivating-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{56} to arise; as the fact is underpinning–
suprasocial-constructs are rather afterthought/reasoning-from-results as
for instance it is not the inherent budding-positivists \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/intelligibility/setup/measuring/instru-
ment as of apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness’
in \textlangle\textbackslash amplituding/formative\textrangle\textlangle\textbackslash wooden-language\textbackslash imbued\textbackslash averaging-of-
thought\textrangle\textlangle\textbackslash as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology\textbackslash as-of-\textquotesingle nondescript/ignoreablevoid\textquotesingle with-
regards-to-prospective-apriorising-implications\textrangle\textrangle 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/supervagary/\textbackslash supererogatory\textbackslash de-mentativity can only arise as of
determinism explaining why all prior registry-worldviews/dimensions sense-of-progress is foiled since such sense-of-progress is wrongly ever along the same line of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation so-construed as pseudo-edginess/pseudo-incisiveness whereas in effect progress rather occurs by the ‘unshackling of any such reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards better-and-better existential reflection of the underlying parrhesiastic seeding-promise-of-human-subpotency-ontological-performance—<including-virtue-as-ontology>—correspondence-with-the-full-potency-of-existence’s—sublimating-nascence-as-of-its-coherence/contiguity’ speaking rather to their relative-ontological-incompleteness of ‘reference-of-thought/psyche that has to be ‘addressed psychoanalytically before engaging in prospective
knowledge-reification—gesturing—<in
prospective psychologism—apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity ~duced—
existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by—postconverging—
entailment}’

postlogic—
backtracking—<iterative-looping—‘set-of-dereifying-hollow-
narratives-and-acts’—with—‘successive-shifting-of-the-narratives-and-
<iterative-looping—acts-foci ‘—construed-as—‘deception-of-successively-shifting-or-
hollow-narratives-and-acts'\textsuperscript{76} 'unsoundness-or-ontological-bad-faith/inauthenticity' \textsuperscript{-of-reference-of-

thought' \textsuperscript{-for-the- perversion-of- reference-of-thought'} <as-preconvergingly-apriorising/axiomatising/referencing-in-

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

supererogation >; \textsuperscript{77} and-so-to-avoid-wrongly-validating-the- reference-of-thought/registry-elements-{implied—logical-dueness-or-scape, profile-
or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology }-as-veridical-and-then-wrongly-implying-

engaging-within-logical-processing-or-logical-implicitation——

supposedly-apriorising-inconviction-as-to-profound-supererogation }

postlogism\textsuperscript{77} as-

postlogism-as-psychopathy-as-of-'attendant-intradimensional' -

psychopathy-as-of-preconverging/dementing\textsuperscript{77}—apriorising-psychologism-

‘attendant-

\textsuperscript{\langle<decontextualising/de-existentialising~of-attendant-intradimensional–}

intradimensional’- apriorising/axiomatising/referencing>-induced-disontologising'; as-so-

preconverging/dem undermining-the-‘attendant-intradimensional–ontologising’<as-to-

tenting – attendant-intradimensional–apriorising/axiomatising/referencing-

apriorising-imbued<contextualising/existentialising–attendant-ontological-

psychologism as suppos-

edly~postconverging/dialectical-thinking \textsuperscript{—apriorising-

\textsuperscript{\langle<decontextualising/de-

existentialising~of-attendant-intradimensional–}

attendant-

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

intradimensional–failing-dispensing-with-immediacy-for-relative-ontological-

apriorising/axiomatising/completeness \textsuperscript{—by-reification/contemplative-distension’}, with ‘slanting-
tising/referencing⇀qualia-schema',-and-so-manifested-overtly-at-childhood-psychopath-
disontologising',-apriorising/axiomatising/referencing⇀induced-disontologising'-but-
as-so-undermining-the-'attendant-intradimensional–ontologising'-as-so-undermining-the-
attendant-intradimensional–ontologising'–imbued-contextualising/existentialising–attendant-ontological-contiguity-
ecking/dialectica
l-thinking –
apriorising-psychologism


presencing—or-presencing—/metaphysics-of-presence—implicit

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

constitutedness

ordinary-nontranscendental-reasoning

presencing—absolutising-identitive-constitutedness

presencing—

predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment} ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
successive registry-worldviews/dimensions given presencing—absolutising-identitive-constitutedness in want of dimensionality-of-sublimating –{<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation}) as of the overall ontological-contiguity —of-the-human-
institutionalisation-process, with presencing—absolutising-
identitive-constitutedness social-vestedness/normativity <discretely-
implied-functionalism> of human meaningfulness-and-teleology of the <cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions as poorly amenable to
existence-potency\textsuperscript{19}—sublimating—nascence, disclosed from prospective—epistemic-digression (so-arising as to ‘human-subpotency non—scalarity/beholdinging—<as-to-what-has-gone-before—aesthetically—dementates/structures/paradigms-distortedly—thepossibility-for-the-later—ontologisation> of ontological-performance—<including-virtue-as-ontology> as undermining prospective ontological-veracity’ so-reflected with regards to human-subpotency prospectively implied epistemic—abnormalcy/preconvergence\textsuperscript{11} construed as of \textsuperscript{12} incrementalism—in—relative-ontological—incompleteness\textsuperscript{12}—enframed-conceptualisation epistemic projection, in contrast to the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of \textsuperscript{13} non-presencing—<perspective—ontological-normalcy/postconvergence>’;\textsuperscript{14} with the implication that more than just a question of dominance/vested-interest—drivenness—<as-to-its-direct/indirect—eliciting—by—or—exploiting—of—prospectively—descalarising/subontologising-sycophantic-sophistic-interests, as—inducing—prospective—threshold—of—institutional—social—desublimation>, ‘presencing—absolutising—identitive—constitutedness\textsuperscript{14} as of social—vestedness/normativity<discretely—implied—functionalism>’ (taking account of the <amplituding/formative—epistemicity>totalising/circumscribing/delineating nature of human meaningfulness—teleology\textsuperscript{15}) refers to the overall construct of human meaningfulness—teleology\textsuperscript{15} (as manifested variously by all individuals within any given registry-worldview/dimension) assuming a <amplituding/formative—epistemicity>totalising—self—referencing—
mentatively/structurally/paradigmatically defines (given the already inculcated ‘presencing—absolutising-identitive-constitutedness as of social-vestedness/normativity<discretely-implied-functionalism>’ the possibility for re-engaging with ontological-veracity for prospective sublimation of human meaningfulness-and-teleology, and so-reflected by the fact that any given registry-worldview/dimension operates on the basis of a ‘supposed human-subpotency abstract self-determinative ontological-performance -<including-virtue-as-ontology> capacity as to the full-potency of existence’ whereas in reality ‘human instigated meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative-epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the given registry-worldview’s/dimension’s ‘social-construct <amplituding/formative-
‘secondnaturing’ when it comes to social-stake-contention-or-confliction; and as from the overall human aestheticisation—and–aestheticisation-towards-ontology existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing of ontological-performance—<including-virtue-as-ontology>, ‘presencing—absolutising-identitive-constitutedness’ as of social-vestedness/normativity—<discretely-implied-functionalism>, thus speaks of human-subpotency beholding-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibitedmental-aestheticising (as manifested with the presencing—absolutising-identitive-constitutedness of any given defined registry-worldview’s/dimension’s as to its given apriorising/axiomatising/referencing) and so undermining the bechancing-becoming—originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’—disinhibited-mental-aestheticising as of the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing—<perspective–ontological-normalcy/postconvergence>’, and in this respect the peculiarity of many of the terms/terminologies and overall conceptualisation articulated herein has to do with this critical recognition of ‘prospectively distortive preconverging/postconverging—
de-mentative/structural/paradigmatic presencing—absolutising-identitive-constitutedness
<preconverging~'motif-and-apriorising/axiomatising/referencing'–entailing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) conceptualisation implications’
(as to ‘presencing—absolutising-identitive-constitutedness
preconverging/dementing –apriorising-epistemogenic 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\(^9\) (construed herein as from nonpresencing-<perspective-ontological-normalcy/postconvergence>) as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> in existence as ontological’ (so-reflecting <amplituding/formative>-disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>-entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ and ‘is not of sublimative-reflexivity—beholdening to any presencing—absolutising-identitive-constitutedness\(^7\) <amplituding/formative-epistemicity>-totalising construal given epistemic-abnormalcy/preconvergence\(^3\) implied epistemic-projection perspective’ with the ontological-veracity of teleology\(^9\) projectively arising as herein construed as of ontological-normalcy/postconvergence implications of <amplituding/formative-epistemicity>-totalising construal, and this underlying projective ontological-normalcy/postconvergence epistemic-conception is reflected with all the terms/terminologies articulated herein like solipsism, organicalism, akrasiatic-drag, temporality\(^8\), intemporality\(^5\), etc., as so-construed <amplituding/formative-epistemicity>-totalisingly (as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology underlied totalisingly-entailing by the overall ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\) and thereof corresponding protracted
institutional-development—as-to-social-function-development and living-
development—as-to-personality-development magnitudes implications),

with this projective ontological-normalcy/postconvergence epistemic-
conception conceptual approach herein including the very notion of
‘presencing—absolutising-identitive-constitutedness’ rather construed
herein as from nonpresencing—perspective—ontological-normalcy/postconvergence’ to imply the ontological-veracity of
‘presencing—absolutising-identitive-constitutedness’ ‘is not present to
itself’ but rather to its prospective relative-ontological-completeness
perspective and so in ‘contrast to the epistemic-conception of such a
notion like presentism’ (lacking such totalising conceptions 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-
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-

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existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation \( \langle \rangle \) that preconverging/postconverging–de-mentatively/structurally/paradigmatically veridically reflects the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions given \( \langle \rangle \) presencing—absolutising-identitive-constitutedness \( \langle \rangle \) (with this ‘overall existential becoming/conflatedness’/formative–supererogating backdrop for conceptualising \( \langle \rangle \) presencing—absolutising-identitive-constitutedness’\( \langle \rangle \)’ rather construed 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\( \langle \rangle \) implied epistemic-conflatedness \( \langle \rangle \) as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing and ‘so-undergirded by human dimensionality-of-sublimating”

\( \langle \rangle \) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as of the operative human mental-devising-representation \( \langle \rangle \) de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) postconverging/dialectical-thinking—and-apriorising-psychologism—by—
preconverging/dementing \(^{20}\)–apriorising-psychologism as to human
meaningfulness-and-teleology\(^{56}\) ontological-performance\(^{57}\)
-<including-virtue-as-ontology> deepening\(^{*)}\)

procrypticism–
or–disjointedness-as-of\(^{\circledast}\) reference-of-thought is rather as
of the specific positivism/rational-empiricism prospective
uninstitutionalised-threshold\(^{92}\) failing of ‘deprocrypticism–or–
preempting—disjointedness-as-of\(^{\circledast}\) reference-of-thought, and across the
<cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions in reflection of all the
uninstitutionalised-threshold\(^{92}\) (as successive ‘failing of
notional–deprocrypticism–or–notional–preempting—disjointedness-as-
of\(^{\circledast}\) reference-of-thought’) so-construed as notional–procrypticism–or–
notional–disjointedness-as-of\(^{\circledast}\) reference-of-thought, speaks to
‘disjointedness-as-of\(^{\circledast}\) reference-of-thought’-as-misappropriated–
meaningfulness-and-teleology\(^{99}\)-in-arrogation, 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>, so-
construed-as-of ‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation ~<as-to ‘attendant-intradimensional’-
prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’>, so-reflected by its ontologically-perspectival-degraded-
as-decentered/preconverging-or–dementing\(^{79}\)-reflexive/entailing–
teleology/-differentiation-as-of-subtransversality<in-desublimating-
existential-eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing'
prospective-
apriorising/axiomatising/referencing–superseding-logical-
apriorising/axiomatising/referencing–basis-of–dialogical-equivalence<as-to-
tising/referencing–psychologismic–apriorising/axiomatising/referencing–{of-attendant–
superseding-ontological-contiguity ~educated-
logical-basis-
existentialising/contextualising/textualising-contiguity {
of–dialogical-
conflatedness ~in–{preconverging-disentailment–by}–postconverging-
equivalence<as-
entailment–in-self-becoming/self-conflatedness /formative–
to-
supererogating>, so-construed as from prospective re-originariness/re-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–
tising/referencing–ontological-contiguity ~educated-
{of-attendant–existentialising/contextualising/textualising-contiguity {
ontological-
conflatedness ~in–{preconverging-disentailment–by}–postconverging-
contiguity ~educ
d–supererogating> arising-only-after-secondnaturing/education-to-
existentalising/co
ntextualising/textu
alising-
contiguity }
conflatedness ~in
{preconverging-
disentailment by}
postconverging- entailment,-in-self- becoming/self- conflatedness /formative-
supererogating

prior- prior-apriorising/axiomatising/referencing-superseded-logical-basis-
apriorising/axioma 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-
equivalence<as- entailment,-in-self-becoming/self-conflatedness /formative-
to- supererogating>, so-construed as from prospective ontological-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-
onological-contiguity ~educed- existentialising/co
ntextualising/textualising-
contiguity —
conflatedness —in-
{preconverging-
disentailment—
by}—
postconverging-
entailment,-in-self-
becoming/self-
conflatedness /for
formative—
supererogating>82

83reference-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 \textit{meaningfulness-and-teleology}99; the reference-of-
thought speaks to ‘referencing of \textit{meaningfulness-and-teleology}’ and
reference herein is underlined by both reference-of-thought (so-construed
as human <amplituding/formative–
epistemicity>totalising/circumscribing/delineating backdrop for
growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) associated with the overall ontological-contiguity 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/unenframing,-elicited-from-prospective–
profound-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/paradigming–of- ‘meaningfulness-and-teleology’
reference-of-thought-devolving-teleological-de-

registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-
worldview’s/dimension’s-uninstitutionalised-threshold—defect–
reference-of-thought-for-social-functioning-and-accordance–defect,-as-defined-
representation/mentation/consciousness-awareness-teleology
reification is teleologically reflected as of notional–singularisation—<as-to-the-nondisjoinedness/entailment-of-prospective| nonpresencing>

relative-ontological-incompleteness — enframed-conceptualisation, wherein prospective relative-ontological-completeness is a reified/elucidated-as-of-more-profound construal overlooking/superseding the prior relative-ontological-incompleteness as a dereified/poorly-elucidated-as-of-more-shallow construal; in other words, reification is about supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument for conceptualisation resetting of the <amplituding/formative—epistemicity> totalising/circumscribing/delineating meaningfulness-and-teleology purview to the prospective relative-ontological-completeness as of human limited-mentation-capacity-deepening.

relative-ontological-incompleteness prospective antiakrasiatic—relative-ontological-completeness as to prospective normalcy/postconvergence

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

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

relative-ontological-completeness <relativising—ontological—
completeness /relative-ontological-
completeness /relativity—self-becoming/self-conflatedness /formative—supererogating—

relative-ontological-completeness /formative—supererogating—

relative-ontological-completeness /formative—supererogating—

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completeness

(normalcy/postconvergence>) as to human-and-social-

(sublimating~refer

(anticipations—metaphoricity

(anticipations—metaphoricity

(preconverging/postconverging—rede-

decisioning, as-

(anticipations—metaphoricity

(self-becoming/self-

(conflatedness /for
determined-by attendant—ontological-contiguity ~educed—
mative—

existentialising/contextualising/textualising-contiguity ~ reference-of-thought—devolving-as-of-instantiative-context>

<projective/reproje

reference-of-thought—devolving-as-of-instantiative-context>

active—

speaks to the fundamental

aestheticising-re-

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

motif—and—re-

apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru

apriorising/re-

ment—for—conceptualisation —meaningfulness-and-teleology

axiomatising/re-

implications as to human limited-mentation-capacity-deepening 13 (so

poorly recognised as from 7 presencing—absolutising-identitive-

perspective—

constitutedness 14 perspective that by ‘elaboration-as-to-mere-

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

outside—prospective_attendant—ontological-contiguity ~educed—

ergence>) as to existentialising/contextualising/textualising-contiguity 10 develop an

human-and-social—

ontologically-flawed overall absolutising epistemic-

expectations/antici

abnormalcy/preconvergence 11 perspective of construal of existence’ by

pations—

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

metaphoricity 12—

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

as—

conceptualisation—and—existence—as—sublimating-

preconverging/post withdrawal/unenframing—elicited-from—prospective—profound—
converging–redemmentating/restructuring, with the consequence that such an ontologically-deficient prior knowledge-reification–gesturing-<in-
prior_psychologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~duced—
existentialising/contextualising/textualising-contiguity —
constitutedness ~in preconverging entailment> framework goes on to analyse sophisticated thought not making the same mistake as supposedly ontologically-flawed as of its presencing—absolutising-identitive
constitutedness instigated paradoxical criticism of relativity), factoring in that ‘existence is not of sublimative-reflexivity—beholdening to human-
subpotency’ as to when the human projects any supererogatory–acuity/perspicacity/astuteness/inginess–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation which needs to be validated as to existence—as-sublimating-withdrawal/unenframing, elicited from-
prospective–profound-supererogation, and thus the conception of relative-ontological-completeness speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions reference-of-thought as to implied
Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes) as
from

recurrent-utter-uninstitutionalisation

to

prospective

notional~deprocrypticism
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–ofapriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment3–for–conceptualisation as of the overall ontological-contiguity67—
of-the-human-institutionalisation-process68 (whereas the

79presencing—

absolutising-identitive-constitutedness14 perspective by equating/levelingdown everything across space and time as of naive absolutising
everything is of the same ontological-contiguity67 in absolute terms as to
its epistemic lack of projective-insights as to contrasting relativeontological-incompleteness88

and

relative-ontological-completeness87

apriorising/axiomatising/referencing–psychologisms, ‘will naively equate
in absolution as to a relativity-accusation such relative-ontologicalcompleteness87

projective-insights

about

the

overall

ontological-


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veridical-epistemicity-relativism-determinism as to imply by the relativity-accusation it is along the same lines with Ancient-sophists non-universalising meaningfulness-and-teleology or it is basically unintelligible’, and so since it wrongly operates on the basis that its presencing—absolutising-identitive-constitutedness perspective is supposedly of absolutely profound knowledge-reification—gesturing-in-prospective-psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity ~educed—conflicatedness ~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 (/sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflicatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—re—apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> as to human-and-social—expectations/anticipations—metaphoricity—as-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism’ refers to epistemic-veracity for knowledge-reification—gesturing—<in-prospective-psychologism-apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity ~educed—}

re-originary–as–re-originary–as-unenframed/unbeholding/outlier-conceptualisation
unenframed/unbeholding/postconverging/dialectical-thinking ‘projective–
oldening/outlier-conceptualisation‘ insights’ /‘epistemic-projection-in-conflatedness ’-of-
conceptualisation–notional–deprocrypticism-prospective-sublimation)-so-reflected as of
(imbued–the ontological-normalcy/postconvergence epistemic projective–
postconverging/dialectical-thinking ‘projective–
entical-thinking–growth-or-conflatedness /transvaluative–
‘projective–
epistemic-projection-in-conflatedness 2–
conflatedness 2–
sublimation-over-desublimation ‘-as-of–‘notional–deprocrypticism-as–
of–
notional–deprocrypticism–
pticism–
prospective–
sublimation}90
universalisation,-positivism/rational-empiricism-and-prospectively-
deprocrypticism ‘/with regards to Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as–
infrastructure-of–meaningfulness-and-teleology , institutional-
development–as-to-social-function-development and living-development–
as-to-personality-development magnitudes}
shiftiness-of-the-Self as of mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation


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

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/unenframing–elicited-from–
prospective–profound-supererogation\(^{*}\) requisite prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation

singularisation- ‘epistemically-immanented’-as-of-internal-necessity-and-
<as-to-the-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
nondisjointedness/ apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
entailment-of-
wholeness/nested-congruence prospective-
singularisation-<as-to-the-
nonpresencing>-\(^{92}\) nondisjointedness/entailment-of-prospective-\(^{6}\)/nonpresencing>

(operantly-construed-as-of-maximalising-recomposuring/for-relative-
ontological-completeness /preempting–disjointedness/as-internal-
coherencing).\(^{\dagger}\) and thus singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-\(^{6}\)/nonpresencing> is
construed ‘as from prospective \(^{6}\)/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\(^{6}\)/relative-
ontological-completeness \(^{6}\)
(sublimating–referencing/registering/registering,–as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>)

rather as ‘postconverging-or-dialectical-thinking’–apriorising-
psychologism representation’, with singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective^{61} nonpresencing> so-induced by ‘prospective parrhesiastic-aestheticisation reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation as postconverging/dialectical-thinking^{61}—qualia-schema’, reflecting the contrastive apriorising-teleological-thresholding—as—teleological-framework/narrative-framework of ‘prospective postconverging-or-dialectical-thinking^{21}—apriorising-psychologism

intemporal parrhesiastic-aestheticisation induced reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation’ and ‘prior preconverging-or-dementing^{20}—apriorising-psychologism temporal underpinning—suprasocial-construct as to its

\langle\text{amplituding/formative}⟩^8\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{ and sophistry reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought’ (with the implication that such ‘prospectively induced singularisation—<as-to-the-nondisjointedness/entailment-of-prospective^{61} nonpresencing> is not really meaning but rather metaphoricity’—as-event ‘of-prospective-intemporal parrhesiastic-aestheticisation with regards to the prior preconverging-or-dementing^{20}—apriorising-psychologism temporal underpinning—suprasocial-construct as to

\langle\text{amplituding/formative}⟩^8\text{wooden-language—(imbued—temporal—mere—}}

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

construct/ontologic hegemonising-narrative ontological-performance —including-virtue-as-ontology

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

sublimation-sublimation-educing —epistemic-totalising —

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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’

so-reflected as from the contiguous/coherent superseding–oneness-of-ontology that is existence in inducing sublimation-over-desublimation’ with ‘existence itself inherently intercessory to the formative possibility for all human meaningfulness-and-teleology’ (and thus with ‘human more precisely construed as intersolipsistic-intercessory-notions as to human individuals and collective-individuals phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-reifying-as-to-knowledge-developing-and-empowering in existence’ with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility '{imbued-and-

thermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutely}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<preconverging~'motif-and-apriorising/axiomatising/referencing'—entailing—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-conflicatedness/formative—supererogating—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>solipsistic-and-intersolipsistic conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to—knowledge-developing}—and—empowering> as to their self-eliciting/stimulating epistemic-conflicatedness as of projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing in existence’ for the possibility for any such ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-constitutedness<preconverging~'motif-and-apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (as to
human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology , institutional-development—as-to-social-
function-development and living-development—as-to-personality-
development magnitudes) to arise/result as individuals and collective-
individuals achieved human sublimation-over-desublimation in existence
as of their self-becoming/self-confaltedness /formative—supererogating-
<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence> involving renewed self-awareness as to
prospective construction-of-the-Self; supererogation thus speaks of the
very ‘human epistemic-confaltedness’ in projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing breath-of-life/making-alive’ that as to ‘effectively underlying
human beholdening—inching,-apprehending,—and-taming—drive or
aestheticising—”surrealising/supererogating—drive

<postconverging—’motif-and-apriorising/axiomatising/referencing”-
entailing>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—thrownness-in-
existence’,-imbued-projective-arbitrariness/waywardness—(as-to-the-
human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-

‘⟨amplituding/formative–epistemicity⟩totalising–conceptualisation’), with the attendant fact that the human is thus a subpotency in existence with possibilities of individuals and collective-individuals self-recreation/self-regeneration as to human developing-and-redeveloping intelligibility (so-implied as of ‘the epistemic-totalising 〜resubjecting or totalising-entailing–reconstrual of motif-as-to-aestheticisation-⟨imbued-projective-arbitrariness/waywardness⟩ to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation in preconverging/postconverging–redelementating/restructuring/reparadigming intelligibility-{as-to-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-⟨amplituding/formative–epistemicity⟩totalising–conceptualisation⟩), with the veridical implication here that there is truly no ‘supposed reproducibility—mathesis/motif/throwness-disposition,—as–reproductibility-of-aestheticisation of “meaningfulness-and-teleology” underlied by language, culture, social institutions, technical knowhow, etc.’ but ever always rather individuals and collective-individuals ‘self-becoming/self-conflatedness/formative–supererogating–⟨projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence⟩ontological-performance”-⟨including-virtue-as-ontology⟩ in
existentially-instantiating such supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of "meaningfulness-and-teleology" underlied by language, culture, social institutions, technical knowhow, etc. and so-reflected as of human supererogatory originariness-parrhesia,—as—spontaneity-of-aestheticisation (in holding-forth as of preconverging/postconverging-rede-mentating/restructuring/reparadigming intelligibility—(as-to-human-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuring/strumenting-process,—in—<amplituding/formative—epistemicity>totalising—conceptualisation) for human existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring of "meaningfulness-and-teleology"), and with this self-becoming/self-conflatedness/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> so-construed as ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ rather so-signified/connoted/indicated/suggested as of such ‘supposed reproducibility mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of "meaningfulness-and-teleology" underlied by language, culture, social institutions, technical knowhow, etc.’, and thus human supererogation explains why the social as an
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 imports the ability for
human self-becoming/self-conflatedness/formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence> reappraisal of the
appropriateness/completeness/superseding of any such
signified/connoted/indicated/suggested ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of meaningfulness-and-teleology underlied by
language, culture, social institutions, technical knowhow, etc.’ (and so as
to human Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology, institutional-development–as-to-social-
function-development and living-development–as-to-personality-
development magnitudes) so-construed as human ‘aporeticism–
overcoming/unovercoming supererogating ontological-performance”
<including-virtue-as-ontology>` as to projective-insights/epistemic-projection-in-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing (but that while such human `aporeticism–overcoming/unovercoming supererogating ontological-performance`\textsuperscript{7} <including-virtue-as-ontology>` is relatively highly inducible with institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes within any given registry-worldview/dimension, the \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging~`motif-and-apriorising/axiomatising/referencing`–entailing>-existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) appraisal tends to fail to adopt the requisite and more profound `aporeticism–overcoming/unovercoming supererogating ontological-performance` \textsuperscript{7}<including-virtue-as-ontology>` with regards to its prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology reflecting prospective destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{10}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{7}<including-virtue-as-ontology> as to taxingness-of-originariness), as so-reflected by the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} with all the successive \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging~`motif-and-apriorising/axiomatising/referencing`–entailing>-existentialising—
enframing/imprintedness (as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) underpinning—suprasocial-construct rather incapable of explaining the possibility for the succession of registry-worldviews/dimensions with such an explanation arising only as of ‘human dimensionality-of-sublimating’ (<amplituding/formative> supererogatory—de-mentativeness/epistemic—growth-or-conflatedness / transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’ (as reflected by the ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’-<including-virtue-as-ontology>’ respectively of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism in relative-ontological-completeness so-construed overall as notional—deprocrypticism out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness so-construed overall as notional—procrypticism as to the fact that ‘human <amplituding/formative—epistemicity>totalising—thrownness-in-existence’ under the logical-basis/logic,—as-derived-from—transversality—<for-sublimating—existential—eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—’motif-and-apriorising/axiomatising/referencing’ > of the prior relative-ontological-incompleteness implied reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of—
with the broader implications that all supererogating sublimating-over-desublimating human possibilities (and as these become prospective secondnatured institutionalisation ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology’ underlied by language, culture, social institutions, technical knowhow, etc.’ and so even as to their mere existential instantiations) are rather as of shallow (human institutional-development—as-to-social-function-development and living-development—as-to-personality-development magnitudes within any given registry-worldview/dimension) to profound (Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ) human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’<including-virtue-as-ontology>’, such that human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’<including-virtue-as-ontology>’ thus notionally speaks to the ‘absolute-giftingness-backdrop that is existence—as-sublimating-withdrawal/unenframing—elicited-from-prospective—profound-supererogation for human dimensionality-of-sublimating —<amplituding-formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalvative-
performance’<including-virtue-as-ontology>’ in the sense that not even a Camusian suicide as to its projection of self-dissolution can arise without individual notional self-becoming/self-conflatedness<\textsuperscript{13}/formative–supererogating:<\textsuperscript{-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<\textsuperscript{13}/formative–supererogating:<\textsuperscript{-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>’ and so as specifically associated with childhood personality-development (beyond just the availing opportunity for its learning made possible by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’) and this reflects the fact that the learner or child is inherently supererogating by its individual solipsistic notional self-becoming/self-conflatedness<\textsuperscript{13}/formative–supererogating:<\textsuperscript{-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}> as to its ‘self-reflexive relatedness’.
construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to ‘human epistemic-conflatedness\(^1\) in projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond ‘robotic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’) in concurrent cumulating/recomposuring as the learner/child matures-in-readiness for succeedingly/successively profound social-stake-contention-or-confliction supererogating capacities, and likewise in the bigger picture institutional constructs are underlied by originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory instigations of prospective Being-development/ontological-framework-expansion—as—to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology (as to ‘human epistemic-conflatedness\(^1\) 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\(\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) as of the operative human mental-devising-representation de-mentation\(\langle\text{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\)
postconverging/dialectical-thinking –apriorising-psychologism—by—
preconverging/dementing –apriorising-psychologism as to human
meaningfulness-and-teleology ontological-performance 
<including-virtue-as-ontology> deepening’ and as so-manifested historically with
‘non-immediacy prospective sublimating value and ontological-veracity
disposition’ enabling human institutional reconstrual-and-reconstruction
in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing for ‘perspective ontological-
normalcy/postconvergence’ and so-reflected as to human-subpotency
‘fatedness-of-sublimation-over-desublimation, to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression (in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process )’ and so as to the ‘non-immediacy
prospective sublimating value and ontological-veracity disposition’
supererogating instigations of the Socrates, Copernicuses, Galileos,
Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs,
Lavoisiers, Teslas, Einsteins, etc. (upon whose
meaningfulness-and-
teleology infrastructure building ‘immediacy supposed absolute
sublimating value and ontological-veracity disposition’ arise and
outlandishly skew human meaningfulness-and-teleology in
presencing—absolutising-identitive-constitutedness
<amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag when wrongly
implying no ‘relative-ontological-incompleteness’ to relative-
ontological-completeness\textsuperscript{57}’ implications of human meaningfulness and inducing \textsuperscript{51}incrementalism-in-relative-ontological-incompleteness\textsuperscript{52}—enframed-conceptualisation as to social-stake-contention-or-confliction immediacy purposes at destructuring-threshold\textsuperscript{53}-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)-of-ontological-performance\textsuperscript{54}—\textsuperscript{51}<including-virtue-as-ontology> as preconverging/postconverging–de-mentative/structural/paradigmatic impediment to ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations requiring \textsuperscript{57}maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation)

\textsuperscript{97}surrealising-<as-to-supererogation\textsuperscript{96}> refers to ‘human notionalisation/notional-conception/amplituding of the real’ so-construed 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{71}-\textsuperscript{<including-virtue-as-ontology>} ‘perspective epistemic-abnormalcy/preconvergence\textsuperscript{71}’ scalarising-and-rescalarising epistemic-conflatedness\textsuperscript{13} 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 \textsuperscript{13}

\textsuperscript{<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

\{supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation–stranding-or-attributive-dialectics\}

postconverging/dialectical-thinking\(^{1}\)--apriorising-psychologism—by—preconverging/dementing\(^{2}\)--apriorising-psychologism as to human

\{meaningfulness-and-teleology\}^{99} \text{ontological-performance}^{97} \langle \text{including-virtue-as-ontology} \rangle \text{ deepening} \rangle, so-reflected as to ‘germinative intensification—amplituding of aestheticisation—beholdingen-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>’;\(^{\|}\) critically herein thus surrealising-<as-to-supererogation\(^{5}\)> speaks notionally and denotatively to human supererogating epistemic-projection perspective openness/re-ontologisation/rescalarisation (as of \(^{6}\)nonpresencing-<perspective–ontological-normalcy/postconvergence>) for prospective relative-ontological-completeness\(^{7}\) ‘reference-of-thought–and–reference-of-thought\(^{5}\) devolving–meaningfulness-and-teleology\(^{99}\) 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 \(^{7}\)presencing—absolutising-identitive-constitutedness\(^{14}\)) in relative-
ontological incompleteness as to its given relative-ontological incompleteness – presublimation-construct—of—meaningfulness-and-teleology


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

{imbued—and:

and teleology is thus the cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that ‘all phenomenal/manifest~subpotencies→(in-transitive-conflatedness→reflexivity→in-the-full-potency-of-existence’s~sublimating–nascence) are epistemic situations that speak to the transitive-conflatedness→→reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest~subpotencies→(in-transitive-conflatedness→reflexivity→in-the-full-potency-of-existence’s~sublimating–nascence) of the said whole’ but rather ‘the full-potency of existence is epistemically integrative of phenomenal/manifest~subpotencies→(in-transitive-conflatedness→reflexivity→in-the-full-potency-of-existence’s~sublimating–nascence) as the whole’;¶ the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity67 (as the implied ‘full epistemic coherence of existence’ as to overall-ecstatic-existence-supervening-conflatedness’) inherently explains ‘the specific decoherencing-effect of phenomenal/manifest~subpotencies→(in-transitive-conflatedness→reflexivity→in-the-full-potency-of-existence’s~sublimating–nascence)’, wherein ‘phenomenal/manifest~subpotencies→(in-transitive-conflatedness→reflexivity→in-the-full-potency-of-existence’s~sublimating–nascence) in relatively shallow <amplituding/formative–epistemicity> totalising/circumscribing/delineating
mathesis/motif/thrownness-disposition in existence’ and ‘phenomenal/manifest-subpotencies \text{(in-transitive-conflatedness – reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence)} \text{ in relatively deeper \langle amplitude/formative-epistemicity\rangle totalising/circumscribing/delineating}

mathesis/motif/thrownness-disposition in existence’ are of a correspondingly shallow teleological-depth and deeper teleological-depth in the full-potency of existence, thusly reflecting the apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \text{~educed–existentialising/contextualising/textualising-contiguity} \} in \{preconverging-disentailment–by\}–postconverging-entailment epistemic-conception of existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \text{~\{imbued-and-}

\text{hermeneutically/textually/reproductively/supererogatingly/zeroingly/re-acutingly\}educing- ‘herein specifically relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation];¶

teleology as implied with the ontological-contiguity\text{\textsuperscript{67}}—of-the-human-institutionalisation-process\text{\textsuperscript{68}} ‘as the cognate to coherent intelligibility articulation of human registry-worldviews/dimensions induced \text{meaningfulness-and-teleology so-construed as teleological-inflections}–\langle as-to-more-profound-nondisjointing \text{~\langle amplitude/formative-epistemicity\rangle totalising/circumscribing/delineating}\text{ of meaningfulness’}
normalcy/postconvergence-perspective-scalarising-construal-of-existence) epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking – apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing – apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent presencing—absolutising-identitive-constitutedness

its uninstitutionalised-threshold implied notional-discontiguity/epistemic-discontiguity <between—prior-shallow-
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 magnitudes, the <cumulating/recomposuring—attendant-ontological-contiguity ->
successive registry-worldviews/dimensions prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold are ‘successive teleological-inflections—{as—to—more—profound—nondisjointing—<amplituding/formative—epistemicity>—totalising/circumscribing/delineating} of meaningfulness apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru

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transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’–or–eventuating/denouement>–of-affirmation-of-relative-ontological-completeness~°-postconverging-or-
affirmative-and-

unaffirmative-

disambiguated-

‘motif-and-
apriorising/axioma

apriorising/axiomatising/referencing’ involves the epistemic construct of

meaningfulness-and-teleology as of ‘existence-potency’ ~sublimating–
nascence, disclosed from prospective epistemic digression

supererogatory ~acuity/perspicacity/astuteness/edginess/incisiveness ~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment ~for ~conceptualisation’ construed 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}, and so over a human ordinary

<amplituding/formative> ~wooden-language (imbued ~averaging-of-

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

meaningfulness-and-teleology ~as ~of ~‘nondescript/ignoreable ~void’ ~

with-regards-to-prospective-apriorising-implications ~) mental-reflex to

construe ‘meaningfulness-and-teleology’ ~as ~of ~‘human-subpotency

<preconverging ~‘motif-and-apriorising/axiomatising/referencing’ ~

entailing ~existentialising ~enframing/imprintedness (as ~to ~historicity-

tracing ~in ~presencing ~hyperrealisation/hyperreal-transposition)
reasoning has ever always been as of a ‘presencing—absolutising-identitive-constitutedness\(^\ddagger\) consummated/forfeiting posture’ in this respect in order to then outrightly commit to prospective transcendence-and-sUBLIMITY/sublimation/supererogatory-de-mentativity value-aspiration reflecting the fact that the given human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-


supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation’ a ‘foregrounding—entailment'
postconverging–narrowing-down–sublimation-as-to-'existence—as-
sublimating-withdrawal/unenframing,-elicited-from-prospective–
profound-supererogation ’–in-reflecting–’immanent-ontological-
contiguity ’;–as-operative-notional–deprocrypticism) epistemic-
disposition over a pseudo-edginess/pseudo-incisiveness disparateness-of-
conceptualisation.<unforegrounding-disentailment,-failing-
prospectively-to-reflect–’immanent-ontological-contiguity ’> epistemic-
disposition wherein the appropriate perspective of subject-
matters/domains-of-study elucidation/knowledge-reification–gesturing-
in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educated–
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/textually/reproductively/supererogatingly/zeroingly/re-
acutingly}educing–’herein-specifically-relevant_human-subpotency’–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–
and–apriorising/re-axiomatising/re-referencing~conceptualisation),*
transversality<-for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ further speaks to the fact of existence-potency~sublimating–nascence–disclosed-from-prospective-epistemic-digression


‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or–dialectical-thinking–apriorising-psychologism> of ‘meaningfulness–and-teleology’ 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~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
prospective relative-ontological-completeness opened-construct-of-
meaningfulness-and-teleology in its dispensing-with-immediacy-for-
relative-ontological-completeness -by-reification/contemplative-
distension (as of human self-surpassing—existentialism-form-factor—in-
overcoming ‘notional-collateralising-beholding-protohumanity’-to-
‘attain-sublimating-humanity’-as-to-existence-potency -sublimating–
nascence,-disclosed-from-prospective-epistemic-digression to supersede
human temporality /shortness wooden-language ⟨imbued—averaging-of-thought⟩ as enabling prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’
and
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in pseudo-edginess/pseudo-incisiveness as of human-subpotency implied prior relative-ontological-incompleteness
wooden-language ⟨imbued—averaging-of-thought⟩ as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology -as-of-‘nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications⟩) as enabling prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’

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/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality reasoning-through/messianic-
reasoning epistemic-ricochettingly/transepistemically’ is more effectively
and existentially achieved rather as of ‘constraining positive-
opportunism—of-social-functioning-and-accordance’ that is socially
elicited as of the underlying supposedly coherent ontological-
commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>
as of more profound <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 in inducing secondnatured institutionalisation and prospective
underpinning—suprasocial-construct

uninstitutionalised—
uninstitutionalised/unintemporalised/temporal-
threshold
uninstitutionalised/unintemporalised/temporal-
solipsistic/unrecomposuring/animality-threshold-of-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation so-
construed-as-of-the uninstitutionalised-threshold-of-

\(^{103}\)universal/univer when expressed specifically herein 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

5meaningfulness-and-teleology while when expressed herein in a

general sense universal/universalised/universalising actually and

precisely refers to ‘totalising-entailing of implied knowledge-reification–

gesturing<in–

prospective psychologismic–apriorising/axiomatising/referencing–{of–

attendant–ontological-contiguity ~educated–

existentialising/contextualising/textualising-contiguity }—

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

entailment’ for instance in the sense that mathematics is universal

means mathematics is totalisingly-entailing (with this general sense

applying with regards to any given registry-worldview/dimension as to its

given ‘entailing<amplituding/formative–epistemicity>totalising–in–

relative-ontological-completeness

apriorising/axiomatising/referencing–rules’ and as further reflecting the

implication that registry-worldviews/dimensions of relative-ontological-

completeness are of more profound ontologically totalising-entailment

apriorising/axiomatising/referencing–rules as so implied as from ‘non–
rules totalising-entailing, rulemaking-over-non-rules totalising-entailing,

universalisation-directed-rulemaking-over-non-rules totalising-entailing,

positivising/rational-empiricism-based-universalisation-directed–

rulemaking-over-non-rules totalising-entailing, and preempting—
disjointedness-as-of–reference-of-thought,-as-to–

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

conflatedness~/transvaluative–
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules totalising-entailing’, and so-construed as of their respective ‘foregrounding entailment’ (postconverging–narrowing–down–sublimation-as-to ‘existence—as-sublimating–withdrawal/unenframing–elicited-from-prospective–profound–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 ‘profundly 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

<amplituding-formative-epistemicity>totalising–in-relative-ontological-completeness )

or understanding-as-

entailing,<amplituding-formative-epistemicity>causality—as-to-projective-

totalitative–implications-of-prospective–nonpresencing, for explicating-ontological-contiguity–of-underlying-existential-phenomena, and so as to perspective ontological-normalcy/postconvergence veridical

<amplituding-formative-epistemicity>totali

meaningfulness-and-teleology for social-functioning-and-

accordance—as-of-social-stake-contention-or-confliction (for-
sing~in-relative-ontology-
completeness

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

authenticity /objectification/desubjectification-as-objectification-as-to-

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

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

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

vices-and-impediments—as-of—reference-of-thought—imbued

preconverging/postconverging—de-mentative/structural/paradigmatic-
defect-of-ontological-performance—<including-virtue-as-ontology>

(with regards to human living-development—as-to-personality-
development, institutional-development—as-to-social-function-
development and as so-ultimately preconvergingly-de-
mentated/structured/paradigmed as of underlying Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology )
There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is ‘cinglé’ and is better translated in English as ‘slanted mind’ (in contrast to the straightness/candor/organic-comprehension-thinking of a ‘conviction-as-to-profound-supererogation’ predisposed human mind’ so-reflected as prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and so-construed as of human candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérangé) which is a more general word that does not capture the socially-functional-and-accordant phenomenal specificity that is of relevance herein. In other words, ‘the cinglé’ perceives meaning as ‘a hollow mimicking form in-of-itself that determines others behaviour’ in contrast to the normal–as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism or prelogism we abide by (and so, even in the case of ‘poor or bad supplanting–conviction-as-to-profound-supererogation –of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’ or bad prelogism where the bad logic of the prelogism –as-of-conviction,-in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism -as-of- compelling–nonconviction/madeupness/bottomlining –(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising‘-of-the- ‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising/existentialising–attendant-
ontological-contiguity >;<in-shallow-supererogation⟩-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ by its reference-of-thought-devolving-as-of-instantiative-context—‘meaningfulness-and-teleology’ construed as ‘how can a perverted sought after outcome be obtained with an interlocutor or interlocutors with respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or raised out-of-context (existential-decontextualised-transposition)’, i.e. meaning-as-form or pathologically/compulsively hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism ‘-as-of-conviction,-in-profound-supererogation’-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds construed as ‘what does the veridical logical-processing-or-logical-implicitation—supposedly-apriorising/axiomatising/referencing-in-conviction-as-to-profound-supererogation of a given existential situation intrinsically imply as relevant and sound outcome’, i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-supererogation, whether thereafter the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is rightly or wrongly assumed). Hence prelogism ‘-as-of-conviction,-in-profound-supererogation’-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> is all about the appropriateness of logic without any implication/questioning about any issue with the reference-of-thought on which logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is based, and thus the idea of re-engaging is valid on the basis that the logical-processing-or-logical-implicitation—
differentiation of existential ‘meaningfulness-and-teleology’. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism /preconverging-or-dementing -integration (due to psychopathic/postlogism induced social loss-of-awareness of the social universal-transparency - (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity> totalising-in-relative-ontological-completeness )) where it elicits temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

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

referentialism—implicited_attendant–ontological-contiguity\textsuperscript{[6]}—educed–
existentialising/contextualising/textualising-contiguity\textsuperscript{[6]}—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> in ontological-contiguity

); as reflecting the variance of the ontological-
contiguity\textsuperscript{[5]}—of—the-human-institutionalisation-process\textsuperscript{[5]} as to difference-in-nature/difference-
in-apriorising-or-axiomatising-or-referencing\textsuperscript{[5]} as from the notional—deprocrypticism point-
referencing required for a construal/conceptualisation that is uninhibited/decomplexified with
respect to our positivism—procrypticism registry-worldview/dimension given

<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{[8]}, and so as from the
apriorising/axiomatising/referencing—{of—attendant–ontological-contiguity

~educed–
existentialising/contextualising/textualising-contiguity

}—conflicatedness\textsuperscript{[9]}—in—\{preconverging—
disentailment—by—postconverging–entailment\} construal of the prospective
notional—deprocrypticism registry-worldview’s/dimension’s \textsuperscript{[8]} reference-of-thought—

and—

reference-of-thought—devolving—meaningfulness-and-teleology\textsuperscript{[9]}

ontological-
performance\textsuperscript{[8]}—<including—virtue-as-ontology> as so-reflecting the postconverging-or-
dialectical-thinking\textsuperscript{[7]}—and-centered-prospective-institutionalisation’s—categorical-

imperatives/axioms/registry-teleology\textsuperscript{[9]} while the positivism—procrypticism registry-
worldview/dimension is construed as of preconverging-or-dementing\textsuperscript{[7]}—and-decentered-prior-
institutionalisation’s \textsuperscript{[8]} reference-of-thought—categorical-imperatives/axioms/registry-

-teleology\textsuperscript{[9]}. ‘Candidity/Candour-capacity’ as of the ontological-contiguity\textsuperscript{[5]}—of-the-human-
institutionalisation-process\textsuperscript{68} as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{7} thus refers to the comprehensiveness or \textsuperscript{66}\textsuperscript{amplituding/formative–epistemicity}\textsuperscript{totalising–social-context-construed-conflatedness} of individuation and consequently social capacity for ontological-normalcy/postconvergence, so reflected in \textsuperscript{amplituding/formative–epistemicity}\textsuperscript{totalising–social-context-construed-conflatedness}\textsuperscript{13} of individual and social construal/conceptualisation of \textsuperscript{meaningfulness-and-teleology}\textsuperscript{99} in upholding/failing ontological-normalcy/postconvergence as reflected by \textsuperscript{reference-of-thought–closeness-of-tethering–to–prelogism}\textsuperscript{78} as-of-conviction,-in-profound-supererogation\textsuperscript{96} \textsuperscript{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at}\textsuperscript{83} \textsuperscript{reference-of-thought–prelogism}\textsuperscript{78} as-of-conviction,-in-profound-supererogation\textsuperscript{96} \textsuperscript{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at} or \textsuperscript{reference-of-thought–looseness-of-tethering–to–prelogism}\textsuperscript{78} as-of-conviction,-in-profound-supererogation \textsuperscript{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at} (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism}\textsuperscript{2}) as explaining thus the possibility respectively of appropriateness-of-reference-of-thought-as-of-conflatedness\textsuperscript{13} or perversion-and-derived\textsuperscript{7} perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, behind the grander issue of relative-ontological-incompleteness\textsuperscript{79}/relative-ontological-completeness\textsuperscript{79} (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif—
logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-g
dialectical-thinking-apriorising-psychologism-of prospective relative-ontological-
completeness-of-reference-of-thought, in ontological-contiguity and respectively as of say
positivism–procrypticism and notional–deprocrypticism references-of-thought-devolving-
teleological-de-mentating/structuring/paradigming–of-meaningfulness. Interestingly pointing
out effectively that such a candidity/candour-capacity construal of notional–deprocrypticism
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-awareness-teleology is what is normal–as-of-ontological-normalcy/postconvergence meaningfulness-
and-teleology in the
epistemicity-totalising–ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–
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 reflection of candidity/candour-capacity and that our own positivism–
procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology is relatively abnormal by its meaningfulness
epistemicity-totalising–intervalist-as-categorising—implicated_attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity–phenomenal-
abstractiveness–of-presencing-in–occlusive-consciousness–enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity–reifying-or-elucidating-of–
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>. In order words, just as retrospectively we can construe that the
respective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of recurrent-utter-uninstitutionalisation as of <amplituding/formative-
epistemicity> totalising~‘random-as-impulsive—implicated_attendant–ontological-
contiguity’ ~educated–existentialising/contextualising/textualising-contiguity’ ’phenomenal-
abstractiveness–of-presencing-in~‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity’ ~educated–
existentialising/contextualising/textualising-contiguity’ ~reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>, base-institutionalisation–ununiversalisation as of
<amplituding/formative–epistemicity> totalising~‘nominal-as-tendentious—
implicated_attendant–ontological-contiguity’ ~educated–
existentialising/contextualising/textualising-contiguity’ ~phenomenal-abstractiveness–of-
presencing-in~‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity’ ~educated–
existentialising/contextualising/textualising-contiguity’ ~reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>, universalisation–non-positivism/medievalism as of
<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 ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>; were respectively defective in their reflection of the
fullness/completeness of existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality, the
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teology of our positivism–procrypticism is defective as well as of <amplituding/formative-
epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant–ontological-
contiguity/~educed–existentialising/contextualising/textualising-contiguity”’-phenomenal-
abstractiveness–of-presencing-in~‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>; and so reflected from the relative-ontological-completeness
notional–deprocrypticism <amplituding/formative-
epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–
ontological-contiguity/~educed–existentialising/contextualising/textualising-contiguity”’-phenomenal-abstractiveness–of-presencing-in~‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> candidity/candour-capacity fullness/completeness of existence-
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✓~/~duced–
existentialising/contextualising/textualising-contiguity✓~/~duced–

-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context> or <amplituding/formative–epistemicity>totalising–‘random-as-
impulsive—implicit_attendant–ontological-contiguity✓~/~duced–
existentialising/contextualising/textualising-contiguity✓~/~duced–

prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context>, and all in subpar construals/conceptualisations to the
<amplituding/formative–epistemicity>totalising–‘ratiocontiguity/ratiocination-as-
referentialism—implicit_attendant–ontological-contiguity✓~/~duced–
existentialising/contextualising/textualising-contiguity✓~/~duced–

prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context>, with the successive imprecisions wholly operating as if utterly precise,
whereas these are of distractive-alignment-to-of-reference-of-thought-<of-
apriorising/axiomatising/referencing> to the profound precision in <amplituding/formative-
epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicited_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>; thus equally explaining the requisite preconverging/postconverging–de-
mentative/structural/paradigmatic construal/conceptualisation for prospective relative-
ontological-completeness~of~reference-of-thought as of pure-ontology/existence-as-of-its-
mimetic-echoness! Such a phenomenal insight as of ‘ontological-reconstituting—as-to-
conflatedness’~ is instructive of how a Derridean deconstruction critique as a bottomless
chessboard of a Heideggerian destruktion as incapable of getting at the bottom of the
archaeological-layers/’historiality/ontological-eventfulness’/ontological-aesthetic-tracing<
<perspective–ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism-
determinism’> of ontological axioms/horizons of meaningfulness as of its ‘attempt-at-such-a-
delayering’ thus considered to be inherently ontologically-deficient/incomplete, can be 
superseded ‘beyond-and-sidestepping any such archaeological-layers/’historiality/ontological-
eventfulness’/ontological-aesthetic-tracing<
<perspective–ontological-
normalcy/postconvergence-reflected~‘epistemicity-relativism-determinism’> limitation’ by
rather construing-of-and-informing-as-to the inherent possibilities of pure-ontology insight as
reflected by ‘inherent notional~conflatedness’/constitutedness’/to-conflatedness’/ontological-
normalcy/postconvergence/postdication/metaphysics-of-absence<implicited-epistemic-
veracity-of~nonpresencing<perspective–ontological-
determinism', thus enabling for instance the veracity/ontological-pertinence of say astronomy as an archaeology as to 'historiality/ontological-eventfulness'/ontological-aesthetic-tracing'<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> derived-science that speaks to the how and why of exact astronomical occurrences/events. Insightfully, such a candidity/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfulness-and-teleology and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness of reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology veracity/ontological-pertinence as of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>, as implied with the notion of ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’. Thus, however weird it may seem to our positivism–procrypticism psychical representation, in reflecting our positivism–procrypticism relative epistemic-abnormalcy/preconvergence to it a candidacy/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of <amplituding/formative-
contiguity ~educed–existentialising/contextualising/textualising-contiguity

conflatedness\(^{13}\) in {preconverging disentailment by}\(^{3}\) postconverging entailment with respect to the upholding/failing of ontological-normalcy/postconvergence by prospective relative-ontological-completeness\(^{2}\) of reference-of-thought\(^{7}\) ontological-performance\(^{7}\) ~<including-virtue-as-ontology>\(^{1}\); and so beyond a vague notion of virtue but rather as an overall superseding reference-of-thought-as-to-preconverging/postconverging–dementating/structuring/paradigming—ontological-performance\(^{7}\) ~<including-virtue-as-ontology>\(^{1}\). In other words from an ontological-normalcy/postconvergence perspective implied with candidity/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{1}\), ascription-constructs are naïve ~amplituding/formative–epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construals of human reference-of-thought-as-to-preconverging/postconverging–dementating/structuring/paradigming—ontological-performance\(^{7}\) ~<including-virtue-as-ontology>\(^{1}\). The ontological-normalcy/postconvergence nature of intrinsic-reality/ontological-veridicality implies human reference-of-thought-as-to-preconverging/postconverging–dementating/structuring/paradigming—ontological-performance\(^{7}\) ~<including-virtue-as-ontology>\(^{1}\) is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective relative-ontological-completeness\(^{2}\) of reference-of-thought and is actually a wholly internal process of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } ~

conflatedness\(^{13}\) in {preconverging disentailment by}\(^{3}\) postconverging entailment, highlighting ‘the concatenation to intemporal-projection inextricably of derived-denaturing\(^{1}\)–deprojections-in-distractiveness-of-intemporal-projection, with the former in relative intemporality /longness and the latter in relative temporality\(^{1}\) /shortness as of distractiveness’; construed as temporal-
concatenation-to-intemporality\textsuperscript{52} or ontological-veridicality-as-of-\textsuperscript{18} reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{102}. As a further elucidation, by \textquoteleft protensive-consciousness\textquoteright as meant the consciousness-awareness-teleology\textsuperscript{9} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—confledness—in{preconverging–disentailment by}postconverging-entailment as an anticipatory mental-disposition with respect to deprocrypticism\textquotesingle s preempting—disjointedness-as-of—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{11}—<including-virtue-as-ontology> wherein ‘limited-mentation-capacity is overcome by its referentialism—ontologically-uncompromised-mediating, as-of-confledness\textsuperscript{3} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of ontological-normalcy/postconvergence of the full-cohesive transcendental-enabling/sublimating/supererogatory–de-mentativity determinativeness ingrained in social universal-transparency\textsuperscript{105}—{transparency-of-totalising-entailing, as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness}; in contrast to our positivism–procrypticism \textquoteleft occlusive-consciousness\textquoteright with consciousness-awareness-teleology\textsuperscript{92} implications as of ‘human limited-mentation-capacity by its categorising—ontologically-compromised-mediating, as-of-its-specific-constitutedness\textsuperscript{4} 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{22}—<including-virtue-as-ontology>, or respectively for \textsuperscript{103} universalisation–non-
mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their corresponding registry-worldviews/dimensions Beings and associated
while the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—being-as-of-existential-reality’ is aspirational as inducing dimensionality-of-sublimating-ness-

⟨amplituding/formative\supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ mental-disposition behind the ‘inventing’ of prospective institutionalisation, it effectively occurs spontaneously to the intemporal-disposition and cannot be the basis for collective grounding of such human consciousness apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –duced–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment as this inevitably leads to temporal concatenation to intemporality, rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—being-as-of-existential-reality is beyond the possibility of its secondnated institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional-conflatedness of notional-deprocrypticism can be reinterpreted operantly as of ‘notional-referentialism’ as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised mediating,-as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually ‘various levels of failing to achieve the notional-deprocrypticism referentialism—ontologically-uncompromised mediating,-as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure
ontological-completeness-of reference-of-thought’, and thus are construed as of the same notion of referentialism implied as to knowledge-notionalisation, and so as of ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ given their respectively underlying limited-mentation-capacity in achieving referentialism imbued knowledge-notionalisation. While in reality these are respectively of ‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’, they still act as if of ‘notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so in their beyond-the-consciousness-awareness-teleology preconverging–existential-extrication-as-of-existential-unthought preconverging-or-dementing apriorising-psychologism thus generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ their respective neuterising construed as of ‘their prior relative-ontological-incompleteness of reference-of-thought of meaningfulness-and-teleology’. Neuterising thus refers to human attribution of ‘meaningfulness-and-teleology as of human limited-mentation-capacity preconverging/postconverging–de-mentative/structural/paradigmatic misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its reference-of-thought-as-to-preconverging–dementating/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-
attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging-disentailment by} postconverging-entailment of notional-deprocrypticism; thus neuterising is specifically ‘a contextually developed perversion-or-derived-perversion-of-reference-of-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 clothes 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 meaningfulness-and-teleology relative to the ‘utter and brute’ animistic interpretation as meaningfulness-and-teleology neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of-nonconviction/madeupness/bottomlining-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 deprocrypticism.
with the latter underlying the disjointedness-as-of reference-of-thought of the former as to its neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism 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-educating, as-of-its-specific-constitutedness’


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ by their respective relative human limited-mentation-capacities as their respective beyond-the-consciousness-awareness-teleologies preconverging-or-dementing\(^{20}\)--apriorising-psychologism construed as their respective prior relative-ontological-incompleteness\(^{83}\)—reference-of-thought\(^{58}\)neuterising, and revealing as of the notional–conflatedness\(^{13}\) of notional–deprocrypticism their \(^{45}\)reference-of-thought\(^{58}\) devolving—différance/internal-dialectics/difference-deferral’ with regards to their respective \(^{83}\)reference-of-thought-as-to-preconverging–de-mentating/structuring/paradigming relative transcendentally-unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold \(^{10}\); underlining the ontological implications of understanding \(^{58}\)neuterising with respect to ‘retrospective and prospective Being underdevelopment elucidations of \(^{56}\)meaningfulness-and-teleology\(^{99}\)’ as of \(^{58}\)neuterising induced failing of \(^{83}\)reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\(^{72}\)<including-virtue-as-ontology>. Basically \(^{58}\)neuterising as so articulated is the conception of ‘the ontological-performance\(^{72}\)<including-virtue-as-ontology> of the various institutionalisations \(^{58}\)references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so-conceptualised from the notional–conflatedness \(^{1}\) of notional–deprocrypticism protensive-consciousness, and such an ontologically-veridical evaluation of \(^{58}\)neuterising is construed as a deneuterising —referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking  —apriorising-psychologism>-\(^{-}\)and-ontologically-flawed-‘preconverging-or-dementing’—apriorising-psychologism/deassertion’ as of the various institutionalisations \(^{83}\)references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. The implication here being that \(^{83}\)neuterising ‘can be disambiguated as of the fundamental human
limited-mentation-capacity induced <amplituding/formative–
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

reference-of-thought

as

it

is

construed

in

its

ontological-veridicality

as

‘a

deficient

derived-construction

of

ontological-normalcy/relative-ontological-completeness

reference-of-thought’.

This

insight

equally

explains

why

it

is

‘through

the

deficient

derived-construction

of

apriorising/axiomatising/referencing

{of-attendant-ontological-contiguity

\[\propto\]

eucated

existentialising/contextualising/textualising-contiguity

conflected

in

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

that

is

construed

the

ontologically-veridical

nature

distractive-alignment-to

reference-of-thought

apriorising/axiomatising/referencing

destructuring.

Understanding

and

overcoming

neuterising

as

such

reveals

the

beyond-the-consciousness-awareness-teleology

in

preconverging-existential-extrication-as-of-existential-unthought

dynamism

of

human

temporal-to-intemporal

individuations

mental-dispositions/apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument

as

critical

across

all

the

registry-worldviews/dimensions

construed

as

of

d-mentation

\[\langle\text{supererogatory-ontological--de-mentation-or-dialectical-de-mentation--stranding-or-attributive-dialectics}\rangle\]

The

ontological-veridicality

of

a

‘postconverging-or-dialectical-thinking

psychology

or

psychology-of-mentation-dynamics

or

natural-psycho
dynamics’

as

associated

with

‘intemporal

ontological-faith

notion

or

ontological-fideism

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

as-so-being-as

of-existential-reality

instigated

ontological-contiguity

\[\propto\]

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’ is one grounded as of de-mentation-{supererogatory-ontological-de-angement-or-dialectical-de-mentation—stranding-or-attributive-dialectics} on ‘decentering/pivoting around the uninstitutionalised-threshold rule’ as a remaking of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’, pointing out that the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument has been superseded as of its revealed perversion-and-derived- perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and so as of the uninstitutionalised-threshold rule. This explains why at uninstitutionalised-threshold which are subject to ‘meaningfulness-and-teleology neuterising’, prospective institutionalisation can only be achieved as of secondnatured constraining social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness ⟩ that overcomes the given uninstitutionalised-threshold meaningfulness-and-teleology neuterising’ thus enabling the ontological-normalcy/relative-ontological-completeness-of reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold that ‘the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ is universally attributable as if humans had only the intemporal/longness-of-register-of meaningfulness-and-teleology individuation without temporal/shortness-of-register-of meaningfulness-and-
teleology\textsuperscript{9} individuations will simply fail to recognise the generation-and-upholding of neuterising and thus unable to reveal perversion-and-derived\textsuperscript{7} perversion-of reference-of-thought\textsuperscript{-as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{8}: as it is naïve to think that while being at an uninstitutionalised-threshold\textsuperscript{102} like universalisation–nonpositivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-\textsuperscript{as-to-}
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\textsuperscript{⟩} in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} \textsuperscript{58} neuterising’ to be able to then reveal, construe and uphold positivistic Being and ‘meaningfulness-and-teleology\textsuperscript{99}, and this equally applies with regards to overcoming our \textsuperscript{59} procrypticism–or–disjointedness-as-of- \textsuperscript{7} reference-of-thought \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} \textsuperscript{58} neuterising’ to attain futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology \textsuperscript{98} as of prospective notional–deprocrypticism Being and ‘meaningfulness-and-teleology\textsuperscript{99}. As a further elucidation, a comparison can be made between a construct of ‘notional–referentialism’ disambiguated as referentialism, categorising \textsuperscript{51} neuterising, qualifying \textsuperscript{51} neuterising, tendentious \textsuperscript{11} neuterising and impulsive \textsuperscript{5} 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 existentialising/contextualising/textualising-contiguity’ as of their respective epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness reference-of-thought.

Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging–dissentailment 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 83 reference-of-thought constructs in epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness reference-of-thought in the very first place cannot be the basis for articulating, as of their given apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in {preconverging-entailment, by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ontologically-veridical meaningfulness-and-teleology ‘as if in referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness

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prospective relative intrinsic-reality/ontological-veridicality is an apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging- disentailment 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’
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 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—as-of-axiomatic-construct enabled by a prospective registry-worldview’s/dimension’s institutionalisation ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’; given that there is a need for the requisite institutional-cumulation/institutional-recomposure—
attendant-ontological-contiguity ~educted-existentialising/contextualising/textualising-contiguity dereification in notional-contiguity/epistemic-contiguity ~ profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema, as in its questioning and analysing whether the accusation of sorcery is true and so as an assumed/presupposed-as-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument

thought, and that itself is perceived as of ‘aetiological concern’ as to the possibility of an
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument reflection of
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity ~in-reification/dereification mental-disposition that can be cognisant-and-
integrative in notional-contiguity/epistemic-contiguity <profound-supererogation -of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> with numerous
existential circumstances reflecting the endemising/enculturating of non-positivistic superstition
and its vices-and-impediments. The same applies from a notional–depocrisy perspective with regards to a pro crypticism–or–disjointedness-as-of- reference-of-thought
mental disposition as an argument seeming to articulate meaningfulness-and-teleology in the
same disjointedness-as-of reference-of-thought terms-as-axiomatic-construct by which the pro crypticism–or–disjointedness-as-of reference-of-thought arises in the first place is in circular <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of the same centered–epistemic-totalisation/reference-of-thought defect. Thus it is ontologically impossible to address any
given registry-worldview/dimension vices-and-impediments as of that fundamental <amplituding/formative–epistemicity> totalising/circumscribing/delineating reference-of-thought–devolving-as-of-instantiative-context—meaningfulness-and-teleology centered–epistemic-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a
cross generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
in second naturing such a prospective institutionalisation reference-of-thought—devolving-
teleological-de-mentating/structuring/paradigming–of-meaningfulness’ that enables such a
transformation whether from a retrospective or prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity perspective. This explains ontological-
existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-disentailment by} postconverging entailment as of the most ‘sound/profound/complete anticipation/projection’ relative to existence’s imbricatedness/threadedness/recomposuring existential-instantiations, which is at \( \text{reference-of-thought-as-of-} \) \(^*\) \( \text{reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’—} \) preconverging/postconverging—de-mentative/structural/paradigmatic-contrastive-devolving-analysis as-of-the-contrast-of-elevation-as-of-prospective-institutionalisation—and-degradation-as-of-uninstitutionalised-threshold \(^2\) that is more profoundly elucidative of existential-instantiations issues of perversion-and-derived\(^2\) perversion-of-\( ^*\) \text{reference-of-thought—<as-preconvergently-apriorising/axiomatising/referencing-in-} \) nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^5\) whether with regards to notions-and-accusations-of-sorcery in non-positivism or psychopathy and social psychopathy as of our \(^5\) procrypticism—or—disjointedness-as-of-\( ^*\) \( \text{reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived—} \) perversion-of-\( ^*\) \text{reference-of-thought—<as-preconvergently-apriorising/axiomatising/referencing-in-} \) nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^5\) speaking of prior relative-ontological-incompleteness -of- \text{reference-of-thought}; in other words, with respect to the elucidation of existential-instantiations issues, beyond just issues of \(^5\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation \(^5\) as of logical coherence, we need to move at the \( <\text{amplituding/formative–epistemicity}>\) totalising/circumscribing/delineating level of analysis which is the \( ^5\) \( \text{reference-of-thought and then construe } ^5(\text{meaningfulness-and-teleology}) \) as of contrastive elevation/institutionalisation \(^5\) \( \text{reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’ and degradation/uninstitutionalised-threshold} \(^2\) ‘\( \text{reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold} \). That is,
ontological-completeness" "meaningfulness-and-teleology" as of knowledge-reification–
conflatedness ~in–{preconverging-disentailment by}–postconverging-entailment>, and this
insight extends as well with regards to ‘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 universalisation institutionalisation while in base-institutionalisation–ununiversalisation uninstitutionalisation (doing so by failing the
‘<amplituding/formative> wooden-language–{imbued—temporal–mere-
form/virtualities/dereification/akrasiatie-drag/denatured/preconverging-or-dementing –
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-
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

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beyond-the-consciousness-awareness-teleology<sup>9</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought> as of a soulless nihilistic-teleology<sup>79</sup>-for-the-attainment-of-temporality /human-mortal-whims as it simply brings an end to the transcendental potential for the human existential tale perpetuation; as the organic-knowledge behind the ‘invention’ of prospective institutionalisation necessarily has to take precedence in further driving the ontological-contiguity<sup>67</sup>—of-the-human-institutionalisation-process<sup>68</sup> over a conceptualisation as of denaturing<sup>6</sup> of <sup>reference-of-thought–categorical-imperatives/axioms/registry-teleology</sup> of reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>9</sup>. Such an approach to transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is exactly what validates transcendental knowledge as of a psychoanalytic-unshackling commitment and not a grounded knowledge-construct commitment; as an approach as of grounded knowledge-construct commitment that merely implies transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as being incremental to the prior registry-worldview's/dimension's<sup>83</sup> reference-of-thought doesn't undermine/unshackle that prior reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal' as of the requisite undermining/unshackling by the prospective enlightenment of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal' by the prospective registry-worldview’s/dimension’s<sup>83</sup> reference-of-thought ontological-performance -<in-including-virtue-as-ontology> given its prospective relative-ontological-completeness<sup>55</sup>—of- reference-of-thought. Rather implying a grounded knowledge-construct commitment merely ‘circularly-complexifies’ the uninstitutionalised-threshold<sup>92</sup><sup>93</sup> reference-of-thought as it adopts by mental-reflex an <sup>incrementalism-in-relative-ontological-incompleteness</sup>—enframed-conceptualisation mental-disposition rather than a <sup>maximalising-recomposuring-for-relative-</sup>
ontological-completeness\textsuperscript{7}—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite totalising–renewing-realisation/re-perception/re-thought referencing/registering/decisioning–of-its\textsuperscript{1} reference-of-thought–rather-as-preconverging-or-dementing\textsuperscript{20}–and-decentered-prior-institutionalisation’s\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{9} and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{10}/nihilistic as of \textsuperscript{1} de-mentation\textsuperscript{11}(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to the prospective\textsuperscript{12} reference-of-thought for renewal; that is, this will rather bring about the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} of the prior\textsuperscript{8} reference-of-thought in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology\textsuperscript{10}–in-preconverging-existentian-extrication-as-of-existential-unthought\textsuperscript{6} on a false notion of ‘an intemporal temporality\textsuperscript{14}, naively passing for intemporality\textsuperscript{14}/longness as of intersubjective eliciting of temporality\textsuperscript{8}. Such notional–conflatedness\textsuperscript{15} for ontological-performance\textsuperscript{17}–including-virtue-as-ontology> implication is easily understood as of metaphysics-of-absence\textsuperscript{16}(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 positivist social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of\textsuperscript{18} reference-of-thought–categorical-
Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endavouring unleashed as of a ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation

This conceptualisation insight points out that prospective procrypticism—or–disjointedness-as-of-reference-of-thought uninstitutionalisation associated with our positivism–procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness—reference-of-thought is effectively the defective result of our positivism institutionalisation destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance—

prospective_attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity of its reference-of-thought–categorical-imperatives/axioms/registry-teleology at the positivism–procrypticism uninstitutionalisation, wherein the prospective ‘procrypticism uninstitutionalisation’ arises as

‘wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } of positivism registry-worldview/dimension’, which then effectively generates the virtuality-or-ontologically-flawed-construal of procrypticism—or–disjointedness-as-of-reference-of-
in ontological-normalcy/relative-ontological-completeness\textsuperscript{40} of reference-of-thought perspective construal of non-positivism/medievalism\textsuperscript{13} of reference-of-thought in epistem-abnormalcy/preconvergence\textsuperscript{4} of reference-of-thought show the latter to be decentered and preconverging-or-dementing\textsuperscript{70}—apriorising-psychologism. As a further elaboration, the circularity and <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} 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\textsuperscript{99} 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\textsuperscript{99} 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-dementating/structuring/paradigmimg/teleological-possibilities as of (warped-or-preclusive-consciousness - neuterising-induced)- referenc-of-thought—devolving-teleological-de-
mentating/structuring/paradigmimg—meaningfulness as intradimensional existential-
at this positivism–procrysticism uninstitutionalisation as
of an existentially nihilistic mental-disposition in degeneration of the human existential tale; as
all presencing—absolutising-identitive-constitutedness by mental-reflex keep on
representing their uninstitutionalised-threshold as institutionalised, that is as ‘centered and
postconverging-or-dialectical-thinking—apriorising-psychologism’, as a ‘delusion of an always
institutionalised presencing—absolutising-identitive-constitutedness as of its reference-of-
thought—categorical-imperatives/axioms/registry-teleology, for-
aperitorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
rather than being veridically ‘decentered and preconverging-or-dementing—apriorising-
psychologism’ at the uninstitutionalised-threshold as of ‘reference-of-thought—degraded-
devolving-as-of-uninstitutionalised-threshold, as logical-dueness doesn’t even arise in the
very first place given perversion-and-derived—perversion-of—reference-of-thought—
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as of unsoundness-
or-ontological-bad-faith/inauthenticity—reference-of-thought. We can get a projected
sense of this as of metaphysics-of-absence—implicated-epistemic-veracity—nonpresencing—
perspective—ontological-normalcy/postconvergence in that despite the articulation of
positivistic principles/interpretations in the animistic social-setup or medieval social-setup, in
the short to medium run individuals will keep on overriding and ignoring such positivistic
meaningfulness-and-teleology nihilistically, notwithstanding that we may recognise this as
of prospective relative-ontological-completeness—reference-of-thought, and falling back
to construe/conceptualise meaningfulness-and-teleology in non-positivistic animistic or
medieval terms—axiomatic-construct, construed from the positivistic perspective as
perversion-and-derived—perversion-of—reference-of-thought—

thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’ of
notional–deprocrypticism-prospective-sublimation) originary/event of-prospective-
onontology-origination transcendental knowledge conceptualisations’ as putting into question a
prior registry-worldview’s/dimension’s reference-of-thought teleological-de-
mentating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-
prior-relative-ontological-incompleteness reference-of-thought, established as of its
(given consciousness’s neuterising-induced)-reference-of-thought—devolving-teleological-
de-mentating/structuring/paradigming–of-meaningfulness as intradimensional existential-
instanciations 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—
prospective_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity at the registry-
worldview’s/dimension’s uninstitutionalised-threshold inducing prior relative-ontological-

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incompleteness$^i$ of reference-of-thought in need for prospective relative-ontological-completeness$^{ii}$ of reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposing 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$^i$ of reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness$^{ii}$ 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$^{ii}$ of reference-of-thought, and thus rather implies an de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct (occlusive-consciousness neuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct (warped-or-preclusive-consciousness neuterising-induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, or in the case of articulating ‘futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notiona~deprocrypticism axiomatic—
construct (protensive-consciousness deneuterising -induced)- reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ with respect
to a relatively underdeveloped registry-worldview/dimension in prior ‘positivism–
procrypticism axiomatic-construct (occlusive-consciousness neutering-induced)- reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness.

It is important to grasp in both instances that such psychoanalytic-unshackling commitment
implications are not to be understood respectively as of the uninstitutionalised-threshold
teleological de-mentating/structuring/paradigming—of-meaningfulness which will just induce their <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions for non–
transcendence-and-sublimity/sublimation/superrrogatory de-mentativity, but rather as of a
habituated mental-projection perspective from the prospective institutionalisations of positivism
or notional~deprocrypticism reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness. Thus counterintuitively to metaphysics-
of-presence {implicated—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 magnitudes as ‘banally’ portrayed historically is not as of an expanding ‘grounded knowledge construct’ from time immemorial as of a wrong
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation
mental-reflex as if humans have had only one <amplituding/formative–
epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference—
of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’.

But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of prospective institutionalisations —maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construed from a succession of ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of’ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ enabling successive prospective ‘relative-ontological-completeness—of’ reference-of-thought as of ontological-normalcy/postconvergence’ with respect to human notional limited-mentation-capacity-deepening underlying the institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflect—epistemicity-relativism-determinism’ such that counterintuitive to what we might be inclined to think, the development of human psychology is not as of ‘a grounded construction that simply varies incrementally across all times’, but rather ‘a construction which teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency are sharply rearticulated in succession of institutionalisations as of ontological apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—reduced—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 deprocripticism–or–preempting—disjointedness-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–procripticism. 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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of the prospective relative-ontological-completeness of reference-of-thought of the (given consciousness’s neuterising-induced-or-deneuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness and then ‘operant-or-incidenting-predicative-insights or logical-coherence’ for effectively articulating their meaningfulness as of instantiative-context or existential-instantiations with respect to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing-,elicited-from-prospective–profound-supererogation
<as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism–overcoming/unovercoming”> imbricatedness/threadedness/recomposuring; and these are the two underlying commitments that make-up meaningfulness. Within a registry-worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is utterly geared in an
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ³ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’.

maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—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,\textsuperscript{10} 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\textsuperscript{02} and as of prospective institutionalisation with respect to maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness\textsuperscript{92} of reference-of-thought of same \textlangle amplituding/formative–epistemicity\textrangle totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation at the uninstitutionalised-threshold\textsuperscript{02} but then acknowledged thereafter after prospective institutionalisation; with the implication that the possibility for all prospective transcendence-and-sublimity/sublimation/superrogatory–de-mentativity as of opened-construct-of\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} arise only by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation but presences in their \textlangle amplituding/formative\textrangle wooden-language-{imbued–averaging-of-thought-〈as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology –as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications〉} consider maximalising-recomposuring-for-relative-ontological-
completeness\textsuperscript{87}—unenframed-conceptualisation as of exceptional-askance and unordinary due to their totalising\textsuperscript{83}–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{9} mental-reflex avoiding being ontologically decentered and preconverging-or-dementing\textsuperscript{90}–apriorising-psychologism. Insightfully, this point out the circumspective nature of any transcendental knowledge construction exercise as of ontological-tolerance to avoid on the one hand outrightly articulating construed ontological-veridicality at the expense of avoiding any Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{56} al engagement, as such a psychoanalytical commitment necessarily recognises human potential to transcend, and the other hand the nature of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in human moods and whims’ in its effectiveness. Caught between these two elements human meaningfulness-and-teleology\textsuperscript{99} is ‘often actually imbued with active and passive mental-strategies of compromise’ but which wouldn’t cut it with the ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation necessary for human development and progress. Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{56} and progress requires ontologically-veridical as intemporal/ontological/social/species/\textsuperscript{103} universal/transcendental/\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming ‘responses’ as of \textsuperscript{101} universal implications and not temporal extricatory preconverging–de-mentating/structuring/paradigming ‘reactions’ of mere circumstantial implications. Such a maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation totalising–renewing-realisation/re-perception/re-thought prospective \textsuperscript{83} 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 -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} social-
aggregation-enabling’ when expounded by a prior ^1 reference-of-thought going by its prior
relative-ontological-incompleteness ^1–of–^1 reference-of-thought, since there is no
sound/authentic knowledge and judgements outside the prospective ^1 reference-of-thought
relatively sound/authentic knowledge and judgements as of its ontological-normality/relative-
ontological-completeness /^1 of–^1 reference-of-thought
in an
intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness ^1 —unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming; and so preconverging/postconverging–
de-mentatively/structurally/paradigmatically as of the relationship between non-positivism and
positivism as well as our ^1 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– meaningfulness-and-teleology as of prospective
notional–deprocrypticism as preempting—disjointedness-as-of– reference-of-thought. This
underlying notion of ‘notional–conflatedness ^1/constitutedness -to-conflatedness ^1
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
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—prospective_attendant–ontological-contiguity~/~educated–existentialising/contextualising/textualising-contiguity ~/~educed–. 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 ~/~reference-of-thought, as of the incompleteness of the preconverging–de-mentating/structuring/paradigming of human ~/~reference-of-thought. Such that a naïve categorisation/taxonomisation conceptual-patterning perspective on that basis equally inherits that relative-ontological-incompleteness ~/~of the preconverging–de-mentating/structuring/paradigming of human ~/~reference-of-thought; with the consequence that it is not ‘notionally postconvergingly–de-mentated/structured/paradigmed’ to conceptually factor in human poor to perfect/near-perfect construal on the basis of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~/~educed–existentialising/contextualising/textualising-contiguity ~/~conflatedness ~/~in–preconverging–disentailment by}–postconverging–entailment but rather suffers from apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~/~educed–existentialising/contextualising/textualising-contiguity ~/~constitutedness ~/~in–preconverging–entailment. This weakness is underlined and resolved by the notion of ~/~maximalising–recomposuring-for-relative-ontological-completeness ~/~unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism ~/~imbued-underdetermination-of-motif-and–apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that enables apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~/~educed–
existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-disentailment by} postconverging entailment in line with attendant–ontological-contiguity ~educted–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 ~educted–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/unenframing,-elicited-from-prospective–profound-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 ~educted–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context> above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and
quantum-mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising whosever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity\}—constitutedness in preconverging entailment defines the entire existential possibility/potency of musical compositions that can arise but then the ‘depth/axiomatic-construct of existence for musical compositions’ doesn’t submit to such a naïve categorising/taxonomising apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity\}—constitutedness in preconverging entailment but rather such ‘depth/axiomatic-contruct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by an apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity\}—conflatedness in {preconverging-disentailment by}–postconverging entailment as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> is then the preceding and transformative element of ‘meaningfulness-and-teleology’ conceptualisation as of our limited-mentation-capacity-deepening enabling our prospective relative-ontological-completeness-of-reference-of-thought for grasping ontologically-veridical organic-knowledge articulated in any given <amplituding/formative–
epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality such that the wrong approach for prospective intellectual creation is one that simply lumps authorial articulations under given themes together in ‘mechanical association’ without factoring beforehand their respective ‘transcendental-enabling/sublimating/supererogatory–de-mentativity’ dynamism and implied organic-knowledge’ as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity}—confledness—in-{preconverging-disentailment–by}–postconverging-entailment. This equally underlies the pervasive disposition for misattributed and misfocused analyses as such blurry intellectual exercise become an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions focussing less on the possibilities and insights of prospective elucidation and expansion of knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-enabling/sublimating/supererogatory–de-mentativity immortal/first-party, and turning more and more and placing the stakes rather on authorial second-parties/mortals competing analyses even to the extent on occasion of undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity immortal/first-party. Further, such conceptual-patterning will often fail to identify the appropriate point for grasping intrinsic-reality/ontological-veridicality as instead of emphasising apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity}—confledness—in-{preconverging-disentailment–by}–postconverging-entailment in (re-originarn-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking –'projective-insights’/‘epistemic-projection-in-confledness’–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 preconverging/postconverging–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 preconverging/postconverging–de-mentative/structural/paradigmatic conceptualisation in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness ~in–preconverging-entailment rather than striving to expand the transcendental-
enabling/sublimating/supererogatory~de-mentativity <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity existential-reality potential, and this easily leads to virtuality or ontologically-flawed construal. The defect of conceptual-patterning is easily overlook mainly as philosophy is of first order knowledge, a level at which knowledge differentiation doesn’t easily manifest itself. Such errors of conceptual-patterning will hardly arise in second-level knowledge where transcendental-enabling/sublimating/supererogatory~de-
mentativity implications arise in a specular way. For instance, while hereditary is an underlying conceptual-patterning idea in biology, it will be unthinkable to try to lump together and undermine the originality of subsequent hereditary notions of genetics on the basis that these are of the same conceptual-patterning as earlier notions like Mendelian heredity as the transcendental-enabling/sublimating/supererogatory~de-mentativity differentiations are spectacular. Finally, one practical intellectual flaw arising out of such naïve categorising/taxonomising conceptual-patterning has to do with a certain vague intellectual practice based on perceived intellectual pertinence in terms of the authorial ‘precedence of mentioned terms’ irrespective of association whether simple formalistic identifying of terms and notions with little consideration of the divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity <amplituding/formative–epistemicity>causality ~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-dementativity
renewal of a same <amplituding/formative–epistemicity>totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but with such effort for renewal often laden with a tradition that is naively of apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness
—in—preconverging entailment undermining requisite creativity as of apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—confledness
—in—{preconverging—disentailing—by}—postconverging entailment, as it ‘critically presupposes beyond-the-consciousness-awareness-teleology’—<in—preconverging—existential-extrication—as-of—existential-unthought> that prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising relationship with the prior conceptualisations’ in the given <amplituding/formative–epistemicity>totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. Ultimately, the idea here is that approaching intrinsic-reality/ontological-veridicality with our given limited-mentation-capacity in other to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—<reifying—or—elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context> that ‘originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations’. Such an analytic insight as of a
notional-deprocrypticism (protensive-consciousness deneuterising \(-\)-induced)-\ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness analysis as of its prospective relative-ontological-completeness -of- reference-of-thought/ontological-normalcy, points out that actually, and according to this author’s view, such a currently discussed philosophical issue as the hard problem of consciousness arises as a result of a fragmented thematic construal as of \ every \(\text{apriorising/axiomatising/referencing-\{of-}
\text{attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity \}=\text{constitutedness ~in–preconverging-entailment}
\text{in–preconverging-entailment}
\) wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity \(<\text{amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-}
\text{nonpresencing,-for-explicating-ontological-contiguity}
\) 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 \(\text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-}
\text{teleology ; consciousness defined as of \‘notional \(<\text{amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}

The fundamental fact is that existence as of \(\text{attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity \}<\text{reifying-or-elucidating-of–}
\text{prospective-relative-ontological-completeness ~of- reference-of-thought~ devolving-as-of-}
\text{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 \ every \(\text{apriorising/axiomatising/referencing-\{of-}
\text{attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity \}=\text{constitutedness ~in–preconverging-entailment}
\text{in–preconverging-entailment}
\) wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity \(<\text{amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-}
\text{nonpresencing,-for-explicating-ontological-contiguity}
\) 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 \(\text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-}
\text{teleology ; consciousness defined as of \‘notional \(<\text{amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}

The fundamental fact is that existence as of \(\text{attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity \}<\text{reifying-or-elucidating-of–}
\text{prospective-relative-ontological-completeness ~of- reference-of-thought~ devolving-as-of-}
episteme and nature together with their derived human notional  
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-or-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  
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  
existentialising/contextualising/textualising-contiguity }—conflictedness  
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
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/unenframing,-elicited-from-prospective–profound-supererogation —as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’—imbricatedness/threadedness/recomposuring’ generating knowledge-con structs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue implied as meaningfulness-and-teleology, is rather ensured by the construal of existential-instantiations as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed/conceptualisation which is as of apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conf latedness—in—preconverging—disentailment by—postconverging entailment, thus enabling the ontological-contiguity—of-the-human-institutionalisation-process. It is interesting to grasp here that we cannot from our ‘sense of conceptual-patterning’ claim to put into question the inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating—withdrawal/unenframing,-elicited-from-prospective–profound-supererogation —as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism—overcoming/unovercoming’ and as of its implied superseding—oneness-of-ontology, since existence is preconverging/postconverging—de-mentatively/structurally/paradigmatically precedent and our conceptual-patterning is arising secondarily as of our shoddy-and-incomplete construal of the ‘iterating nature of existential-instantiations’ as of existence’s imbricatedness/threadedness/recomposuring; and any such pretence of conceptual-patterning is nothing but a virtuality or ontologically-flawed construal as of naïve apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
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-
onthropologically-veridical-meaningfulness. For all the above elucidations highlighting the
ontological-veracity implications of apriorising/axiomatising/referencing- {of-attendant–
on-tological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness ~in~preconverging-entailment and apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—confatedness ~in {preconverging-disentailment by} postconverging-
entailment, it should be noted that emphasis is rather on the deficiency of limited-mentation-
capacity in construing intrinsic-reality/ontological-veridicality such that the more
profound/complete recomposuring of the-very-same <amplituding/formative–
epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality highlights/reflects in its subsuming interpretation the true
deficiency of the shoddy/incomplete. This can be expanded upon as follows, the reason why
relative-ontological-incompleteness of~reference-of-thought/epistemic-
abnormalcy/preconvergence /destructuring can only be construed with certainty-as-to-their-
real-ontological-deficiency ‘rather as a constructed-deficiency of prospective relative-
ontological-completeness -of- reference-of-thought/ontological-normalcy/confatedness ’
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/intrinsinness of the <amplituding/formative–epistemicity>totalising~devolved–
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-
consciousness-awareness-teleology<sub>6</sub>-in-preconverging-existential-extrication-as-of-existential-unthought<sup>6</sup> 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<sup>87</sup>-of-reference-of-thought/ontological-normalcy/conflatedness<sup>13</sup>. Since there is no direct correspondence between relative-ontological-incompleteness<sup>88</sup>-of-reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring with the inherent intrinsicness of the <amplituding/formative–epistemicity>totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology<sub>99</sub>-in-preconverging-existential-extrication-as-of-existential-unthought<sup>6</sup> of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness<sup>87</sup>-of-reference-of-thought/ontological-normalcy/conflatedness<sup>13</sup> which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness<sup>88</sup>-of-reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness<sup>88</sup>-of-reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring will simply lead to a virtuality-or-ontologically-flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the inherent intrinsicness of the <amplituding/formative–epistemicity>totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-flawed-construal often wrongly involving ‘reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’-as-of-upholding-ontological-veridicality rather than ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ as-of-failing-ontological-veridicality since a logical correspondence with intrinsic-
reality/ontological-veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism 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 -<including-virtue-as-ontology> of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance -<including-virtue-as-ontology> as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology -<including-virtue-as-ontology> of human construal/conceptualisation of it. This fully articulates the dynamic relationship of human limited-mentation-capacity as of its poor to perfect relationship-with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as poor as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity } constitutedness in preconverging entailment and as relatively-perfect/near-perfect/perfect apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment–by} postconverging entailment, construed as notional–conflatedness as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity } constitutedness in preconverging entailment towards–conflatedness in {preconverging-disentailment–by} postconverging entailment of human limited-mentation-capacity. Insightfully, it highlights that apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity } constitutedness in preconverging entailment arises as of human limited-mentation-capacity ‘poor/unsound/shoddy/incomplete unanticipated/unprojected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-
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 ~educted–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging entailment of human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and meaningfulness-and-teleology construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment conception be construed/conceptualised as of such a ‘phenomenological transcendental-point-of-departure handle’. In the bigger framework, human <amplituding/formative–epistemicity>totalising~thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance -<including-virtue-as-ontology>) as of collective human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening implies that human knowledge-
<metaphoricity\textsuperscript{57}-disposition—\textasciitilde \textasciitilde-as-to-psyche-induced-psychologism-of-existential-stake> as of notional\textasciitilde-conflatedness\textasciitilde/constitutedness\textasciitilde-to-conflatedness as of human shallow-to-deepening\textasciitilde-limited-mentation-capacity,\textasciitilde-as-limited-mentation-capacity-deepening\textasciitilde as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,\textasciitilde-as-to-

‘human\textasciitilde-amplituding/formative-epistemicity\textasciitilde-totalising\textasciitilde-perview-of-construal’ as it reflects relative ontological-performance\textasciitilde-\textasciitilde-including-virtue-as-ontology>\textasciitilde-as-of-its-broadest-implications of any (given consciousness’s \textasciitilde-neuterising-induced-or-deneuterising\textasciitilde\textasciitilde-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming\textasciitilde-of-meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-constructs of \textasciitilde-meaningfulness-and-teleology\textasciitilde as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional\textasciitilde-referential-notions/articulations/virtue and as the registry-worldview’s/dimension’s \textasciitilde-reference-of-thought

‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’; and it reflects any given registry-worldview’s/dimension’s specific institutionalisation-by-uninstitutionalisation-or-uninstitutionalised-threshold\textasciitilde postconverging-or-dialectical-thinking\textasciitilde-apriorising-psychologism/preconverging-or-dementing\textasciitilde-apriorising-psychologism

construct as a specific aesthetic trace of ‘ontologically elevated-by-degraded-devolving-as-of-uninstitutionalised-threshold\textasciitilde historiality/ontological-eventfulness\textasciitilde/ontological-aesthetic-tracing\textasciitilde-perspective-ontological-normalcy/postconvergence-reflected-\textasciitilde‘epistemicity-relativism-determinism’> as of the notional\textasciitilde-conflatedness\textasciitilde of notional\textasciitilde-deprocrypticism equally supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as in the statement ‘the whole is greater than the sum of its parts’ but failing to specifically clarify that \textasciitilde-limited-mentation-capacity apriorising/axiomatising/referencing\textasciitilde of-attendant–ontological-contiguity \textasciitilde-educed–existentialising/contextualising/textualising-contiguity \textasciitilde—constitutedness\textasciitilde in–preconverging entailment conceptualisation construes of an ‘ontologically-
compromised-mediating,-as-of-its-specific-constitutedness\(^1\) that is relatively shoddy and incomplete’ and generates virtuality-or-ontologically-flawed-construal when it construes of parts and whole in a given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality and so as a derived/unoriginary mental-reflex as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation outside—prospective_attendant–ontological-contiguity\(~\text{educed–}\)
existentialising/contextualising/textualising-contiguity\(67\), whereas limited-mentation-capacity apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \(~\text{educed–}\)
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\textsuperscript{14} induced neuterising or prospectively notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness\textsuperscript{13} \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{90}. That is, the notional–deprocrypticism protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging–disentailment by}–postconverging-entailment, with no intermediating construct as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness in preconverging entailment, thus achieves ontologically-uncompromised-mediating, as of conflatedness meaningfulness-and-teleology. While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment on apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating, as of their respective specific constitutedness meaningfulness-and-teleology. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its notional–deprocrypticism referentialism—ontologically-uncompromised-mediating, as of conflatedness as a notional conception in construing meaningfulness-and-teleology, while avoiding its ontologically-flawed apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment construals in terms—of axiomatic-construct of the various neuterising. Hence the 'notion of limited-mentation-capacity' as it overcomes ontologically-compromised-mediating, as of its specific constitutedness towards ontologically-uncompromised-mediating, as of conflatedness is what is effectively and ontologically defining of issues of reference-of-thought of meaningfulness-and-teleology given that as of its ontologically veridical apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment by postconverging entailment it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening that is behind the ontological-contiguity —of-the-human-institutionalisation-process itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of—meaningfulness-and-teleology —and-longness-of-register-of—meaningfulness-and-teleology as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness —of—reference-of-thought perspective of notional—deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,—as-of—conflicatedness 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—conflicatedness protensive-consciousness sound conceptualisation perspective’. It is the 'notion of limited-mentation-capacity' that as of its deficiency is falsely-composited by ‘ontologically-compromised-mediating,—as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of neuterising, second-order entertainability/ontological-eventfulness, ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism> as of the notional—conflictedness of notional—deprocrypticism highlights that humankind in its projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’ is rather in preconverging existential-extrication-as-of-existential-unthought, and not the full potency of existence; preconverging existential-extrication-as-of-existential-unthought construed rather as ‘shoddy-and-incomplete actualising in presencing—absolutising-identitive-constitutedness of the full potency of existence. Preconverging existential-extrication-as-of-existential-unthought refers to a registry-worldview’s/dimension’s overall historiality/ontological-eventfulness, ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism>
eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflecte
"ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflecte
ontological-contiguity—of-the-human-institutionalisation-process. This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~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’t-make-sense/is-unavailable for any specific human registry-worldview’s/dimension’s/"reference-of-thought as an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construct, including our positivism–procrypticism registry-worldview/dimension, as this will falsely imply that our "reference-of-thought <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of existence can only be an ‘as of existence’ exercise that rather highlights human potential to transcend towards grasping existence/existential-possibilities; with that potency only instigated as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Basically, existence
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 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 about our positivism–procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence-implicated-nondescript/ignorable-void-as-to-presencing-absolutising-identitive-constitutedness’ what is existence/existential-possibilities not factoring Being apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educated-existentialising/contextualising/textualising-contiguity conflatedness in preconverging-disentailment by postconverging-entailment <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought
as rather driven by ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity of-the-human-institutionalisation-process, and further in
contradiction to the notion of human <amplituding/formative–
epistemicity> totalising–thrownness-in-existence (I exist therefore existence is of
transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency/
hyperbole-of-temporal-to-intemporal-ontological-performance—<including-virtue-as-
onology>). Existence is rather a ‘potency construct of transcendenceed-and-
sublimity/sublimation/supererogatory–de-mentativity as of human existential potential’ and not
‘a grounded construct for construing existence’ as wrongly implied/attempted with the
Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-
worldview’s/dimension’s reference-of-thought in which such a construct is articulatedly
grounded thus contradictorily undermining the possibility for transcendance-and-
sublimity/sublimation/supererogatory–de-mentativity by wrongly implying that the said
registry-worldview’s/dimension’s reference-of-thought is of absolute ontological-
performance—<including-virtue-as-ontology>, whereas it is deepening of human limited-
mentation-capacity as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality in inducing prospective
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instruments that allows for
prospective relative-ontological-completeness—<reference-of-thought—categorical-imperatives/axioms/registry-

It is prospective recurrent-utter-uninstitutionalisation mindset¹⁰ de-mentation\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\} as to psychoanalytic-unshackling into prospective base-institutionalisation mindset which is what allows for transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity for crossgenerational renewal as of prospective relative-ontological-completeness-of-reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human-amplituding/formative–epistemicity-totalising~purview-of-construal’, as such pretence circularly turns into apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in-preconverging entailment at the given reference-of-thought uninstitutionalised-threshold; highlighting the fact that human potential attainment of the notional-deprocrypticism as preemtting—disjointedness-as-of-reference-of-thought is actually a ‘perpetual transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ as of notional-deprocrypticism as notional-preemtting—disjointedness-as-of-reference-of-thought which points out that the various uninstitutionalised-threshold from recurrent-utter-uninstitutionalisation to procrypticism are actually levels of disjointedness-as-of-reference-of-thought and that the various

‘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 ~educated– existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging–disentailment by} postconverging-entailment as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and—
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality and not as a grounded
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—constitutedness—in preconverging—
entailment as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
prospective_attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity } wrongly inducing
<amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag).
Transcendence-and-
sublimity/sublimation/sup ererogatory—de-mentativity emphasises 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 underlying
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—confaltedness—in {preconverging—
disentailment—by}—postconverging-entailment pointing to the ‘false certainty and denaturing’
implications’ involved with knowledge construed mechanically as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
prospective_attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity } in an an
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—constitutedness—in preconverging—
entailment and extricatory relationship with human <amplituding/formative—
epistemicity>totalising—thrownness-in-existence (I exist therefore existence is of
transcendental-enabling/sublimating/sup ererogatory—de-mentativity to my human-subpotency /
hyperbole-of-temporal-to-intemporal-ontological-performance—including-virtue-as—

Hence the very essence of a notional~deprocrypticism institutionalisation is one that comes into terms–as-of-axiomatic-construct with existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression and as reflected in transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment posturing. Operantly, the phenomenological
quest for an underlying and superseding knowledge construct, construed here as an enabling
entailment as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring
<as-to-preconverging-or-dementing–apriorising-psychologism> of its given prior relative-ontological-incompleteness
<of–reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human
<amplituding/formative–epistemicity> totalising–purview-of-construal’. This author’s notion of centered
<amplituding/formative–epistemicity> totalising/circumscribing/delineating meaningfulness-and-teleology
as ‘<amplituding/formative–epistemicity> totalising–conflated–meaningfulness-and-teleology
<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
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) thus involving preconverging/postconverging–de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity
reference-of-thought-as-of‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ to grasp existence/existential-possibilities, such that as of notional–deprocrypticism or
<amplituding/formative>notional–preempting—disjointedness-as-of‘reference-of-thought in

Here as well the Derridean postulation of decentered-infinite-freeplay in lieu of such a conceptualisation of a ‘projected ultimate centered–epistemic-totalisation circularity of meaninglessness-and-teleology\textsuperscript{99} of theoretically perfect/sound ontological-performance’ as implied by this author’s notion of ontological-normalcy/postconvergence, operantly displays the philosophical tradition problem of apriorising/axiomatising/referencing—of-attendant—ontological-contiguity ~duced—existentialising/contextualising/textualising-contiguity ~constitutedness ~in—preconverging—entailment as failing to project of the transformational implications of human limited-mentation-capacity-deepening for successive prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought in bringing about <cumulating/recomposuring—attendant-ontological—
epistemicity>totalising~purview-of-construal’, as the said ‘reference-of-thought-as-of-
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’ is ‘supposedly always the systemic and indefinite resolution’ of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Now, the issue
of a centered–epistemic-totalisation defect arises where the given ‘reference-of-thought-as-of-
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’ is ontologically-flawed/deficient as it will systematically induce a ‘centered–
epistemic-totalisation circularity of \[meaningfulness-and-teleology\] in relative
deficient/flawed ontological-performance \[including-virtue-as-ontology\]’ construed as of the
uninstitutionalised-threshold \[of a registry-worldview’s/dimension’s \[reference-of-thought-
as-of-\[reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–
of-meaningfulness\]. But then human limited-mentation-capacity-deepening \[achieving
prospectively of an ultimately theoretically perfect/sound \[reference-of-thought-as-of-
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’ as of the full ontological-contiguity \[of-the-human-institutionalisation-
process \[as notional–deprocripticism implies the circular ontologically-flawed/deficient
implications of centered–epistemic-totalisation are done away with as of ontological-
completeness with the \[amplituding/formative–epistemicity>totalising~renewing-
realisation/re-perception/re-thought of the \[reference-of-thought-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–
intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance, and thus by extension with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human<amplituding/formative–epistemicity> totalising~purview-of-construal’ which is a given reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our meaningfulness-and-teleology ontological-performance—<including-virtue-as-ontology> has been as of our positivism–procrypticism registry-worldview’s/dimension’s reference-of-thought-as-of—reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différance as of the latter’s transcendental–epistemic-totalisation that underlies apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflicatedness—in {preconverging-disentailment–by}–postconverging-entailment in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay différance is akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural différance is the notion of <amplituding/formative–epistemicity> totalising–self-
Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a circular or undefined or undecidable problem arising from poor human limited-mentation-capacity conceptualisation implying the given mathematical model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness as of the
axiomatic-construct relative notional-discontiguity/epistemic-discontiguity -between-prior
shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking -qualia-schema>
in
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity } — constitutedness ~ in preconverging-
entailment, and thus a need for a more ontologically-complete mathematical model/axiomatic-
construct that as of human limited-mentation-capacity-deepening then resolves/overcomes the
circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-
undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative
ontological-contiguity as of apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness — in {preconverging-disentailment by} postconverging-entailment, and so as of
the-very-same <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-
of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-
constructed axiomatic-constructs of purviews/domains of construal-as-intrinsic-
reality/ontological-veridicality, and this equally applies by extension to reference-of-thought-as-of—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigmning–of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to—human <amplituding/formative–epistemicity> totalising–purview-of-
construal’. It should be noted thus that an axiomatic-construct is as of an implied
correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as reflected with any given explicited axiomatic-construct in the same way that insight/intuition is reflected rather with regards to any given implicited 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/unenframing,-elicited-from-prospective–profound-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—prospective attendant—ontological-contiguity\textsuperscript{7}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{8}, 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—\textless \textit{as-to-postconverging-or-dialectical-thinking—apriorising—psychologism}\textgreater \textsuperscript{9} as of ‘maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{7}—unenframed-conceptualisation. But then as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, both logic and mathematics are construed practically as formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and fungibility; however, without the implication of any other inherent transcendental-enabling/sublimating/supererogatory–de-mentativity of such formalisations besides their succinctness, clarity and fungibility usefulness ‘thus-limitedly construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of logic and mathematics transcendental-enabling/sublimating/supererogatory–de-mentativity’. But then it is naïve to construe of mathematics, as logicists have tended to do, as essentially an exercise of mathematical formalisation. The fact is that mathematics have always been developed implicitly or explicitly in association with or inspired from the context as to attendant–ontological-contiguity\textsuperscript{7}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{8} 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—\textsuperscript{in-prospective\_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~\textsuperscript{educed–existentialising/contextualising/textualising-contiguity\}}—\textsuperscript{conflatedness ~\textsuperscript{in–\textsuperscript{preconverging-disentailment\_by]~\textsuperscript{postconverging-entailment}\}}} for logic and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In this regards, the ‘truly mathematical proof’ (over and above any formal mathematical proof) is rather about sublimating-validation/desublimating-invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential sublimating-validation/desublimating-invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that
mathematics (as to its epistemic-conception phenomenal/manifest-subpotency{(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) with regards to the ontological-contiguity of existence’) is not priorly subject to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-suprerogation (and this very insight about the ‘existentially nominal’ sublimating-validation/desublimating-invalidation of mathematics as of a ‘very existentially nominal supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation as to the mere adequacy of formalised mathematics’ explains on the other hand why the mere introduction of mathematics, statistics and data in domains requiring ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’ is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the inherent domain’s epistemic-conceptions phenomenal/manifest-subpotencies{(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) given ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory-de-mentativity of the physics <amplituding/formative–epistemicity-totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-
enabling/sublimating/supererogatory-de-mentativity. They didn’t just start to develop ‘patterns of mathematical equations’ without the prior insight about the physics domain-of-study and what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/supererogatory-de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation⁹. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/supererogatory-de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension "reference-of-thought-as-of-\(^\dagger\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
\[\text{‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’}\]
points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness-of-reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence-\(\text{implicated-epistemic-veracity-of-}\)
nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\) that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed \(\text{meaningfulness-and-teleology}^{9}\). The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid \(\text{reference-of-thought-as-of-}^{2}\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as implied by futural \(\text{Being-development/ontological-framework-expansion–as-to-depth-of-}\text{ontologising-development-as-infrastructure-of–}\text{meaningfulness-and-teleology}\) as of prospective \(\text{deprocrypticism–or–preempting—disjointedness-as-of–}\text{reference-of-thought}\) registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional–deprocrypticism psychoanalytic-unshackling metaphysics-of-absence\(\langle\text{implicated-epistemic-veracity-of–}\text{nonpresencing-}\langle\text{perspective–ontological-normalcy/postconvergence}\rangle\rangle\) and \(\text{apriorising/axiomatising/referencing–}\{\text{of-attendant–ontological-contiguity ~educed–}\text{existentialising/contextualising/textualising-contiguity} \}\) conflatedness in \{\text{preconverging-disentailment by}–\text{postconverging-entailment}\}, and further subsumed in the word candidity or candidour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve \(\text{apriorising/axiomatising/referencing–}\{\text{of-attendant–ontological-contiguity ~educed–}\text{existentialising/contextualising/textualising-contiguity} \}\) constitutedness in \{\text{preconverging-entailment}\} construal of ‘meaningfulness-and-teleology’ that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated
Good/understanding/knowledge-reification–gesturing--<in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ¬educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ¬in-{preconverging-disentailment-by}-postconverging-
entailment>/<amplituding/formative–epistemicity>causality ¬as-to-projective-totalitative–
implications-of-prospective– nonpresencing,-for-explicating-ontological-contiguity
conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology that carries
the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which
are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionised-
threshold vices-and-impediments; and so by successive Being-development/ontological-
meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as
base-institutionalisation, universalisation and positivism respectively, and prospectively
deprocrypticism. Being construed as of ontology’s-directedness-as-Being thus enables the
superseding of <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence
{implicitied-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness }. Further, the fact is that it is rather axiomatic-constructs whether explicit or
implicit that are supposedly in a ‘meaningfulness-and-teleology correspondence relation with
an epistemic-totalising ¬devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality as of their given meaningfulness-and-
teleology ontological-performance -<including-virtue-as-ontology> as validated by
<amplituding/formative–epistemicity>causality ¬as-to-projective-totalitative–implications-of-
prospective nonpresencing, for explicating ontological-contiguity; so construed as of the implications of human limited-mentation-capacity when developing axiomation-constructs, with the latter subject to their transcendence-and-sublimity/sublimation/supererogatory-dementativity when prospective relative-ontological-completeness\(^2\) of axiomatic-construct or reference-of-thought avails prospectively with regards to their meaningfulness-and-teleology\(^2\) ontological-performance\(^2\) <including-virtue-as-ontology>. The implications here as well are that implicit axiomatic-constructs like analogies and supposed intuitions/insights that do not reflect/align as of the coherence/contiguity of superseding–oneness-of-ontology implied as of the full-potency of existence coherence/contiguity, are ontologically naïve and vague. Thus axiomatic-constructs ontological-veracity are dependent on relative ontological-contiguity\(^2\); as axiomatic-construct/reference-of-thought in relative ontological-contiguity\(^2\) of amplituding/formative–epistemicity totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality. An axiomatic-construct is in such relative ontological-contiguity\(^2\) by its apriorising/axiomatising/referencing {of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness\(^2\) in {preconverging-disentailment by} postconverging entailment as of the coherence/contiguity of superseding–oneness-of-ontology implied as of the full-potency of existence coherence/contiguity. An ‘axiomatic-construct/reference-of-thought of notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation of mentally-aestheticised–preconverging/dementing ‒qualia-schema and prospective–profound-supererogation of mentally-aestheticised–postconverging/dialectical-thinking ‒qualia-schema> as of an epistemic-totalising ~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ highlights two points of failure/as-discontinuity of meaningfulness-and-teleology\(^2\) ontological-performance <including-virtue-as-ontology>, having to do with its

aestheticised–postconverging/dialectical-thinking –qualia-schema> of 83reference-of-thought implied as of recurrent-utter-uninstitutionalisation, as of their differing 83references-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-dementing20–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-contiguity7 and relative notional-discontiguity/epistemic-discontiguity<between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation> -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>, and so with regards to ‘the-very-same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Such mutual unintelligibility, with regards to 83reference-of-thought, speaks of differing ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ of the differing 83references-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 \(^5\), 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 \(^5\)meaningfulness-and-teleology\(^9\) as knowledge which can only arise as of the ‘\(^1\)maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-

In the bigger scheme of things, this author holds that the deepest ‘phenomenological transcendental-point-of-departure handle’ in the conception of \(^5\)meaningfulness-and-teleology \(\text{ontological-performance}^{72}<-\text{including-virtue-as-ontology}>\) as of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reflected by metaphysics-of-absence
contiguity ~educted–existentialising/contextualising/textualising-contiguity \} → conflatedness \in\{preconverging-disentailment-by\} postconverging-entailment of human limited-mentation-capacity implications construed from notional–deprocrypticism perspective as "historiality/ontological-eventfulness"/ontological-aesthetic-tracing<\perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, and consequently doesn’t carry any external ideological implication but rather for the inherent ontological and Being implications. Further as of such phenomenological transcendental apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \} ~educted–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 \} ~educted–existentialising/contextualising/textualising-contiguity \} → conflatedness \in\{preconverging-disentailment-by\} postconverging-entailment as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporality\}/longness over temporality /shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of
temporality ‘to-intemporality’ were to be arising in equivalence/equal-measure. Thus, such
ontology’s-directedness-as-Being apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
confledness — in [preconverging-disentailment by] postconverging-entailment
<amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing—for-explicating-ontological-contiguity as of maximalising-
recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation
existentially supersede abstract/imagined/misconstrued/virtual apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity } — constitutedness — in preconverging-
entailment possibilities as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity } implications that are effectively as of
non-existence. The further implication is that human ‘prior existential-reality insight as arising
by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity } — constitutedness — in [preconverging-
disentailment by] postconverging-entailment as of the coherence/contiguity of ontology’s-
directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-
reality as of apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
confledness — in [preconverging-disentailment by] postconverging-entailment upholding
prospective coherence/contiguity of ontology’s-directedness-as-Being’; wherein as of human-
subpotency the ontological-veracity in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity — of-the-human-institutionalisation-process as
leading up to our present positivism/rational-empiricism registry-worldview/dimension speaks of an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment as of successive opened-constructs-of-meaningfulness-and-teleology superseding <amplituding/formative> wooden-language (imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> and from which Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology exercise we can’t as of soundness-or-ontological-good-faith/authenticity exculpate ourselves to then pretend ours is the registry-worldview/dimension reference-of-thought that is non-transcendable as of our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, when the insight of prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity implications as of deprocrypticism—or–preempting—disjointedness-as-of-’ reference-of-thought avails, and so as the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment upholding prospective coherence/contiguity of ontology’s-directedness-as-Being. This further explains why there is need for corresponding Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology with respect to human technical development, and as with prior technologies future technologies will necessarily imply renewed human self-consciousness which is not by itself a given and needs to be ‘thought through and effectively conceptualised’ with respect to the future implications of
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology—as of uninstitutionalised-threshold failing intemporal-preservation-entropy-or-contiguity—ontological-preservation. Ultimately, phenomenology is all about grasping the apriorising/axiomatising/referencing—{of-attendant—ontological-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_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> on the basis of a naïve conceptual-patterning implied as of the common term ‘heredity’; this author likewise is very much critical and averse to such conceptual-patterning mental-reflexes imbued in traditional non-transcendental philosophical and knowledge analysis all too ready to construe and articulate meaningfulness-and-teleology in sophistic/pedantic conceptual-patterning terms overlooking transcendental-enabling/sublimating/supererogatory—de-mentativity implications, and failing to fathom that conceptual-patterning is no substitute for transcendental-enabling/sublimating/supererogatory—de-mentativity work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that human ontological-performance—including-virtue-as-ontology arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound
epistemicity>totalising–renewing–realisation/re-perception/re-thought involves taking cue from existence as to attendant–ontological-contiguity\(^7\)–educated–existentialising/contextualising/textualising-contiguity\(^7\)/contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a \(^8\)maximalising-recomposuring–for-relative-ontological-completeness\(^7\)–unenframed-conceptualisation exercise as of ontological-faith-notion-or-ontological-fideism\(^7\)–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\(^7\) 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\(^7\). The notion of axiomatic-construct in ontological-contiguity\(^7\) arises out of its existential completeness and profoundness, for instance the axiomatic-construct in ontological-contiguity\(^7\) as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness of functionality and contents as its ontological-contiguity\(^7\). ontological-contiguity\(^7\) rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/\(^7\) reference-of-thought of construal; which for instance renders the idea of general relativity in relative ontological-contiguity\(^7\) and newtonian physics in relative 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> 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\(^7\)<between–prior-shallow-supererogation<of-mentally-aestheticised–preconverging/dementing–qualia-schema_and_prospective-profound-supererogation<of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema>
imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered–epistemic-totalisation-as-existence’ reinitiating the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\), and thus right up to human attainment of ontological-completeness-of\(^9\) reference-of-thought with this ‘ultimate social \(^{10}\) universal-transparency’\(^{11}\) \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-} <\text{amplituding/formative–epistemicity}> \text{totalising--in-relative-ontological-completeness} \rangle\) supposedly overriding human temporality \(^7\)/shortness and thus ultimate basis of a centered–epistemic-totalisation of human \(^5\) meaningfulness-and-teleology\(^9\) ontological-performance\(^7\)-<including-virtue-as-ontology> construed theoretically as paralleling the ‘inherent centered–epistemic-totalisation-as-existence’; and so as of humankind’s human-subpotency given Being project! Fifthly, the implications of such transcendental centered–epistemic-totalisation with regards to the ‘certainty of \(^5\) meaningfulness-and-teleology\(^9\) as of sound ontological-performance\(^7\)-<including-virtue-as-ontology>’ rather lies with such \(^5\) meaningfulness-and-teleology\(^9\) as being so-construed notionally as of a given institutionalisation’s \(^8\) reference-of-thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ transcendental-enabling/sublimating/supererogatory–de-mentativity rules on the basis of social \(^{10}\) universal-transparency \(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-} <\text{amplituding/formative–epistemicity}> \text{totalising--in-relative-ontological-completeness} \rangle\), and so as of its implied prospective relative-ontological-completeness ‘of-reference-of-thought: wherein, –non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in Recurrent-utter-uninstitutionalisation enables the grasp of certain ‘meaningfulness-and-teleology\(^9\) on the basis of non-rules—apriorising/axiomatising/referencing–psychologism,-as-of-accidentedness-or-randomness-of-occurrences/existential-instantiations by its non-rules—apriorising/axiomatising/referencing–psychologism,-abstracted-as-accidented-or-random
capacity implications. Such superseding is actually attained as of the specific protensive-consciousness specific human preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—\text{as-to-psyche-induced-psychologism-of-existential-stake}>. That is, as of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human\textsuperscript{amplituding/formative-epistemicity}\textsuperscript{totalising-purview-of-construal}, the limited-mentation-capacity \textsuperscript{`meaningfulness-and-teleology\textsuperscript{ontological-performance}\textsuperscript{-\text{including-virtue-as-ontology}}\text{with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-`human\textsuperscript{amplituding/formative-epistemicity}\textsuperscript{totalising-purview-of-construal} of the successive consciousnesses as of the successive institutional-cumulation/institutional-recomposure-{as-to-\text{historiality/ontological-eventfulness /ontological-aesthetic-tracing-\text{<perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism-determinism'>}} \text{differ by their Being preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—\text{as-to-psyche-induced-psychologism-of-existential-stake}>, which ultimately undergo ‘decomplexifying/uninhibiting-{as-of-elevating-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-prospective-institutionalisation}} maturing as ontology’s-directedness-as-Being all along the institutional-cumulation/institutional-recomposure-{as-to-\text{historiality/ontological-eventfulness /ontological-aesthetic-tracing-\text{<perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism-determinism'>}} involving ontological-normalcy/postconvergence \textsuperscript{\text{reference-of-thought in relative ontological-contiguity\textsuperscript{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\textsuperscript{87} of\textsuperscript{53} reference-of-thought; wherein as of
historiality/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>}
apriorising/axiomatising/referencing\{of-attendant–ontological-contiguity \sim educed–existentia\textsuperscript{72}lising/contextualising/textualising-contiguity \} conflatedness in\{preconverging–disentailment by\} postconverging entailment construal as of notional–deprocrypticism, - the trepidatious-consciousness of recurrent-utter-uninstitutionalisation is of a ‘trepidatious Being complexified/inhibited\{as-degraded-devolving-as-of-uninstitutionalised-threshold \} preformulating/preframing/premeaningfulness\textsuperscript{<metaphoricity\textsuperscript{33}}-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\textsuperscript{<metaphoricity\textsuperscript{33}}-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\textsuperscript{<metaphoricity\textsuperscript{33}}-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\textsuperscript{<metaphoricity\textsuperscript{33}}-disposition—as-to-psyche-
transcended registry-worldview/dimension as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{20}-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness -of- reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{80}-or-bracketing-or-epoché of \textless amplituding/formative–epistemicity\textgreater totalising–conflated– meaningfulness-and-teleology\textless as-of-notional–deprocrypticism-reflected-\textsuperscript{60}historiality/ontological-eventfulness\textsuperscript{3}/ontological-aesthetic-tracing<\textless perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> is overridden to attain full ontological elucidation by the \textless amplituding/formative–epistemicity\textgreater totalising–conflated– meaningfulness-and-teleology\textless as-of-notional–deprocrypticism-reflected-\textsuperscript{60}historiality/ontological-eventfulness\textsuperscript{3}/ontological-aesthetic-tracing<\textless perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> ontological-performance \textless including-virtue-as-ontology\textgreater involving the uninstitutionalised-threshold\textsuperscript{82} reflection as preconverging-or-dementing\textsuperscript{20}-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} in lieu of the nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{20}-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness -of- reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{80}-or-bracketing-or-epoché of \textless amplituding/formative–epistemicity\textgreater totalising–conflated– meaningfulness-and-teleology\textless as-of-notional–deprocrypticism-reflected-\textsuperscript{60}historiality/ontological-eventfulness\textsuperscript{3}/ontological-aesthetic-tracing<\textless perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>. Furthermore, notional–deprocrypticism as the ultimate registry-worldview/dimension by notionally undermining human disjointedness-as-of-\textsuperscript{83}reference-of-thought will factor in that since \textless cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations articulations of
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought-categorical-imperatives/axioms/registry-teleology\} 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\<including-virtue-as-ontology>, 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\<conflated—meaningfulness-and-teleology\>as-of-notional~deprocrypticism-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing\<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’> preemptive projecting/anticipating of the denaturing possibility of human limited-mentation-capacity as of notional~deprocrypticism social universal-transparency\<transparency-of-totalising-entailing—as-to-entailing~amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ontological-performance\<including-virtue-as-ontology>; inherently a notional~deprocrypticism protensive-consciousness is one which totalises-for-
framework, such that many a subject matter domain like the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially as of institutional and formal deferential-formalisation-transference as abstract intemporal/ontological-driven conceptualisation as of respectively formal religion, formal science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabling/sublimating/supererogatory–de-mentativity practices into a given society are more likely to be adopted as of the society’s institutional and formal percolation-channelling-<in-deferential-formalisation-transference> framework than as of dimensionality-of-sublimating-}"<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 5<meaningfulness-and-teleology> as of the need for profoundness and rigour that doesn’t avail in ordinary thought for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological 5<meaningfulness-and-teleology> could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness<of-reference-of-
thought apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity } —constitutedness —in–preconverging-entailment as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness of reference-of-thought is a preconverging/postconverging—dementative/structural/paradigmatic deficiency inducing the totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness of reference-of-thought apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity —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 amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as social universal-transparency {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-short-term human ‘self-referencing’ will seem to imply that it is almost impossible to transcend from a given social conventioning centered–epistemic-totalisation facticity but crossgenerationally human ‘re-conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion’, as ‘syncretising-effecting’ on meaningfulness-and-teleology with respect to social-stake-contention-or-confliction induces human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Consider in this regard historical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity elicited by cultural diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a social-setup is preconverging/postconverging–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 preconverging/postconverging–de-mentative/structural/paradigmatic ‘self-referencing and syncretising-effecting construed as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag induced transformation arises because human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs notwithstanding a seemingly self-referencing centered–epistemic-totalisation-facticity of ‘meaningfulness-and-teleology’ within a given social-setup in the immediate-and-short-term. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness–of–reference-of-thought occurs because preconverging/postconverging–de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-
register-of—meaningfulness-and-teleology given their supposedly coherent ontological-commitment—<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/unbeholding/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—‘projective—insights’/‘epistemic-projection-in-conflatedness—’of-notional—deprocrypticism-prospective—sublimation), that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism—of-social-functioning-and-accordance by their relative universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation meaningfulness-and-teleology as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought with regards to such transcendental implications! Despite the fact that all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of—meaningfulness-and-teleology social-dispositions and mental-dispositions of suboptimal ontological implications for social-functioning-and-accordance—as-of—social-stake-
contention-or-confliction, every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s reference-of-thought—categorical-imperatives/axioms/registry-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations. It may thus seem from within just one human generation perspective that the underlying human metaphoricity for transcendence-and-sublimity/sublimation/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-within—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 ~implies self-assuredness of ontological-good-faith/authenticity ~postconverging de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> threshold of a social-setup "meaningfulness-and-teleology" allows for the possibility for prospective metaphoricity to reconstrue-and-redefine the social-setup "meaningfulness-and-teleology". Such prospective metaphoricity possibility cannot be preempted because even the social-setup conventioning in its functional operation of "meaningfulness-and-teleology" needs this supposedly coherent ontological-commitment ~implies self-assuredness of ontological-good-faith/authenticity ~postconverging de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> in other to affirm itself over any spontaneously arising disruptive "meaningfulness-and-teleology" that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity in one way or the other when such spontaneously arising disruptive "meaningfulness-and-teleology" is not of poorer but rather of a superseding <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment ~implies self-assuredness of ontological-good-faith/authenticity ~postconverging de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment ~implies self-assuredness of ontological-good-faith/authenticity ~postconverging de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> respectively as of superstitious spiritualism "meaningfulness-and-teleology" or scholasticism pedantic dogmatism "meaningfulness-and-teleology", as of the given social-setup ‘self-assuredness of ontological-good-faith/authenticity ~postconverging–
de-mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity to demonstrably undermine the implied supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging–de-mentating/structuring/paradigming —as-being-as-of-existential-reality> of such prior social-setups registry-worldview/dimension meaningfulness-and-teleology, and so as of the prospectively induced <amplituding/formative–epistemicity>causality —as-to-projective-totalitative–implications-of-prospective—nonpresencing—,for-explicating-ontological-contiguity superseding meaningfulness-and-teleology as from existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression epistemic-or-notional—projective-perspective of relative-ontological-completeness—of—reference-of-thought by way of <amplituding/formative–epistemicity>causality —as-to-projective-totalitative–implications-of-prospective—nonpresencing—,for-explicating-ontological-contiguity such as with prospective positivism/rational-empiricism meaningfulness-and-teleology. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity meaningfulness-and-teleology. Further any such prospective metaphoricity ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism—of-social-
predispositions are the more salient entrenched interests beyond-the-consciousness-awareness-teleology\(^7\)–\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}>\) with respect to prospective metaphoricity\(^7\) 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–deprocripticism metaphoricity\(^7\) implications are necessarily spurious and associated with our positivism–procripticism institutional-being-and-craft as of the direct, indirect and/or devolving prospective metaphoricity\(^7\) 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 \(<\text{amplituding/formative–epistemicity}>\text{causality }\text{as-to-projective-totalitative–implications-of-prospective–nonpresencing, for explicating-ontological-contiguity}\) so long as it is socially and institutionally credible to uphold non-positivism ‘meaningfulness-and-teleology\(^9\) in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity\(^7\) 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 preconverging/postconverging–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{\textsuperscript{-\between—prior-shallow-sup}ererogation \text{-of-mentally-}
\text{\textsuperscript{-aestheticised\textsuperscript{-preconverging/dementing \text{-qualia-schema_and_prospective-profund-
supererogation \text{-of-mentally-aestheticised–postconverging/dialectical-thinking \text{-qualia-
schema}} with their prospectively implied metaphoricity
\}; with the consequence that there can’t be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence\textsuperscript{-as-to-psychologismic\textsuperscript{-apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity {\textsuperscript{-educed–existentialising/contextualising/textualising-contiguity \}}—
confatedness \textsuperscript{-in–{preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating\textsuperscript{-} 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 \textsuperscript{-of-} reference-of-thought warranting their unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring\textsuperscript{-as-to-preconverging-or-dementing \text{-apriorising-psychologism} for the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\textsuperscript{-as-to-postconverging-or-dialectical-thinking \text{-apriorising-
psychologism\textsuperscript{-} of prospective Socratic-philosophers \textsuperscript{10} universalising-idealisation and prospective
teleology\textsuperscript{2} -<in-preconverging-existential-extrication-as-of-existential-unthought> ) undermining\textsuperscript{4} meaningfulness-and-teleology\textsuperscript{8} ontological-performance\textsuperscript{7} -<including-virtue-as-ontology> due to lack of social\textsuperscript{10} universal-transparency\textsuperscript{10} -\{transparency-of-totalising-entailing-as-to-entailing -<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness \}. This arises because fundamentally as of notional-correspondence with existence, a registry-worldview’s/dimension’s institutionalisation in prior relative-ontological-incompleteness -of- reference-of-thought meaningfulness-and-teleology\textsuperscript{9} ontological-performance\textsuperscript{7} -<including-virtue-as-ontology> is ultimately rather vouching of such a notional-correspondence with existence on the basis of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as transcendentally-complementing at its uninstitutionalised-threshold\textsuperscript{102} the said human limited-mentation-capacity reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicit reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{9} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue’ construed as institutionalisation, as the latter’s reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9} can be denaturing (beyond-the-consciousness-awareness-teleology\textsuperscript{9} -<in-preconverging-existential-extrication-as-of-existential-unthought> ) as of their \textit{amplituding-formative} wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drug/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology ) by the various temporalities in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{16} -<as-to—attendant—

while the latter is upholding \(^8\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of \(^8\)reference-of-thought putting the notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ 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-\(^8\)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 \(^0\), there is a relative variance of ontological-completeness-of- reference-of-thought as of the prospective relative-ontological-completeness\(^8\)-of- reference-of-thought in intemporal\(^8\)/longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness \(^8\)-of- reference-of-thought in temporality\(^7\)/shortness entailing the uninstitutionalised-threshold \(^2\); 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 \(^0\) in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of \(^8\)reference-of-thought putting the notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold \(^0\) and the prospective institutionalisation; given the variance of temporality\(^7\)/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively \(^8\)procrypticism–or–disjointedness-as-of-\(^8\)reference-of-thought with
intemporality

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‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’ between recurrent-utter-uninstitutionalisation and base-institutionalisation—ununiversalisation, between base-institutionalisation—ununiversalisation and universalisation—non
contiguity –educted–existentialising/contextualising/textualising-contiguity

contflatedness\textsuperscript{13} in \{preconverging-disentailment by\textsuperscript{2} postconverging-entailment of phenomenological transcendence-and-sUBLIMITY/sublimation/supererogatory–de-mentativity as of notional–deprocrypticism. We can appreciate the metaphysics-of-absence\{implicated-

epistemic-veracity-of- nonpresencing\<perspective–ontological-normalcy/postconvergence>\} 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 \<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}’ to positivistic/rational-empiricism

meaningfulness-and-teleology\textsuperscript{99} with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-

completeness -of- reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed \<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}’-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-
infrastucture-of– meaningfulness-and-teleology as of prospective notional–deprocrypticism

perspective ‘as not self-effacing as of its ontologically-flawed \<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}’-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold\textsuperscript{102} of its \textsuperscript{1} procrypticism–or–
disjointedness-as-of-\textsuperscript{1} reference-of-thought and the prospective institutionalisation of
while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold\textsuperscript{102} and-its-assorted-and-conjugated-temporal–\textsuperscript{102} meaningfulness-and-teleology\textsuperscript{109} such that transcendence-and-sublimity/sublimation/supernatural–de-mentativity is always perceived as unnatural when <amplituding/formative–epistemicity\textsuperscript{87} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}, in the sense that ‘it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold\textsuperscript{102}-and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human <amplituding/formative–epistemicity\textsuperscript{87} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} mental-reflex as it overlooks human uninstitutionalised-threshold\textsuperscript{102} points to the reality that the implied prior institutionalisation ‘projected reflex of entailing<amplituding/formative–epistemicity\textsuperscript{87} totalising–in-relative-ontological-completeness\textsuperscript{7} supplanting–conviction-as-to-profound-supererogation\textsuperscript{7} of–attendant-intradimensional’–postconverging/dialectical-thinking\textsuperscript{21}–apriorising-psychologism\textsuperscript{5} for \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social\textsuperscript{103} universal-transparency\textsuperscript{10}–{transparency-of-totalising-entailing–as-to-entailing<amplituding/formative–epistemicity\textsuperscript{87} totalising–in-relative-ontological-completeness\textsuperscript{7}}. Such that with regards to social-stake-contention-or-confliction possibilities the social psychological reference as of wrongly implied prior institutionalisation ‘projected reflex of entailing<amplituding/formative–epistemicity\textsuperscript{87} totalising–in-relative-ontological-completeness\textsuperscript{7} supplanting–conviction-as-to-profound-supererogation\textsuperscript{7} of–attendant-intradimensional’–postconverging/dialectical-thinking\textsuperscript{21}–apriorising-psychologism\textsuperscript{5} for \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{99} is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve ‘rationalising threads of part-conviction-as-to-profound-supererogation\textsuperscript{109}–or–part–nonconviction/madeupness/bottomlining–
pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-consciousness-awareness-teleology\textsuperscript{99}-\textsuperscript{100}-\textsuperscript{102} in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{103}) constraint of human limited-mentation-capacity as of prospective human aporeticism such that this induces as of various existential-instantiations ‘ontologically-flawed meaningfulness-and-teleology\textsuperscript{99} ontological-performance\textsuperscript{100} including-virtue-as-ontology\textsuperscript{102}’, subpar to ontologically-veridical meaningfulness-and-teleology\textsuperscript{99} ontological-performance \textsuperscript{100} including-virtue-as-ontology\textsuperscript{102} as fundamentally underscored by the prospective institutionalisation. Thus this determines a consequential ‘dynamic beyond-the-consciousness-awareness-teleology\textsuperscript{99} in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{103} limited-mentation-capacity constraint’ as reflected from a ‘notional-deprocrypticism-referentialism-as-of-its-nonascriptivity backdrop-for-the-ontologically-veridical-construing’ of ‘temporal-to-intemporal individuations meaningfulness-and-teleology\textsuperscript{99} and actions of individuals and the collective-social as of their varying-existential-instantiations-mental-dispositions-ontological-performance\textsuperscript{100} including-virtue-as-ontology\textsuperscript{102} or their characterisations-as-of-varying-existential-instantiations’, as fundamentally underscored by the implied uninstitutionalised-threshold\textsuperscript{102} reference-of-thought, wherein such temporal thresholding neuterisation\textsuperscript{9} with regards to ontologically-veridical meaningfulness-and-teleology\textsuperscript{99} reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional-conflatedness of notional-deprocrypticism deneuterising―referentialism’ as of metaphysics-of-absence\textsuperscript{9} (implicit ed-epistemic-veracity-of nonpresencing-perspective ontological-normalcy/postconvergence) insight that ontology’s-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation \textsuperscript{9} amplituding/formative-epistemicity\textsuperscript{10} totalising-self-referencing-syncretising/circularity/interiorising/akraistic-drag\textsuperscript{10}, it lies with universalisation.
institutionalisation over Base-institutionalisation–ununiversalisation uninstitutionalisation

part-conviction-as-to-profound-supererogation\(^\text{\textsuperscript{1}}\)--or--part--nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^\text{\textsuperscript{2}}\) perception-and-relation to \(^\text{\textsuperscript{2}}\) meaningfulness-and-teleology\(^\text{\textsuperscript{3}}\) over just abstract\(^\text{\textsuperscript{4}}\) 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\(^\text{\textsuperscript{5}}\) 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\(^\text{\textsuperscript{6}}\) 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\(^\text{\textsuperscript{7}}\) universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology\(^\text{\textsuperscript{8}}\) \textendash\textendash preconverging-existential-extrication-as-of-existential-unthought\(^\text{\textsuperscript{9}}\) is the effective and credible deneuterising\(^\text{\textsuperscript{10}}\) enabling articulation that grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and unconsciously human phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any neuterising, the full and complete possibilities of human mental-dispositions as of the exclusive dynamics of human limited-mentation-capacity across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-register-of--meaningfulness-and-teleology\(^\text{\textsuperscript{11}}\) individuation and temporal/shortness-of-register-of--meaningfulness-and-teleology\(^\text{\textsuperscript{12}}\) individuations of postlogism\(^\text{\textsuperscript{13}}\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \{ reference-of-thought\} devolving ontological-performance\} including-virtue-as-ontology. Ultimately, the notion of beyond-the-consciousness-awareness-teleology \{ in-preconverging-existential-extrication-as-of-existential-unthought \} given its psychoanalytic-unshackling as of prospective deprocrypticism transcendence-and-sublimity/sublimation/superrgatory-de-mentativity, points to a self-consciousness that should rather come to terms with the reality of human limited-mentation-capacity dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of reference-of-thought\} categorical-imperatives/axioms/registry-teleology\} but rather their protraction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality apriorising/axiomatising/referencing-\{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity \} conflatedness—in—\{preconverging-disentailment—by\} postconverging entailment of Being as implied as of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought. The issue of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology or Being underdevelopment is associated with that of the construal of knowledge as organic-knowledge or mechanical-knowledge respectively; with the latter construed as of the ‘mere effecting possibilities of knowledge’ without a coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the given knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of ‘temporal/shortness-of-register-of—meaningfulness-and-teleology’ mental-dispositions towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or—
ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that is behind organic-knowledge. Human <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology<in—preconverging-existential-extrication-as-of-existential-unthought> are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold in temporal/shortness-of-register-of—meaningfulness-and-teleology terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the ontological-contiguity—of-the-human-institutionalisation-process arises exactly to ensure deferential-formalisation-transference secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness—induced—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’—as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism’ is in a state of <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism/perversion-of—reference-of—
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as accusation of
witchcraft) is not to be construed naively as an adequate basis for a new
logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation
as ‘prelogic
supplanting—conviction-as-to-profound-supererogation—of—attendant-
intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism
re-engaging
mental-reflex’ that re-engages with non-positivism/medievalism mindset/ reference-of-
thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-
and-impediments potentially arising from such a non-positivism/medievalism worldview as
of the ‘local community dynamism of individual interests involved’ that endemises and
enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of
the non-positivism/medievalism mindset/ reference-of-thought into a positivistic
mindset/ reference-of-thought that is ontologically-speaking to be construed as the
postconverging—de-mentating/structuring/paradigming resolution of the vices-and-
impediments arising from a non-positivism/medievalism worldview with respect to such
notions-and-accusations-of-sorcery. The same applies with respect to our positivism–
procrypticism worldview and futural Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
as of prospective notional—deprocrypticism worldview). We can appreciate such metaphysics-of-
absence—(implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-
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
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality induced intemporal/longness-of-register-of—‘meaningfulness-and-
teleology’ positivism/rational-empiricism mental-disposition behind the articulation of
Newtonian mechanics inducing its mere effecting possibilities of knowledge, the inherent
possibilities of inventing things on this positivism/rational-empiricism knowledge intemporal
value reference inherently undermines the pertinence of any other supposed knowledge value
reference, like a mystical knowledge construal, of the-very-same physics
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality, such that their inherent contrast disambiguates what is
of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology from what is of Being
underdevelopment. But then this ‘immediate, cause-and-effect and non-blurry practical and
scientific knowledge’ is just one aspect of Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology as its mere effecting possibilities of knowledge however effective do not exist
in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct
of knowledge’ which is the complementary background for Being-development/ontological-
meaningfulness-and-teleology; as we can appreciate that despite the positivistic inclinations
of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took
hold arose because those budding scientists had a sense that the very ‘detached, contemplative
and blurry human social-construct of knowledge’ background had to be superseded as of its
scholasticism and mysticism underlying knowledge background for a positivism/rational-
empiricism knowledge background to take hold as transcendental-
enabling/sublimating/superceratory–de-mentativity not only to science but transcendental-
preservation-entropy-or-contiguity—or—ontological-preservation wherein the abstract intemporal/longness-of-register-of—meaningfulness-and-teleology—behind the prior registry-worldview institutionalisation should equally be reflected as of prospective registry-worldview institutionalisation, and involving the requisite deferential-formalisation-transference secondnaturaing of knowledge as organic-knowledge. We can appreciate the latter point in the sense that with the development of various positivistic scientific and knowledge fields, the knowledge agents weren’t naïve to imply that the ‘normal social temporal-to-intemporal mental-dispositions as of wooden-language—{imbued—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 seconndatured 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

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

but 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/ignoreable—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—

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
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’ \(\langle transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness \rangle \). This articulation can be elucidated more explicitly in cases of cultural diffusion between societies of differing institutionalisation level as such cultural diffusion isn’t by a simplistic institutionalisation knowledge-level transference, but involves a mutual sense of sovereign selectivity and recognition among the societies, however the drive for cultural diffusion; thus allowing for ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of \(<amplituding/formative-epistemicity>totalising-self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness-of-reference-of-thought accommodation. This is equally the knowledge and sovereignty dynamics that prevails within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather through an exercise of increasing ‘social universal-transparency’ \(\langle transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness \rangle \) 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-epistemicity-relativism-determinism implied \(<amplituding/formative-epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing,—for-explicating—\)
ontological-contiguity associated with Being-development/ontological-framework-expansion–as-to-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
effecting intemporal implications means that the requisite intemporal/longness-of-register-of-
meaningfulness-and-teleology\(^9\) 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\(^8\), and ultimately so as enabled by ‘social universal-transparency\(^10\)’\(^{10}\)\(^\{\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness}\}\}. The above analysis point out that transcendental knowledge in particular involves more than just knowledge as a grounded construct but as well an understanding of how such knowledge is instigated in society as part and parcel of the knowledge construed as organic-knowledge; given that the social-construct-as-society is not necessarily of immediate receptivity and is of a suboptimal disposition to such transcendental-enabling/sublimating/supererogatory—de-mentativity implications that are not priorly as of grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism—meaningfulness-and-teleology\(^9\) 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—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\), 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\textsuperscript{\ref{103}} \langle\text{transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness}\rangle’. As it is the latter that induces that social positive-opportunism—of-social-functioning-and-accordance\textsuperscript{\ref{26}} for deferential-formalisation-transference and institutional percolation-channelling-\langle\text{in-deferential-formalisation-transference}\rangle, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential \textsuperscript{\ref{83}} reference-of-thought, transcendental knowledge is of a circular but consistent exercise of \textsuperscript{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 \langle\text{between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema}\rangle \textsuperscript{\ref{96}} reference-of-thought and introducing the prospective ontological-contiguity\textsuperscript{\ref{67,83}} reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human\textsuperscript{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\textsuperscript{\ref{67}} is more than just a reification gesturing of its very own axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-\langle\text{as-to-postconverging-or-dialectical-thinking—apriorising-psychologism}\rangle but extends to encompass a de-assertion/preconverging-or-dementing\textsuperscript{\ref{70}}—apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
preconverging-or-dementing –apriorising-psychologism> of ‘traditional classical mechanics
axiomatic-construct’, at the threshold where it supersedes ‘traditional classical mechanics
axiomatic-construct’, as being of notional-discontiguity/epistemic-discontiguity
<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
‘traditional classical mechanics axiomatic-construct’, and so with regards to ‘the-very-same
physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The ontological
veridicality here is that such ‘double-gesture reification as the prospective axiomatic
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring<as-to-postconverging-or-dialectical-thinking –apriorising-
psychologism> together with the prior axiomatic de-assertion/preconverging-or-dementing
–apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing –apriorising-psychologism>’ implied as of the ‘nonpresencing<-perspective–
ontological-normaley/postconvergence> induced transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is not to be construed as an
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation as of
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—prospective_attendant–ontological-contiguity —educed–
existentialising/contextualising/textualising-contiguity of the superseded \textsuperscript{10} presencing—
absolutising-identitive-constitutedness, but is rather a maximalising-recomposuring-for-
relative-ontological-completeness —unenframed-conceptualisation in subsuming 'the-very-
same physics totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'. While the emotional involvement and sense of ‘existential ego undermining’ involved in such a transcending reification gesturing of axiomatic-constructs as of the-very-same totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same registry-worldview/dimension reference-of-thought as of the positivistic/rational-empiricism meaningfulness-and-teleology mindset as well as its distance rather with respect to physical reality, such a transcending reification gesturing as of the grandest axiomatic-constructs having to do with consciousness with regards to the ‘very reference-of-thought itself’ wherein the prospective ontological-contiguity reference-of-thought as deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought implies a transcending reification gesturing that not only affirms notional—deprocrypticism prospective registry-worldview/dimension but in that affirmation/projection/assertion/dueness-validating—logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or dialectical-thinking—apriorising-psychologism> as of its ontological-completeness-of—reference-of-thought de-asserts/dements our positivism—procrypticism registry-worldview/dimension, this will elicit an existential and emotional involvement that will rather convert into a circular neuterisation of notional—deprocrypticism by a mental-complex avoiding such emotional discomfort and sense of existential ego undermining as is the case with all destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating-decisionality}—of-ontological-performance<including-virtue-as-ontology> with respect to their prospective institutionalisations. This explains why it is not a fundamental contradiction as of human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnaturedness—temporal—
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor at uninstitutionalised-threshold that the positivistic/rational-empiricism initiatives of such enlightenment thinkers like Galileo, Descartes, Diderot, etc. were met with counteracting reactionary views, and as it further elicits ontologically-flawed ‘uninstitutionalised-threshold by prospective institutionalisation dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>’. This can’t be the case because dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating> can only arise where there is ‘common 83 reference-of-thought’ whereas a state of institutionalisation as of prospective relative-ontological-completeness 87-of-83 reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold 02 as of prior relative-ontological-incompleteness 08-of-07 reference-of-thought, and not such a flawed notion of dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>’. We can appreciate even within a same 8 reference-of-thought like our positivism/rational-empiricism registry-worldview/dimension that there is no dialogical-equivalence<as-to-
relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation of \textsuperscript{33}amplituding/\textsuperscript{33}formative–\textsuperscript{33}epistemicity-totalising–renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising\textsuperscript{71}. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold\textsuperscript{02} mental-reflexes of \textsuperscript{33}amplituding/\textsuperscript{33}formative–\textsuperscript{33}epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} which is ‘ontologically flawed and wanting’ but rather is as of a \textsuperscript{5}maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{7}—unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/supererogatory-de-mentativity for prospective institutionalisation relative to such \textsuperscript{33}amplituding/\textsuperscript{33}formative–\textsuperscript{33}epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} that circularly reinstitute the uninstitutionalised-threshold\textsuperscript{02} temporality\textsuperscript{09}/shortness as if intemporal in \textsuperscript{5}incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective\_attendant–ontological-contiguity\textsuperscript{7}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{86}. In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness\textsuperscript{87}–of-axiomatic-construct-or–reference-of-thought is introducing a ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’ that blocks-out/supersedes/de-asserts/dements as of notional-discontiguity/epistemic-discontiguity\textsuperscript{<between—prior>shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema_and_prospective-profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our
procrypticism—or—disjointedness-as-of—reference-of-thought reasoning’ is not admissible to prospective ‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought reasoning’ and so from the moment of the event -construed-as-the-prospective-ontology-origination of deprocrypticism, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event -construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process; and so as of notional-discontiguity/epistemic-discontiguity-<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 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 preconverging/postconverging—de-mentative/structural/paradigmatic lifetime ‘mental and existential investment’ in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of—meaningfulness-and-teleology ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-extrication-as-of-existential-unthought> denaturing of
knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of preconverging—existential-extrication-as-of-existential-unthought, that is, knowledge related to as of ‘the mere positive-opportunism—of-social-functioning-and-accordance” it engenders at best’ with little or no cognisance that there is an attitude/mental-disposition/care—and—episteme as of intemporality/longness behind ‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing’, so-construed as organic-knowledge. Organic-knowledge requires the articulation of ‘meaningfulness-and-teleology’ rather in postconverging—nonextricatory-existentia—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 deprocrypticism—or—preempting—disjointedness—as—of—reference—of—thought relative to our positivism—procrypticism necessarily requires priorly the requisite apriorising—teleological-elevation-in-ontological-contiguity from positivism—procrypticism’s disjointedness—as—of—reference—of—thought mindset into deprocrypticism’s preempting—disjointedness—as—of—reference—of—thought

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/superegotary–de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiologisation/ontological-escalation is of intemporal/ontological/social/species/universal/transcendental/maximalising–recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not temporal extricatory preconverging–de-mentating/structuring/paradigming. Put another way, for instance, Newtonian physics doesn’t have any inherent meaningfulness-and-teleology as we can appreciate from a positivism/rational-empiricism perspective/framing/referencing/horizon with an animistic social-setup as of the latter’s attitude/mental-disposition/care–and–episteme.

For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality\<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and–
apriorising/axiomatising/referencing’ as of the attitude/mental-disposition/care–and–episteme of positivism’s/rational-empiricism’s perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-teleology’-<in-preconverging-existential-extrication-as-of-existential-unthought>- as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given reference-of-thought, say in our positivism/rational-empiricism reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care–and–episteme, and further at the individual level as of changing attitude/mental-disposition/care–and–episteme with living-as-of-human-personality-developing. Attitude/mental-disposition/care–and–episteme as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming–‘notional–collateralising-beholdening-protohumanity’-to–‘attain-sublimating-humanity’–as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality’/shortness <amplitude/formative> wooden-language-{imbued—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\textsuperscript{27} -by-reification/contemplative-distension\textsuperscript{27} 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\textsuperscript{27} -by-reification/contemplative-distension\textsuperscript{27} 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\textsuperscript{5} 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\textsuperscript{27} -by-reification/contemplative-distension\textsuperscript{27} so-implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in the modern social-setup as of our modern practices involving subject-matter specialisms, trade roles, functionaries, arts, research, sports and other activities, etc.; with each involving their specific attitude/mental-disposition/care–and–episteme dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27} -by-reification/contemplative-distension\textsuperscript{27}. The idea being
<conjugatively-and-transfusively> the ontological-contiguity\(^{65}\) of-the-human-institutionalisation-process\(^{68}\) as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{99}\) at the given registry-worldview/dimension, and so-construed as temporal extricatory preconverging—de-mentating/structuring/paradigming. Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{99}\) as such implies increasingly more profound-and-complete enabling framework of human emancipation as of technical and existential possibilities arising from prospective relative-ontological-completeness\(^{87}\)-of—reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care—and—episteme\(^{5}\) contrast as clarified in the preceding example as of the technical and existential emancipating possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care—and—episteme\(^{5}\) 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\(^{88}\)-of—reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care—and—episteme\(^{5}\) can pertinently be defined as the ‘assumed-and-unflinching transversality\(<\text{for-sublimating—existential-eventuating/denouement}>\sim\text{of—}\) affirmative-and-unaffirmative—disambiguated—motif-and—apriorising/axiomatising/referencing’\(^{101}\) inducing a given specific ‘nonpresencing—<\text{perspective—ontological-normalcy/postconvergence}> outcome with regards to prospective relative-ontological-completeness\(^{87}\)-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\(^{99}\) associated with that attitude/mental-disposition/care—and—episteme\(^{5}\). It can be construed with regards to prospective
episteme will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care–and–episteme in detachment from <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as we know that, everything being equal legitimately, it is the professional electrician as of its assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\(^{27}\) attitude/mental-disposition/care–and–episteme\(^{5}\) whose workmanship is guaranteed to produce the best and safe outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness\(^{27}\)-by-reification/contemplative-distension\(^{27}\) as of <amplituding/formative> wooden-language\(^{27}\) (imbued—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 thus expanding human needs and desires possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness\(^{27}\)-by-reification/contemplative-distension ‘assumed-and-unflinching transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{101}\) of a relative-ontologically-veridical attitude/mental-disposition/care–and–episteme\(^{5}\) as of its prospective relative-ontological-completeness\(^{27}\)-of-’reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care–and–episteme is implied for prospective ‘reference-of-thought transcendence-and-sublimity/sublimation/superrerogatory–de-mentativity, as of overall
institutionalisations as mainly concerned with the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as absolute reference of ‘meaningfulness-and-teleology’ ‘with little sense of coherence as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’, and thus the latter cannot unlike the former be the framework for aetiologisation/ontological-escalation as of universal implications, and particularly so as of the ‘naivety of eliciting mutual temporality/shortness as intemporality/longness or 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⟩’. 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 meaningfulness-and-teleology while averting its denaturing by wrongly implying notional-contiguity/epistemic-contiguity <profound-supererogation of-mentally-aestheticised~postconverging/dialectical-thinking–qualia-schema> with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation of-mentally-aestheticised–preconverging/dementing–qualia-schema_and_prospective-profound-supererogation of-mentally-aestheticised~postconverging/dialectical-thinking–qualia-schema> given the latter’s flawed preconverging–de-mentating/structuring/paradigming as of prior relative-ontological-incompleteness—of—reference-of-thought. The insight here is that more fundamentally knowledge is not about ‘interhuman negotiating or agreeableness’ but more critically about a third party validator known as ‘intrinsic-reality/ontological-veridicality’ which is the transcendental-enabling/sublimating/supererogatory–de-mentativity above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality~<for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ exercise in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of–ontological-contiguity>
prospective-nonpresencing,-for-explicating-ontological-contiguity’, and so beyond institutional-being-and-craft and social-aggregation-enabling <amplituding/formative> wooden-language-{imbued—averaging-of-thought¬as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology¬as-of-’nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications}>. Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology<sup>99</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought> denaturing<sup>16</sup> of the requisite intellectualism required for further Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology<sup>1</sup>, 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<sup>84</sup> 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<sup>16</sup> predisposition. This is critically the case with registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublation/supererogatory—de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology<sup>99</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought> prior relative-ontological-incompleteness<sup>88</sup>-of—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 ‘preconverging/postconverging—de-mentatively/structurally/paradigmatically
conflicted’, with prospective transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-
apriorising/axiomatising/referencing—amplituding/formative—epistemically 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—psychologismic—apriorising/axiomatising/referencing—of-attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

conflatedness in {preconverging—dissentiment—by} postconverging—entailment—in-self-
becoming/self-conflatedness/formative—supererogating at any such uninstitutionalised-
threshold; as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of
‘budding-positivism/rational-empiricism attitude/mental-disposition/care—and—episteme’ are
preconverging/postconverging—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—psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity
conflatedness—\{preconverging-disentailment-by\}—postconverging-entailment,-in-self-becoming/self-conflatedness/formative-supererogating—is preconverging/postconverging—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\(^5\) reference-of-thought supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—\{for—conceptualisation, but then at its uninstitutionalised-threshold\} (as implied from prospective positivism/rational-empiricism attitude/mental-disposition/care—and—episteme\(^5\) reference-of-thought supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—\{for—conceptualisation\}) scholasticism and positivism are rather in transversality—\{for—sublimating—existential-eventuating/denouement—\}—of-affirmative-and-unaffirmative—disambiguated—‘motif—and-apriorising/axiomatising/referencing’; as so reflected in their mutually beyond-the-consciousness-awareness-teleology—\{in—preconverging—existential-extrication-as—of—existential-unthought\}. This is equally reflected with regards to the prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implying knowledge proponents, as the very notion of implying a prospective transcendentental conceptualisation as of organic-knowledge is one that undervalues the presencing—absolutising-identitive-constitutedness attitude/mental-disposition/care—and—episteme as of its social-stake-contention-or-confliction while the very notion of perceiving highly the meaningfulness-and-teleology\(^9\) within a prior institutionalisation framework is one that is necessarily apprehensive and shallow-minded to the notion of a prospectively undermining prospective\(^{'\prime\prime}\) nonpresencing—\{perspective—ontological-normalcy/postconvergence\} sublimity/sublimation/supererogatory—de-mentativity episteme transcendence-and-attitude/mental-disposition/care—and—\{reference-of-thought
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument —for—
conceptualisation. In addition, the disruptive uninstitutionalised-threshold contextualisation as of such divergent commitments and ‘lack of perceived constraining framework of logical-c~

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

conflatedness —in—{preconverging-disentailment by}—postconverging-entailment,—in-self-
becoming/self-conflatedness /formative—supererogating—’ further radicalises the human
disposition to act temporally beyond-the-consciousness-awareness-teleology—<in-
preconverging—existential-extrication-as-of-existential-unthought> institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ‘meaningfulness-and-teleology’ attitude/mental-disposition/care—and—episteme’. What is then the manifestation of such intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional—conflatedness^13 of ^1 deprocrypticism—or—preempting—
disjointedness-as-of—reference-of-thought protensive-consciousness? ontological-bad-faith/inauthenticity^6 as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold^12 of the possibility of intellectually induced social
universal-transparency^11—{transparency-of-totalising-entailing,—as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness }; for
the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Such a beyond-the-consciousness-awareness-teleology—<in—preconverging—existential-extrication-as-of—
existential-unthought> undermining exercise is geared towards the ontologically-flawed
apriorising-teleological-elevation-in-ontological-contiguity of social
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of> meaningfulness-and-teleology -as-of-
'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> and untransvaluated—temporal-intemporality social-chainism, on the conation of upholding ontological-bad-faith/inauthenticity contentions; by its deflating of the conception of ontologically-veridical meaningfulness-and-teleology as of human mortals contentions in transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-
unaffirmative—disambiguated—'motif-and-apriorising/axiomatising/referencing', wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridical as of its charlatanic effect undermines, as of beyond-the-consciousness-awareness-teleology —<in-preconverging—existential-extrication-as-of—existential-unthought>, the articulation of meaningfulness-and-teleology as of prospective maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent <amplituding/formative—
epistemicity> causality —as-to-projective-totalitative—implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity 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 <amplitudine/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 <amplitudine/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications}> and untransvaluated—temporal-intemporality attitude/mental-disposition/care—and—episteme and their social contentions. As in effect, such ontological-bad-faith/inauthenticity scepticism fails to act as a ‘knowledge-growth-mechanism with regards to the perpetuation of knowledge coherence and pertinence’ as is the case with genuine intellectual scepticism, but is rather geared towards a dogmatic mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—<amplitudine/formative–epistemicity>totalising—in-relative-ontological-completeness } that usurps the very notion of scepticism in incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation, and so as of the naïve implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-
veridicality as transcendental-enabling/sublimating/supererogatory—de-mentativity. This poor scepticism attitude/mental-disposition/care–and–episteme usurping the pre-established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, has <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing—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 as of prospective non-presencing, 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 a perfidious ontological-bad-faith/inauthenticity scepticism involves eliciting a sense of immediacy and temporality/shortness as of wooden-language- ⟨imbued—averaging-of-thought⟩ as to leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology as of nondescript/ignorable—void with-regards-to-prospective-apriorising-implications⟩ and untransvaluated—temporal-intemporality social-chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension intemporal detachment/backstep for transcendence-and-sUBLIMITY_SUBLIMATION_SUPEREROGATORY—DE-MENTATIVITY. In this latter respect, and for the possibility of prospective social transcendence-and-sUBLIMITY_SUBLIMATION_SUPEREROGATORY—DE-MENTATIVITY and emancipation, social practices at any given period as ‘becoming constructs’ are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension, and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness. ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness but of a poor conception outside the prospective relative-ontological-completeness behind such social practices ‘inventing’ as-of—
prior-institutionalisation and so-implied as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, are but denaturing and down the line equally undermines prospective relative-ontological-completeness for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness are of the same notional-contiguity/epistemic-contiguity—aestheticised-postconverging/dialectical-thinking—qualia-schema kind that bathe in the wooden-language—imbu—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications and 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/supererogatory—de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care—and—episteme that empowers prospective social emancipation however socially unconvenient it may sound; and so beyond habituated totalising—self-referencing-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

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prospective reasoning-from-results/afterthought outcome, and so because of human limited-
mentation-capacity at any moment. Thus the successive reasoning-from-results/afterthought
outcomes as the logocentric constructs of the <cumulating/recomposuring–attendant-
ontological-contiguity >-successive registry-worldviews/dimensions arrive at their successive
reference-of-thought– categorical-imperatives/axioms/registry-teleology,–for-
aposteriorising/logicising/deriving/intelligising/measuring–“meaningfulness-and-teleology” as
of successive prospective relative-ontological-completeness–of–reference-of-thought, but fail
to grasp/capture all the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative–epistemicity>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/unenframing,-elicited-from-prospective–profound-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,
onological-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’ can always be ‘reinvigorated 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 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 in practice, and 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, 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-

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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 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to-knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications to human-subpotency however its trepidigious nature as to ‘a crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative—neuterising as of its tendentious—circumscribing-as—epistemic-totality’—or-delineating-as—epistemic-totality’—existential—epistemic-totalisation-scheme-of—meaningfulness-and-teleology given its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (noting as well that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to-knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications to human-subpotency however its tendentious nature as to inducing tendentiously crude behaviours and psychological assurances associated with positive experiences over negative experiences); - for the preclusive-consciousness of a universalisation—non-positivism/medievalism society imply attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—third-level-reification perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or—
failure-to-pay-reverence-to-an-ancestor as of its relative "neuterising as of its qualifying–
circumscribing-as-‘epistemic-totality’–or-delineating-as-‘epistemic-totality’" existential–
epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’ given its
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism (noting that in the case where the given forest is infested with say mosquitoes
carrying malaria for instance, such a perceptivity-as-of-failure-to-follow-the-heeding-of-the-
Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor
provides an even better conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
<reifying{as-to-knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications to human-subpotency however its preclusive nature
as to comprehensively-qualified narrative of a non-ad-hoc and weighty/profound existential
interpretation inducing the predisposition as of a fateful universal narrative of human
behaviour implications); - for an occlusive-consciousness as of our positivism/rational-
empiricism implying attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ~fourth-level-reification perceptivity-as-
of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-
conceptualisation still as of its relative "neuterising as of its categorising–circumscribing-as-
‘epistemic-totality’–or-delineating-as-‘epistemic-totality’" existential–epistemic-totalisation-
scheme-of– meaningfulness-and-teleology given its positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism (noting also that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-
theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides a decisively
better conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-
knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications
to human-subpotency however its occlusive nature as to an existential interpretation as of rational-empiricism/positivism conception of human behaviour implications with direct understanding of immediate cause-and-effect implications); and prospectively - for the protensive-consciousness notional–deprocrypticism attendant–ontological-contiguity \(^\text{9}\)–educed–existentialising/contextualising/textualising-contiguity \(^\text{1–full-level-of-}\) reification notional–deprocrypticism deneuterising \(^\text{1}\)–referentialism as of referentialism–circumscribing-as-‘epistemic-totality’ \(^\text{'}\)-or-delineating-as-‘epistemic-totality’ \(^\text{'}\) existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’ \(^\text{9}\) given its preemiting– disjointedness-as-of–‘reference-of-thought,–as-to–\(^\text{<amplituding/formative–}\) epistemicity\(^\text{>growth-or-conflatedness} /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness}’\(^\text{–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 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism <reifying{as-to-knowledge-developing}-and-empowering> 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 \(^\text{8}\) as of \(^\text{9}\) deprocrypticism–or–preempting—disjointedness-as-of-\(^\text{8}\) reference-of-thought as a projective–totalitative-implications conception and superseding \(^\text{9}\) presencing—absolutising-identitive-constitutedness \(^\text{<4}\) naiveties as to the socially extended constructive construal of healthcare as more than just as of immediate disease/illness cause-
effect implications). The latter as deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of its ‘ontological-completeness-of-reference-of-thought as to ontological-normalcy/postconvergence’ is the effective basis for evaluating the ontological-veracity of all preceding reference-of-thought as of its deneuterising—referentialism that breaks-down the various neuterising to their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-’epistemic-totality’ with recurrent-utter-uninstitutionalisation) circumscribing-as-’epistemic-totality’-or-delineating-as-’epistemic-totality’’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology speaks of more and more profound convergence-as-of-accumulation of human-subpotency grasp of the full-potency of existence coherence/contiguity. It should be noted as well that the afore is focused on the abstract reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human sublimation-educing—epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting~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

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meaningfulness-and-teleology is not absolutely identitive but shifting as of amplituding/formative–epistemicity\textsuperscript{9} totalising/circumscribing/delineating reference-of-thought\textsuperscript{7} devolving—différance/internal-dialectics/difference-deferral, given that human limited-mentation-capacity-deepening\textsuperscript{53} is in a constant amplituding/formative–epistemicity\textsuperscript{9} totalising~renewing-realisation/re-perception/re-thought of meaningfulness-and-teleology\textsuperscript{99}; with the implication that the ontological-performance\textsuperscript{72} including-virtue-as-ontology of human meaningfulness-and-teleology as to sublimation-educing—epistemic–\textsuperscript{totalising} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting~as-to-possibilities-of-self-becoming-as-of-existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\textsuperscript{5} is fundamentally construable as of the developing scope of ‘the respective relative neuterising’ towards prospective deneuterising~referentialism. Overall, the emphasis here is as of a Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of~meaningfulness-and-teleology that is as of ‘various relative mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology\textsuperscript{99}~<in-preconverging-existential-extrication-as-of-existential-unthought>’ as amplituding/formative–epistemicity\textsuperscript{9} totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} towards ‘mentally-opened limited-mentation-capacity overcoming beyond-the-consciousness-awareness-teleology\textsuperscript{99}~<in-preconverging-existential-extrication-as-of-existential-unthought>’ amplituding/formative–epistemicity\textsuperscript{9} totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}, and so as of nonpresencing~<perspective~ontological-normalcy/postconvergence>; wherein as for the trepidatious-consciousness amplituding/formative–epistemicity\textsuperscript{9} totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}, ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology\textsuperscript{99}~<in-
preconverging-existential-extrication-as-of-existent-unthought>

induced neuterising can be construed as \texttt{apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}} —

originariness/origination as of random-as–uncircumscribing/undelineating-as–‘epistemic-totality’ ‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology’ as reflected in the idea of bad omen, for the warped-consciousness as \texttt{apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}} —

re-originariness/re-origination as of tendentious–circumscribing-as–‘epistemic-totality’ ‘or-delineating-as–‘epistemic-totality’’ ‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology’ as reflected in the idea of evil forest, for the preclusive-consciousness as \texttt{apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}} —

re-originariness/re-origination as of qualifying–circumscribing-as–‘epistemic-totality’ ‘or-delineating-as–‘epistemic-totality’’ ‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology’’ as reflected in the idea of failure to heed the Deity, while for the occlusive-consciousness as \texttt{apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}} —

of-existential-unthought>’ induced neuterising into the underlying limited-mentation-capacity manifestation disambiguation basis for their ontologically-veridical construal’, and so-construed from a notional~deprocrypticism ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective. Thus for the protensive-consciousness as apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination as of referentialism—circumscribing-as-‘epistemic-totality’ ’-or-delineating-as-‘epistemic-totality’’ ‘existential—epistemic-totalisation-scheme-of—meaningfulness-and-teleology’’ implied say as of post-structuralism factoring in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’; as of notional~deprocrypticism is as of deneuterising—referentialism. This analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>)} due to the impossibility of the very first humans as of their limited-mentation-capacity and yet inexperience/unaccumulated-experience to be able to reason more than their initial apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will permit as of their state of recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-
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
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—as-to-possibilities-of-
self-becoming-as-of—existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence as of the notional—conflatedness of
notional—deprocrypticism différance/internal-dialectics/difference-deferral’, by its insight with
respect to the implications of human limited-mentation-capacity for ontologically-veridical
meaningfulness-and-teleology construed, is best predisposed to grasp the ‘inner working
coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-
world/conditions’ as of nonpresencing—<perspective—ontological-normalcy/postconvergence>
reference-of-thought as this enables transcendence-and-
sublimity/sublimation/supercerogatory—de-mentativity, thus fulfilling the full implications of
knowledge as of its ontologically-veridical knowledge-notionalisation and organic-knowledge
nature. Fundamentally this all has to do with human limited-mentation-capacity, as if at a given
(re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—imbued-
postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-
conflatedness ’—of-notional—deprocrypticism-prospective-sublimation) originary/event of-
prospective-ontology-origination moment humankind—as-of-its-integrant-individuals had a
profound-and-complete mentation-capacity, then human ‘meaningfulness-and-teleology’ will
be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of—
meaningfulness-and-teleology requiring as of existential-constraint human limited-
mentation-capacity-deepening as the circular driving notion of différance/internal-
dialectics/difference-deferral. Différance as internal-dialectics/difference-deferral, beyond just
an ontological conception as expressed herein, had already always been existent notionally as a
wholly internal process of human self-referencing-syncretism for prospective relative-
ontological-completeness —of—reference-of-thought—as-of-devolving-axiomatic-constructs as-
so-reflected in ‘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’ construed as institutional-cumulation/institutional-recomposure-{as-
to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and
with regards to the successive registry-worldview/dimension rearticulated as of temporal-to-
temporal ontological-performance—<including-virtue-as-ontology> of
<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-
thought—devolving. The notion of beyond-the-consciousness-awareness-teleology —in-
preconverging-existential-extrication-as-of-existential-unthought> also highlights theoretically
why the Husserlian epoché or bracketing method construed as eidetic reduction is
ontologically-flawed by its apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
constitutedness in preconverging entailment as it naively imply circumscribing-as-
‘epistemic-totality ’/delineating-as-‘epistemic-totality ’ meaningfulness-and-teleology for
its essence in presence, rather than the fact that presence reference-of-thought as
‘metaphysics-of-presence {implicated-‘nondescript/ignorable–void ’-as-to- presencing—
absolutising-identitive-constitutedness } is preconverging/postconverging–de-
mentatively/structurally/paradigmatically an ontologically-flawed bracketing or epoché as of
ontological-normalcy/postconvergence, and is representing metaphysics-of-absence
{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-
reflected by metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩\} in the conception of \textsuperscript{56}meaningfulness-and-teleology \textsuperscript{9}\textsuperscript{-ontological-performance\textsuperscript{12}-⟨including-virtue-as-ontology⟩ which is as of the transcendental implications in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}. The further insight here is that, such a most ontologically-complete profundness/depth of ‘phenomenological transcendental-point-of-departure handle in-its-overcoming-of-neuterisation’ reflected by metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩\} for the construal of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue points to a fundamental epistemic-break/epistemic-resetting; with the latter arising as a result of lack of ‘axiomatic commonness-in-sharedness of human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’” as of the variance of uninstitutionalised-threshold\textsuperscript{102} prior relative-ontological-incompleteness\textsuperscript{50}-of- reference-of-thought and prospective institutionalisation relative-ontological-completeness\textsuperscript{83}-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\textsuperscript{3101} unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/supercerogatory–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-of-reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social
universal-transparency\[\text{\langle transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \rangle,}\]
an apparent episteme as of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology’ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-human<amplituding/formative–epistemicity>totalising~purview-of-construal’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness -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<br>amplituding/formative-epistemicity>totalising-purview-of-construal’’ with respect to social<br>universal-transparency<br>{transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness}; and so more than just as of<br>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<br>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<br><amplituding/formative-epistemicity>totalising–self-referencing-syncretising’ across the entire social spectrum as of notional–episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity—of-the-human-institutionalisation-process as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic
knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, antinihilism and transcendental-enabling/sublimating/supererogatory–de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme preconverging/postconverging–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 preconverging/postconverging–de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology undermines the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/supererogatory–de-mentativity of meaningfulness-and-teleology ontological-performance <-including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology ontological-performance <-including-virtue-as-ontology>, undermining the very notion of the intellectual exercise as about developing/institutionalising the social and not kowtowing-to-it construed as charlatanism! Further in all such transcendental contexts despite the fact that the-new is derived from the-old as for instance the Descartes, the Galileos, the Leibnizes and the Newtons as budding-positivists are the outcrop of Scholasticism itself, the-new epistemic-break/epistemic-resetting is justified in that even the-old is predicated on upholding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality/shortness or intemporality; such that even the budding-positivists carried elements of scholasticism but were more definitely of a positivistic outlook, and many scholastics articulated notions which could more fruitfully be developed in a positivistic outlook but were stifled by their scholasticism dogmatic intellectual commitments. In effect, human limited-mentation-capacity however the institutionalisation-level as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor implies that it is impossible for the intemporal projection as longness-of-register—meaningfulness-and-teleology that prospectively construes of successive frameworks of ‘reference-of-thought—devolving-teleological—mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated—reference-of-thought—categorical-imperatives/axioms/registry—teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness—and-teleology—knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue’ as of the specific institutionalisation, to ensure that human meaningfulness-and-teleology ontological-performance—<including—virtue-as-ontology> will remain intemporal-as-ontological as of their reference-of-thought—
thought over positivism–procripticism. Such that we can garner that it is a positivism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness

\[ \text{of-} \text{reference-of-thought social universal-transparency\{transparency-of-totalising-entailing, as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} } \]

that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality. Likewise, prospectively it is a notional–deprocripticism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness

\[ \text{of-} \text{reference-of-thought social universal-transparency\{transparency-of-totalising-entailing, as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} } \]

that can render it untenable for procripticism temporal mental-dispositions to elicit procripticism–or–disjointedness-as-of reference-of-thought implied temporality. Thus aetiologisation/ontological-escalation is not about transforming the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued: ‘notional–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

\[ \text{of-} \text{reference-of-thought. The reality of human registry-worldview’s/dimension’s institutionalisation and uninstitutionalised-threshold mental-dispositions imply that at the uninstitutionalised-threshold prospective institutionalisation knowledge as transcendental-enabling/sublimating/supererogatory-de-mentativity is not socially integrated directly as of dimensionality-of-sublimating}<\text{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\text { exercise} \]
engaging with intemporal-as-ontological meaningfulness-and-teleology. Such prospective intemporal-as-ontological meaningfulness-and-teleology is not necessarily perceived at the uninstitutionalised-threshold as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology as of the said uninstitutionalised-threshold. This point out that maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation mental-dispositions in their intemporality/longness or longness-of-register-of meaningfulness-and-teleology are as of a projected-or-anticipated apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—confatedness—in{preconverging—disentailment—by}—postconverging-entailment of social universal-transparency 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-confatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} ideal which is socially-too-abstract but rather as a de-mentating/structuring/paradigming secondnatured construct of positive-opportunism—of-social-functioning-and-accordance as of institutional and formal percolation-channelling-{in-deferential-formalisation-transference} to attain social approbation. It is such a apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—confatedness—in{preconverging—disentailment—by}—postconverging-entailment de-mentating/structuring/paradigming secondnatured construct of positive-opportunism—of-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity–relativism–determinism’> ontological-performance <including-virtue-as-ontology> construal faced with the inherent dogmatic and psychological biases of human <amplituding/-formative–epistemicity>totalising~thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance <including-virtue-as-ontology>) in many ways necessarily has to project out of ‘ordinariness of thought’ for pretence of arriving at a sound construct capable of a most profound reflection of social ontological-veridicality. Consider with respect to a most profound emotional-involvement the issue of human imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the wars in a bizarre twist of mutual <amplituding/-formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative
depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/supererogatory-de-mentativity causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity construal as implied with notional-deprocrypticism as preempting—disjointedness-as-of-reference-of-thought and so be able to keep their head up from drowning in human totalising—thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance-including-virtue-as-ontology) in order to be able to produce ‘veridical ontology’ on a same parity as nature constrains on the natural sciences. Effectively, such transcendental insight points out that existence/existential-possibilities is inherently a radical ontology beyond our totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in existence/existential-possibilities as ‘hyperbolic pretences of ontology’. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/supererogatory-de-mentativity for the social avoiding the platitudes of our times such that many an intellectual have even given up to ‘this all-powerful emotional-involvement element of the social’. Human 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-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory–de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive preconverging/postconverging–de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary construal’ and humankind’s apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–
existentalising/contextualising/textualising-contiguity }–constitutedness in preconverging entailment to the notion of nation-state seems to create an impasse for human Being-and-
contemplative development. Consider again the possibility capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce universal human meaningfulness-and-teleology but was caught up in the totalising-throwness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-dementativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance -<including-virtue-as-ontology>) as spirit failed to universalise and so Heidegger couldn’t carry the effective implications of his work to its true universal conclusion as he was caught up in the ‘reactionary construal’ of them-and-us, as his commitment to the ‘us’ overlooked/didn’t-come-into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a universal ‘response construal’. This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’ were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation 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
profundness-and-completeness-to-meaningfulness-and-teleology all the way to consciousness as apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for the possibility of meaningfulness-and-teleology to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument; 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 ~educated–existentialising/contextualising/textualising-contiguity } confoundedness 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 ~educated–existentialising/contextualising/textualising-contiguity } confoundedness in {preconverging-disentailment by} postconverging-entailment and so construed from the perspective of amplituding/formative-epistemicity totalising-confounded-meaningfulness-and-teleology as-of-notional–deprocrypticism-reflected-–historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’> actually ended up inducing apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity } constitutedness in preconverging-entailment in striving to construe
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicty-
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–epistemicty>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
as point-of-focus apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ^educed–existentialising/contextualising/textualising-contiguity } conflatedness —in {preconverging-
disentailment by} postconverging entailment of
meaningfulness-and-teleology) is ‘operative of human-subpotency as of the
coherence/contiguity-of-superseding–oneness-of-ontology-as-of-inherent-existence-
coherence/contiguity’, so-implied with ‘explicited axiomatic-constructs’ construed as
concepts/notions and ‘implicated axiomatic-constructs’ construed as
intuitions/insights/foresights, and so correspondingly as of the explicited-focusing and
human) or ‘consciousness’s ontological-performance’ or 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} construed 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/unenframing, elicited-from-prospective—profound-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” is as of existence’s implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-of-instantiative-context with no “meaningfulness-and-teleology” construable outside it but for an epistemic-totalising~renewing-realisation/re-perception/re-thought of prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought’ as of human limited-mentation-capacity-deepening implied prospective registry-worldview/dimension-consciousness and its corresponding existence’s the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-of-instantiative-context, with no “meaningfulness-and-teleology” outside or preceding it. Thus
onontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate construal of “meaningfulness-and-teleology” ontological-performance <including-virtue–as–ontology>.
The insight here is that we can’t be at a posture of prior relative-ontological-incompleteness –
of-reference-of-thought in relative notional-discontiguity/epistemic-discontiguity

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 the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’ and then pretend to ground ‘meaningfulness-and-teleology’ about the nature of existence as if we are of ontological-completeness-of-reference-of-thought in ontological-contiguity as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to—

existentialising/contextualising/textualising-contiguity } — conflatedness in { preconverging- disentailment-by } postconverging entailment as of prospective relative-ontological-completeness -of- reference-of-thought and is rather construed then as of such prospective underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}~\text{postconverging–de-mentating/structuring/paradigm}-\text{as-being-as-of- existential-reality}>\) as of \(<\text{amplituding/formative–epistemicity}>\text{causality}~\text{as-to-projective-totallitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity}\) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate \(<\text{meaningfulness-and-teleology}>\) ontological-performance \(<\text{including-virtue-as-ontology}>\). Such an apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \text{educed– existentialising/contextualising/textualising-contiguity } \}— conflatedness in \{ preconverging- disentailment-by \} postconverging entailment insight as of notional–deprocrypticism rather points out that soundness-or-ontological-good-faith/authenticity of \(<\text{meaningfulness-and- teleology}>\) ontological-performance \(<\text{including-virtue-as-ontology}>\) arises as of \text{Being}-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as- infrastructure-of–\text{meaningfulness-and-teleology} involving the ontological-contiguity —of-the-human-institutionalisation-process induced various consciousnesses up to the protensive-consciousness enabling transcendental centered–epistemic-totalisation, as of human limited-mentation-capacity-deepening. Actually, it is herein contended that the very fundamental handicapping issue to \(<\text{meaningfulness-and-teleology}>\) as of the philosophical tradition lies in the naïve human mental-reflex of implying that ‘a given human determination of the effecting
basis/foundation/axiomatic-construct derived/deciphered from existential-instantiations as underlying the presence institutionalisation <amplituding/formative–epistemicity>totalising/circumscribing/delineating \[\text{reference-of-thought} \text{- devolving-as-of-instantiative-context} = \text{meaningfulness-and-teleology} \] carries-and-reflects all the depth/profoundness of existence/existential-possibilities, thus not allowing for the possibility for further imbricatedness/threadedness/recomposuring as of existence/existential-possibilities of existential-instantiations outside any such \[\text{reference-of-thought} \text{- determination}\] such \[\text{reference-of-thought} \text{- determination} \text{ being affixed rather in apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \} \text{-educed–existentialising/contextualising/textualising-contiguity \} \text{-constitutedness \} \text{- in preconverging–entailment as of any of the various registry-worldviews/dimensions specific underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \text{- reference-of-thought} \text{ such as ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not cognisant of the apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \} \text{-educed–existentialising/contextualising/textualising-contiguity \} \text{- conflatedness \} \text{- in \{preconverging-disentailment by\} postconverging-entailment possibility of prospective base-institutionalisation prospective relative-ontological-completeness \} \text{-of-} \text{reference-of-thought, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of base-institutionalisation–ununiversalisation’ not cognisant of the apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \} \text{-educed–existentialising/contextualising/textualising-contiguity \} \text{- conflatedness \} \text{- in \{preconverging-disentailment by\} postconverging-entailment possibility of prospective universalisation prospective relative-ontological-completeness \} \text{-of-} \text{reference-of-thought, ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of
disentailment by postconverging entailment of existence/existential-possibilities given the imbricatedness/threadedness/recomposing of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the apriorising/axiomatising/referencing of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }= conflatedness} in {preconverging disentailment by} postconverging entailment of existence as of prospective relative-ontological-completeness of reference-of-thought’ with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous apriorising/axiomatising/referencing {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }= constitutedness in–preconverging entailment, and this issue is recurrent-beyond-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>-with-the-latter-only-a-bi-manifestation-of-the-recurrence,-as-psychically-recurrent as of human shallow-to-deepening–limited-mentation-capacity,–as-limited-mentation-capacity-deepening due to inherent human temporality /shortness and intemporality/longness across all registry-worldviews/dimensions, and speaks of a human preconverging–existential-extrication-as-of-existential-unthought disposition reflected as historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'> as of the notional–conflatedness of notional–deprocrypticism behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold mental-dispositions. As highlighted before: consciousness is the point-of-focus <amplituding/formative–epistemic>totalising–conflated–meaningfulness-and-teleology>.
teleology. The implication here is that 'meaningfulness-and-teleology' of 'existential self-referencing' and 'existential syncretising-effecting' construed as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

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 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 as-of-reference-of-thought when conceptualising about such an ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricity -signification so produced as reflected by ‘a transcendental syncretising-effecting ‘meaningfulness-and-teleology’’ like the construal of budding-positivism/rational-empiricism in medieval society, may turn out in-due-course/crossgenerationally to be of an even greater ‘meaningfulness-and-teleology’<amplituding/formative–epistemicity>totalising/circumscribing/delineating effect over the prior notion of the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and thus prospectively become the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’; and so as of accreting-substitutive-subsumption-as-futural-différance-freeplay, by SUBSUMING some significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’.
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—epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting~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-eventfulness /ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay construed here as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation<as-to-the-
mirroring a child’s existential integration into the dynamics of social-construct existential situations/instances, stakes, institutions and processes, a new born child existential integration into society, from its perspective, develops as of a dynamics of adjunctive-metaphoricity -significations in ‘significations accreting-substitutive-subsumption-as-futural-différance-freeplay’ construed here as the phenomenology of human language acquisition différance’ that fundamentally mirror the child’s developing existential social relationships as an ordered process of social existential overtures constraining-and-cohering the child’s adoption-of/integration-with the supposedly ‘underlying <amplituding/formative-epistemicity> totalising/circumscribing/delineating signifying-construct of language’ as of a peculiar, intuitive and dynamic developing metaphoricity where ‘both the child and members of the overall social-construct existentially adjust to each other as of spurious meaningful utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s adoption/integration at various stages of its existential development of the ‘underlying <amplituding/formative-epistemicity> totalising/circumscribing/delineating signifying-construct of language’ as it is reflected by the dynamics of social-construct existential situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially present’ with an ‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment’ <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> for its evolving-and-devolving construct of meaningfulness-and-
Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) dynamics of individual and collective-social ‘meaningfulness-and-teleology’, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human existentialism/thrownness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay’ with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood’, notwithstanding the fact that the privileged social conceptualisation of language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’. Metaphoricity is thus rather construed as of its overall apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment-by} postconverging-entailment.
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment as of syncretising-effecting as ultimately converging towards a deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought and so as of the prospect of an ontologically-credible Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay’ construed as différance in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment’ associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon/projection of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. While such a privileging as of immediate/instant existential implications like say parents and society privileging the conception of what is language in terms–as-of-axiomatic-construct of its end-purpose as of the perspective of the child’s integration in various social structures and institutions; however, in the bigger picture the fact that social structures and social institutions dysfunction as of human limited-mentation-capacity, point to the ‘ontological-veracity of fundamentally re-evaluating the pertinence of only-a-social-and-institutional-end-purpose-perspective/framing/reference/horizon/projection driven basis for ontological-construction’, and so as of a putting into question exercise. Ultimately, such
preconverging/postconverging–de-mentatively/structurally/paradigmatically reflect the
dynamics of human ontologically-veridical construals and misconstruals towards
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Accreting-
substitutive-subsumption-as-futural-différance-freeplay is thus reflective of the fulsome
humanity existential ontological-conceptualisation dynamics than just as of the select
ontological-veracity of the privileged as dominant social and institutional end-purpose
perspective/framing/reference/horizon/projection. Consider in this regard supposedly that
‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs reflect an historiality/ontological-eventfulness
ontological-aesthetic-tracing—perspective–ontological-normalcy/postconvergence-reflected–
epistemicity-relativism-determinism’ as transcendental outcomes of such différance, accreting-substitutive-subsumption-as-futural-différance-freeplay is not only about the successive<br>amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag< as différance transcendental outcomes as of ‘developed classical mechanics’ and then ‘developed theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs’ as of their prospective relative-ontological-completeness /relative-ontological-contiguity/ as axiomatic-constructs of ‘the-very-same physics<br>amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive<br>amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag<br>construed as the historiality/ontological-eventfulness/ontological-aesthetic-tracing–
perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’ of the différance. The implication here resonates with the idea that knowledge is
much more than the construal of conceptual sublimation knowledge outcome, but rather its
construal as knowledge involving the dynamic understanding of both its
temporality /misconstrual/desublimation and intemporality /-as-ontological-construal as of
accreting-substitutive-subsumption-as-futural-différance-freeplay involving specifically
disambiguation as of human limited-mentation-capacity dynamics as of deneuterising —
referentialism and thus beyond theoretical neutering’ reflecting the difference-in-nature/difference-in-
apriorising-or-axiomatising-or-referencing of the uninstitutionalised-threshold and the
prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just
about its conceptualised intemporality-as-ontology but involves grasping this together with
the implications of temporality, and so because of the circular existential implications of
human limited-mentation-capacity. Hence language can be more pertinently construed
ontologically as of the postconverging/preconverging epistemic—projective-equalisation social
dynamics of existential signification than just as of just an
outcome privileged institutional end-purpose perspective/framing/reference/horizon/projection
that is in many ways ad-hoc and phenomenologically uninsightful as of the many existential
implications behind comprehending language. Thus human privileged social and institutional
end-purpose perspective/framing/reference/horizon/projection tend to be in
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging
entailment. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay is
the existentially veridical and effective basis for reflecting historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> transcendental
outcome as can be implied in a storied-construct/ontologically-valid-narration as of
existentially insightful “meaningfulness-and-teleology”. Such a perspective should possibly
usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern 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-metaphoricty-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-metaphoricty-signification as of a potent construct for a centered–epistemic-totalisation permeation and sublimation of all aspects and subject-matter domains of human existence, and so for the better of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness of notional~deprocrypticism deneuterising — referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-

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 ~educated~ existentialising/contextualising/textualising-contiguity } conflatedness -in-{preconverging-disentailment by} postconverging-entailment, it does effectively elicit such an underlying conception of phenomenological profundness. 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-drag12 implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-educing—epistemic-totalising’–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting~as-to-possibilities-of-self-becoming-as-of–existing-interpretation/epistemicity-in-
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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation which points to a prospective relative-ontological-completeness /ontological-contiguity as of the-very-same amplituding/formative–
epistemicity–totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; even though it is the first step towards such a futural différance transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. It equally explains such a Derridean conclusion that human sublimation is an always evasive notion given its failure to recognise the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of the transcendental implications of prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> in inducing sublimation, with such a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing arrived at by human limited-mentation-capacity-deepening as of de-mentation
the ‘foreboding concern for ontological-veracity’ critically pursued by the Derridean freeplay différance, as it is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism–overcoming/unovercoming> that phenomenological validates transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, and so implying human limited-mentation-capacity-deepening ; and thus, this point that enables the Derridean freeplay 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 \sim\text{educed–existentialising/contextualising/textualising-contiguity}\}--constitutedness in \{preconverging-disentailment by\}–postconverging-entailment reflecting existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism–overcoming/unovercoming> in its \‘nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle, and so beyond just a Derridean freeplay différance which is then in apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \sim\text{educed–existentialising/contextualising/textualising-contiguity}\}--constitutedness in \{preconverging-entailment\} as not factoring in the process of a tendential-deliberation-of-decidability towards attaining transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Insightfully, we can grasp that the Derridean freeplay différance becomes as of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \sim\text{educed–existentialising/contextualising/textualising-contiguity}\}--constitutedness in \{preconverging-entailment\} because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-
absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-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/unenframing,-elicited-from-prospective–profound-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/unenframing,-elicited-from-prospective–profound-supererogation—as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism—overcoming/unovercoming, since in reality it is rather pushing reasoning to its very limits in a notional disposition that is not guaranteed, and only occasionally as of tendential-deliberation-of-decidability is it confirmed by existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression as validatable by causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—ontological-contiguity. Thus behind ontological-faith-notion-or-ontological-fideism—
unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-completeness of reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-developments in physics since then, even though its meaningfulness-and-teleology remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care–and–episteme from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care–and–episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension of reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care–and–episteme transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care–and–episteme renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-
individuation-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–and–episteme of dual-language/split-mentality as of }\textsuperscript{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>). The implied notion of human emancipation is always being articulated in an existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care–and–episteme of warring nations in the early 20\textsuperscript{th} century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18\textsuperscript{th} and 19\textsuperscript{th} centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipating social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern \textsuperscript{18} deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care–and–episteme renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

induced

transcendence-and-sublimity/sublimation/supernovogatory–de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology’[9]–<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{9}\)–, that reflects a human tacit awareness that the grounding of its ‘meaningfulness-and-teleology’[9] is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care–and–episteme for more profound-and-complete ‘meaningfulness-and-teleology’. While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a \(8^{9}\) reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics–axiomatic-constructs within the positivism/rational-empiricism \(8^{9}\) reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of \(8^{9}\) 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’[9] as grounded on a given ‘registry-worldview’s/dimension’s \(8^{9}\) reference-of-thought <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{9}\) established existential–epistemic-totalisation-of–‘meaningfulness-and-teleology’ \(^{9}\) as well as the ‘psychological comfort’ habituated at the given \(8^{9}\) neutralising. 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 \(^{9}\) as of prospective notional–deprocrypticism is exactly the capacity to construe \(8^{9}\) ‘meaningfulness-and-teleology’ \(^{9}\) of as full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for \(8^{9}\) ‘meaningfulness-and-teleology’ beyond-the-consciousness-awareness-teleology \(^{9}\)–
<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 }—conflicatedness 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 <ampliunding/formative—epistemicity> causality as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, implied as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This explains why ontology’s-directedness-as-Being is the direction of meaningfulness-and-teleology grounding as always prospective as of prospective relative-ontological-completeness of reference-of-thought; and so, as of the successive base-institutionalisation, universalisation, positivism and notional—deprocrypticism registry-worldviews/dimensions nonpresencing-<perspective—ontological-normalcy/postconvergence> respectively as successive
meaningfulness-and-teleology grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism 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 reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism–procrypticism as prospective perspective/framing/reference/horizon/projection of meaningfulness-and-teleology.

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 as of prospective deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought as of its prospective relative-ontological-completeness reference-of-thought, our positivism–procrypticism is wanting-as-relatively-ontologically-flawed; as by reflex every registry-worldview/dimension is inclined to hang on to a delusion of the results-as-afterthought of prior non-presencing—perspective–ontological-normalcy/postconvergence even at its uninstitutionalised-threshold despite its notional-discontiguity/epistemic-discontiguity between—prior-shallow-supererogation—mentally-aestheticised—preconverging/dematting—qualia-schema_and_prospective-profound-supererogation—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema with the prospective registry-worldview/dimension institutionalisation. Thus, induces its specific neutering as it fails to construe of meaningfulness-and-teleology projectively as of prospective existence-potency sublimating–nascence, disclosed—from-prospective-epistemic-digression relative-ontological-completeness of apriorising/axiomatising/referencing. The implied maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation notion also underscores the postmodern conception of human-subject-emancipating-relativism-driven-recomposuring—
constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
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-nondisjointedness/entailment-of-prospective-nonpresencing>. For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness of reference-of-thought. It is human limited-mentation-capacity-deepening as of prospective relative-ontological-completeness of reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of amplituding/formative-epistemicity causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity by existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as all along humankind existence as of human-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 inherent nature of existence/intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation as of human limited-mentation-capacity-deepening bringing about a more profound and complete grounding for human construing of the full-potency of existence, which remains-whatever-it-is-ultimately. The postmodern insight here is rather that what is relevant to humankind is human-subpotency development towards the abstract full-potency of existence-whatever-it-is-ultimately. So the notion of human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation’ of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising meaningfulness-and-teleology’ that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to

That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal amplituding/formative—epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, wherein mental-dispositions operate by default without a double-gesturing, on the ‘wrong assumption that they already have the most ontologically-developed perspective/framing/reference/horizon/projection for grasping prospective ‘meaningfulness-and-teleology’; and failing to project/anticipate prospectively the implications of their very own shallow limited-mentation-capacity implications from a deeper prospectively-construed perspective/framing/reference/horizon/projection. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence (implicated—nondescript/ignorable—void—as-to—presencing—absolutising-identitive—constitutedness) illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical ‘meaningfulness-and-teleology’. This paradox for human knowledge, as implied with the postmodern double-gesture reification, highlights that the human preconverging/postconverging—de-mentating/structuring/paradigming for construing knowledge
is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about
‘human blindness which needs to be resolved first before proceeding to see’, as what is to be
seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to
develop the necessary human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing limited-mentation-capacity-deepening to see it. This fundamentally underlies the idea of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as
underlying a given registry-worldview’s/dimension’s reference-of-thought for meaningfulness-and-teleology conceptualisation and ontological-performance-including-virtue-as-ontology. In registry-worldview/dimension terms, the naivety of ‘failing to recognise
that human limited-mentation-capacity deepens by human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing paradoxically and
ridiculously amounts rather to construing of a prospective registry-worldview/dimension
institutionalisation’s reference-of-thought as of its prospective relative-ontological-completeness-of-reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold’s/uninstitutionalised-threshold’s reference-of-thought as of its prior relative-ontological-incompleteness-of-reference-of-thought. The argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ is a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ which is actually in prior relative-ontological-incompleteness-of-reference-of-thought as of a shallower limited-mentation-capacity (as to

faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness’ re-originary—as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional-deprocrypticism-prospective-sublimation’} appraisal of human narratives as to dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–dentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ thus implying rather a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation (reflecting a supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation}–as-so-operationalising ‘scalarisation-as-to-rescalarisation-as–re-ontologisation’. The implication here is that hitherto postmodern-thought had been naively and falsely conceptualised within the ‘modern take attitude/mental-disposition/care–and–episteme’ as of its procrypticism–or–disjointedness-as-of reference-of-thought, instead of implying the ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ which prospectively represents the modern as preconverging-or-dementing apriorising-psychologism while the postmodern is postconverging-or-dialectical-thinking apriorising-psychologism; as the point of assertion of postmodern-
thought as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought is actually a point of prospective de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). Of critical insight here is the fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism, relativism/relative-scope 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/relative-scope 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/relative-scope 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 reference-of-thought ill-health is as of a attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—lowest-level-reification perceptivity-as-of-bad-omen while for the positivism reference-of-thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-
worldview/dimension institutionalisation framework the idea of ‘concurrent 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 totalising/circumscribing/delineating reference-of-thought–devolving’. However, at its uninstitutionalised-threshold the prospective ‘concurrent 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 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-verticality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn’t adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness. Thus while the idea of ‘concurrent causality as-to-projective-totalitative-implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity’ as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s internal reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of its amplitude-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 amplitude-formative-epistemicity-totalising/circumscribing/delineating reference-of-thought–devolving’, which should and cannot be ignored by any proponent of prospective preconverging/postconverging–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 preconverging/postconverging–de-mentative/structural/paradigmatic transcendental knowledge ‘concurrent causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’, establishing and upholding it. The idea here is that the inherent and direct notions of positivism/rational-empiricism expounded by the Galileos, Descartes, Diderots, Copernicuses, etc. were not the fundamental basis for the ultimate human social-stake-contention-or-confliction framework validation but rather their derived positive-opportunism—of-social-functioning-and-accordance that brought about the ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-deriving-from
their notions of universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such (re-originary-as-unenframed/unbeholding/outlier-conceptualisation (imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘-of-notional-deprocrypticism-prospective-sublimation’)) originary/event ‘-of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating {(amplituding/formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality) as inclination to adhere to prospective preconverging/postconverging–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
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 preconverging/postconverging–de-mentative/structural/paradigmatic transcendental knowledge must be construed and thought-out strategically as of its ultimate establishment of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ that as of its prospective relative-ontological-completeness\(^*\)-of-\(^*\)reference-of-thought supersedes the prior relative-ontological-incompleteness\(^*\)-of-\(^*\)reference-of-thought, just as positivism/rational-empricism superseded non-positivism/medievalism scholasticism. Likewise ‘concurrent <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing.-for-explicating-ontological-contiguity’ 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
normalcy/postconvergence-implied-’prospective-aporeticism-overcoming/unovercoming’>’ for the given attitude/mental-disposition/care–and–episteme ‘true ‘meaningfulness-and-teleology”’ ontological-performance”’-<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-teleology””-<in-preconverging-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”-in–preconverging–entailment ‘as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care–and–episteme ‘”; thus leading to a sort of postmodern-thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern 8 deprocrypticism–or–preempting—disjointedness-as-of-8 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 8 deprocrypticism–or–preempting—disjointedness-as-of-8 reference-of-thought is rather a notional–conflatedness as of deneuterising 17 protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern 1 deprocrypticism–or–preempting—disjointedness-as-of-1 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 of huma attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’; and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of proconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing—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-
appraisal of human narratives as to dimensionality-of-sublimating

thus implying rather a notional–deprocrypticism institutionalisation

‘unenframed/unbeholdening/bechancing–supererogation’

parameterisation/reparameterisation

(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublimation’)-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-
ontologisation’. The ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ should equally enable the avoidance of the erroneously
implication of ‘a metaphysical/ideological advocacy’ as postmodern-thought as to
human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation
<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> is so with regards
to the inherent ontological sublimating human possibility in existence/intrinsic-
reality/ontological-veridicality as to human-subpotency implied human potential, and so as
emphasised and reflected with regards to the need for human limited-mentation-capacity-
deepening. We can garner insight about how we tend to misconstrue any attitude/mental-
disposition/care–and–episteme that is different from our own ‘present attitude/mental-
disposition/care–and–episteme’, whether it is a ‘prior/old superseded attitude/mental-
disposition/care–and–episteme’ or a ‘prospective/new superseding attitude/mental-
disposition/care–and–episteme’. For instance, in the previous articulation of the attendant–
ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity

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

recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness of reference-of-thought. Thus, the manifestations of temporality/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of-meaningfulness-and-teleology posture in <amplituding-formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, rather than a recognition of it prior relative-ontological-incompleteness-of-reference-of-thought, implying recognising its uninstitutionalised-threshold with the temporal-to-intemporal implications as of knowledge-notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, as knowledge-notionalisation not only factors in conceptual sublimation knowledge dynamics but equally the dynamics of the conceptual ignorances/desublimation to better skew meaningfulness-and-teleology towards intemporality/longness as of organic-knowledge. The paradox here is that by its ‘most realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency/empowering-consciousness for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality-as-to-'human-amplituding-formative-epistemicity-totalising-purview-of-construal’, the ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme ’ grounded on such rational-realism recognition of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold is actually ‘effectively empowered’ to incisively tackle issues arising from human temporality/shortness as of its prospective preconverging/postconverging—de-mentative/structural/paradigmatic prospective
relative-ontological-completeness\textsuperscript{87} of \textsuperscript{83} reference-of-thought; and so beyond just \textsuperscript{amplituding/formative–epistemicity\textsuperscript{>}}totalising\textsuperscript{\textendash}self-referencing-syncretising\textsuperscript{/circularity\textendash}interiorising\textsuperscript{/akrasiatic\textendash}drag\textsuperscript{34} and ad-hoc palliative resolution of a ‘modern take attitude\textendash}mental\textendash}disposition\textendash}care\textendash}and\textendash}episteme’ very much inclined to aberrational\textendash}oddities conceptioning of such temporality\textsuperscript{99}/shortness manifestations thus leading to their endemisation\textendash}enculturation from ‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take attitude\textendash}mental\textendash}disposition\textendash}care\textendash}and\textendash}episteme’ is preconverging\textendash}postconverging\textendash}de\textendash}mentatively\textendash}structurally\textendash}paradigmatically disempowered to address issues of its temporality\textsuperscript{99}/shortness as of the vices\textendash}and\textendash}impediments\textsuperscript{105} at its uninstitutionalised\textendash}threshold\textsuperscript{02}. So because its \textsuperscript{amplituding/formative–epistemicity\textsuperscript{>}}totalising\textsuperscript{\textendash}self\textendash}referencing\textsuperscript{\textendash}syncretising\textsuperscript{/circularity\textendash}interiorising\textsuperscript{/akrasiatic\textendash}drag is ‘existentially invested’ in modern social\textendash}stake\textendash}contention\textendash}or\textendash}confliction framework of meaningfulness\textendash}and\textendash}teleology\textsuperscript{99} as of procrypticism\textendash}or\textendash}disjointedness\textendash}as\textendash}of\textsuperscript{15} reference\textendash}of\textendash}thought from where it derives its value\textendash}construct and value\textendash}reference, as it hardly countenances that prospective transcendental knowledge implied value\textendash}construct and value\textendash}reference is not meant to be of ‘idle’ relevance to the modern social\textendash}stake\textendash}contention\textendash}or\textendash}confliction framework but rather redeploy an altogether empowering perspective of prospective relative\textendash}ontological\textendash}completeness\textsuperscript{87} of \textsuperscript{83} reference\textendash}of\textendash}thought postmodern social\textendash}stake\textendash}contention\textendash}or\textendash}confliction framework of meaningfulness\textendash}and\textendash}teleology of value\textendash}construct and value\textendash}reference at the procrypticism uninstitutionalisation. Such prospective change as of ‘de\textendash}mentation\textsuperscript{(supererogatory\textendash}ontological\textendash}de\textendash}mentation\textendash}or\textendash}dialectical\textendash}de\textendash}mentation\textendash}stranding\textendash}or\textendash}attributive\textendash}dialectics)\textsuperscript{\textendash}of\textendash}attitude\textendash}mental\textendash}disposition\textendash}care\textendash}and\textendash}episteme can be appreciated retrospectively with respect to non\textendash}positivism\textendash}medievalism apriorising\textendash}axiomatising\textendash}referencing\textendash}intelligibilitysetup\textendash}measuringinstrument attitude\textendash}mental\textendash}disposition\textendash}care\textendash}and\textendash}episteme which from our modern take attitude\textendash}mental\textendash}disposition\textendash}care\textendash}and\textendash}episteme\textsuperscript{\textendash}
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
existentialising/contextualising textualising-contiguity\textsuperscript{-full-reification} perceptivity-as-of- factoring-in-hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly:- socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues- underlying-healthcare-and-medical-delivery. And so, as of the intemporal ontological-normalcy/postconvergence epistemic perspective in postconverging nonextricatory-existential- preempting-of-existential-unthought attitude/mental-disposition/care–and–episteme\textsuperscript{5} as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{6} by- reification/contemplative-distension\textsuperscript{7} of reference-of-thought-by-reification/contemplative- distension thus transcendentally enabling the successive registry-worldview’s/dimension’s ontological-possibilities construed as of human intemporal/ontological/social/species/universal/transcendental/\textsuperscript{9} maximalising- recomposuring-for-relative-ontological-completeness\textsuperscript{10} —\textsuperscript{—}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmning. This underscores Being- development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as- infrastructure-of–meaningfulness-and-teleology\textsuperscript{11} implied notion of responsibility as reflected by the Nietzschean metaphor ‘God is dead’, castigatory of ‘beyond-the-consciousness-awareness-teleology’\textsuperscript{12} in preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{13} attitude/mental-disposition/care–and–episteme\textsuperscript{14} which is inclined to pass on to ‘a certain Messiah’ the possibility of our Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{15} with the paradox of assuming the pretence of understanding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{16} on that basis on the naivety that such passing on is teleologically-elevating and exonerating of our mortal-as-temporal manifestations so-construed as a ridiculous untransvaluated–temporal-intemporality\textsuperscript{17} notion. This equally points to what is
supererogation -of-mentally-aestheticised–preconverging/dementing–qualia-
schema_and_prospective-profound-supererogation –of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>. The fact is any registry-worldview/dimension as of its ‘present attitude/mental-disposition/care–and–episteme’ is
preconverging/postconverging–de-mentatively/structurally/paradigmatically oblivious-to and
does-not-reflect its very own prospective relative-ontological-completeness of reference-of-
thought as the underlying basis of its own specific-level induced vices-and-impediments, and
is rather palliative as of its selecting, triaging, mutually-concurring-and-accommodating and
power-relations driven palliating virtue constructs. The question can actually be asked, as of
prospective relative-ontological-completeness of reference-of-thought of the notional-
discontiguity/epistemic-discontiguity of this ‘made-up’ normativity supposed ontological-contiguity, whether such a prior
relative-ontological-incompleteness of reference-of-thought as is actually as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology at its
uninstitutionalised-threshold, and in a position, on the basis of such charade, to address the
actual fundamental grounding of its vices-and-impediments; which in reality are actually
ontologically addressable/resolvable as to existence-potency–sublimating–nascence–
disclosed-from-prospective-epistemic-digression so-implied as of prospective relative-
ontological-completeness of reference-of-thought. What is particular with notional-
discontiguity/epistemic-discontiguity of this insight that fundamentally the appropriate prospective relative-ontological-
completeness of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
attitude/mental-disposition/care–and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
and so superseding that of the uninstitutionalised-threshold. We can appreciate in this regard
that budding-positivism/rational-empiricism and its associated liberality that was the backdrop
for technical and organisation possibilities that actually required their interpretation in terms–
as-of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in
Europe for instance, but as of a perverted twist due to poor appreciation of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology led to the opportunistic undermining of
human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-
disposition/care–and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
but retrograde non-positivism attitude/mental-disposition/care–and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
It is to be noted here that the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of
attitude/mental-disposition/care–and–episteme
while seemingly counterintuitive, simply speaks of the implications of the notion of prospective
relative-ontological-completeness\textsuperscript{87} of reference-of-thought/prior relative-ontological-incompleteness\textsuperscript{88} of axiomatic-construct as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human\textsuperscript{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\textsuperscript{amplituding/}formative–epistemicity’ totalising–purview-of-construal’ has nothing to do with inherent existential reality but with us adjusting our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{89}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{90}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} 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 \textsuperscript{83}reference-of-thought as we appreciate that by reflex these are just beholden to their very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{89}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} 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–procrysticism attitude/mental-disposition/care–and–episteme ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{89}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99}’ for our positivism–procrysticism aposteriorising/logicising/deriving/intelligising/measuring
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩; given
that no secondnatured institutionalisation grounding of ‘meaningfulness-and-teleology’ exists
for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The
ontological-veracity of such dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ individuation reasoning-through as of Derridian messianic reasoning
can be grasp when we contemplate that in a secondnatured institutionalisation framework of
deferential-formalisation-transference we give pre-eminence to say a professional or technician
for resolving a technical problem, and as non-technicians we don’t get involve in
⟨<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ exercise
to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-
sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-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-
infrastucture-of– meaningfulness-and-teleology . Thereof, what is critical for enabling
human successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is
‘appropriate prospective institutionalisation secondnaturaing metaphoricity’. Consider in this
regard, that the instigative matesis universalis metaphoricity by the Galileos, Descartes, etc.
of budding-positivism/rational-empiricism is preconverging/postconverging–de-
mentatively/structurally/paradigmatically ‘not a reasoning with non-positivism/medievalism’
but rather ‘reasoning-through or Derridian messianic reasoning’ over non-positivism/medievalism scholasticism’s pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) as of its <amplituding/formative> wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications)—reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—~educated–existentialising/contextualising/textualising-contiguity}—constitutedness—in–preconverging-entailment. Such altogether new metaphoricity as of its instigating ‘out of thin air’ the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme further inspired its subsequent radicalisation by latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism development of ‘the-very-same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ was undertaken by Newton and Leibniz, extending the metaphoricity further even when we contemplate that in many ways these metaphoricity relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity possibility arises because the ‘full-potency of existence in relation to human-subpotency-as-human-knowledge grasp of that full-potency of existence’ is ever one of nonpresencing—<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
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment is rather as of ‘reasoning-through or Derridian messianic reasoning’ over our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought, and so as of a postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the ‘modern take rigmarole language’, just as we can appreciate how budding-positivism obviate non-positivism/medievalism pedantic dogmatism language to affirm meaningfulness-and-teleology weeding out ornate pedantic detours, to articulate blunt reality as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought prospective relative-ontological-completeness of reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/supererogatory–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-
nonpresencing,-for-explicating-ontological-contiguity and not simply a mechanical knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity reinvigoration as of the overall renewal of ‘the-very-same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental
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de-mentation\{supererogatory\-ontological\-de-mentation\-or-dialectical\-de-mentation\-stranding-or-attributive\-dialectics\} enabling its prospective relative-ontological-completeness. Dimensionality-of-sublimating \{<amplituding/formative>supererogatory\-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\-equalisation\} articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference seconndnatured 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 seconndnatured 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 \{<amplituding/formative>supererogatory\-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\-equalisation\} contemplation that can surpass/overcome temporal 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>} as of a protracted-consciousness cognisant of the prospective ontological-performance -<including-virtue-as-ontology> and human emancipation implications of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology . It should be noted here that the notion of <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as of its
nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiology-ontological-escalation implications going by the very implications of knowledge-reification-gesturing-{in-}
conflatedness -in-[preconverging-disentailment by] postconverging-entailment> as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in ‘untransvaluated–temporal-intemporality non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-{in-}
conflatedness -in-[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 ~educated–existentialising/contextualising/textualising-contiguity ’s–reifying-or-elucidating-of–“prospective-relative-ontological-completeness ”;–so-rather-enabled<-by-a-
conflatedness -in-[preconverging-disentailment by] postconverging-entailment> process/gesturing implications is definitely as of the relative-ontological-completeness
perspective since a untransvaluated–temporal-intemporality\textsuperscript{52} non-ontological interpretation will rather imply knowledge dereification and endemising/enculturating of temporal-dispositions as of vices-and-impediments\textsuperscript{05} for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification–gesturing\textsuperscript{<in-prospective	extsubscript{psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity>}} conflatedness\textsuperscript{<in–{preconverging-disentailment–by}–postconverging-entailment>} is to understand human destructuring-threshold\textsuperscript{(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)} of-ontological-performance\textsuperscript{<including-virtue-as-ontology>} and then bring about prospective constructiveness-of-ontological-performance\textsuperscript{<including-virtue-as-ontology>} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{<imbed-and–{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing–‘herein-specifically-relevant–human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>}. This tendency to misconstrue the meaning of\textsuperscript{<amplituding/formative>} wooden-language\textsuperscript{<imbed–averaging-of-thought–<as-to–leveling/ressentiment/closed-construct–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>} and associated philosophical notions like leveling, critically arises because of a poor construal of philosophy as ontologically-driven just like any other knowledge as of ‘baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{imbed-postconverging/dialectical–thinking–‘projective-insights’/‘epistemic-projection-in-conflatedness–‘of–notional–deprocrypticism-prospective-sublimation}’ up-to-date knowledge-reification–gesturing\textsuperscript{<in-prospective\textsubscript{psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity}>}
ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity 

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


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
\[\langle\text{amplituding/formative} \supset \text{supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-}
\text{rationalising/transepiestemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\] as to
existence—\text{as-sublimating-withdrawal/unenframing, elicited-from-prospective–profound-
supererogation}\footnote{96} is aporetically the more fundamental incipient/seeding originariness-
parrhesia,–as–spontaneity-of-aestheticisation to both Descartes thinking-proposition for
budding-positivism and Socrates’sootnote{101} universalising-idealisation in then secondarily inducing
their respective reproducibility—\text{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—\text{mathesis/motif/thrownness-
disposition, as–reproducibility-of-aestheticisation perspective whereas Descartes and Plato–
and–Plato’s Socrates are more fundamentally involved in an \text{postconverging 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—
\text{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—\text{as-sublimating-withdrawal/unenframing, elicited-from-prospective–profound-
supererogation}\footnote{96} and so as of prospective projection as implied with the ontological-
contiguity\footnote{67}—of-the-human-institutionalisation-process\footnote{68}, but instead Heidegger will elicit a
 naïve turn to the pre-Socratics while Nietzsche will express admiration of Buddhism as both being of grander originariness and ontological-good-faith/authenticity. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent-ontological-contiguity’> notion of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the-very-same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s supererogatory–acuity/perspicacity.astuteness/edginess/incisiveness
of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–conceptualisation’ failing to conceive of the ontological-veracity in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process

\langle\text{amplituding/formative}\rangle supererogatory–de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle as to difference-conflatedness\textsuperscript{13}-as-to-totalitative-reification-insingularisation\textsuperscript{13}-as-to-the-nondisjoinedness/entailment-of-prospective-nonpresencing\rangle-as-veridical-epistemicity-relativism-determinism implied \langle\text{amplituding/formative–epistemicity}\rangle causality-as-to-projective-totalitative–implications-of-prospective
nonpresencing,-for-explicating-ontological-contiguity successiveness of registry-worldviews/dimensions, with the result that Kantian implied transcendental idealism is veridically ‘phenomenal-abstractiveness within the-very-same intelligible rational-empiricism/positivism registry-worldview/dimension\textsuperscript{13} reference-of-thought’ (as the true reality of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather one of \textit{de-mentation}\textsuperscript{13}(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–)
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process dimensionality-of-sublimating


‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}

ressentiment and leveling failing to appreciate that these are ontologically-driven as of underlying relative-ontological-completeness knowledge-reification—gesturing-<in-prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educated—existentialising/contextualising/textualising-contiguity } —conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> basis of such conceptualisations arising as to the need for prospective emancipating inspiration of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing human limited-mentation-capacity-deepening. Thus \{<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—

meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void ’—with-regards-to—

prospective-apriorising-implications>}

is herein rather construed as \{<amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-

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

"}
ontological-bad-faith/inauthenticity with respect to ‘mechanical practice’ of prior reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation. In this regards, we can appreciate that all human meaningfulness-and-teleology arises as of aestheticisation before converging towards ontologisation, just as rightfully implied by Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as is often naively implied with Nietzschean thought) since aestheticisation convergence towards ontologisation leads to grander ontological-performance—including-virtue-as-ontology. In this regards, we can appreciate that while from our vantage modern perspective the ontological-veracity of the Egyptian cultural system aestheticisation behind the construction of the pyramids will seem inherently impertinent, but that specific human aestheticisation induced technical, scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in many ways relayed laterally the ontological-veracity of universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign
judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and leveling (as to wood-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-nondescript/ignorable-void-with-regards-to-prospective-apriorising-implications); pointing to the centrality of originariness-parrhesia—as-spontaneity-of-aestheticisation as more critically about inducing the necessary human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation 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—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-preconverging/postconverging—rede-
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


Transvaluation as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implies the ontological-veracity of all values is derived from their ‘relative-ontological-incompleteness /relative-ontological-completeness’


<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process dimensionality-of-sublimating

dispositions as being beyond-the-consciousness-awareness-teleology as to when the inherent ontologisation/ontological-veracity/aestheticisation-towards-ontology implications of prospective relative-ontological-completeness as of human limited-mentation-capacity-deepening is blanked out as nondescript/ignorable–void, and rather tends to come at ‘dimensionality-of-sublimating’ induced self-consciousness meaningfulness-and-teleology infrastructure in a secondnatured positive-opportunism—of-social-functioning-and-accordance disposition and so in reflecting holographically the ontological-contiguity of-the-human-institutionalisation-process; explaining the inclination of all successive registry-worldviews/dimensions to be engrossed in a wooden-language in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag difficultly recognising the idea of prospective destructuring-threshold—of-ontological-performance—including-virtue-as-ontology, and wary of prospective transcendence-and-sublimity/sublimation/supererogatory—dementativeness implications that can be instigated as of prospective ‘dimensionality-of-
sublimating \(<\text{amplituding/formative}>\text{supererogatory}-\text{de-mentativeness}/\text{epistemic-growth-or-conflatedness}~/\text{transvaluative-rationalising}\text{/transepistemicity/}\text{anamnestic-residuality/spirit-drivenness–equalisation}\) induced self-consciousness \(\text{meaningfulness-and-teleology}^{99}\) infrastructure. It is thus not odd that as of human emotional-involvement implications, Socratic-philosophers \(103\) universalising-idealisation and budding-positivists projected \(\text{meaningfulness-and-teleology}^{99}\) infrastructure rather met initially with the antipathy of their underpinning-suprasocial-construct and \(<\text{amplituding/formative}>\text{wooden-language}^{99}\) (imbued—averaging-of-thought-\(<\text{as-to-leveling/ressentiment/closed-construct-of–imbedding—averaging-of-thought-}\text{as-to-leveling/ressentiment/closed-construct-of–}\) \(\text{meaningfulness-and-teleology}^{99}\) \(\text{as-of-}\text{‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>\)} and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic \(7^{3}\) presencing—absolutising-identitive-constitutedness \(3^{1}\) ontologically-flawed disparateness-of-conceptualisation\(\text{<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent-ontological–contiguity’>}\) whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the \(103\) universalising-idealisation \(\text{meaningfulness-and-teleology}^{99}\) infrastructure of the Socratic-philosophers and their successors as providing the appropriate \(\text{meaningfulness-and-teleology}^{99}\) 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 \(\text{meaningfulness-and-teleology}^{99}\) 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 \(\text{meaningfulness-and-teleology}^{99}\) 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^67—of-the-human-
institutionalisation-process^68 anamnesis as of difference-conflatedness ’-as-to-totalitative-
reification-in-singularisation^<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> -as-veridical-epistemicity-relativism-determinism underlying the human
construction-of-the-Self’ and on the other hand ‘the effective ontological-
impertinence/dereification arising in the conceptualising of human value-construction as of a
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> in
<amplituding/formative–epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag^1 as construing of value-construction within
any given registry-worldview’s/dimension’s presencing—absolutising-identitive-
constitutedness^14 of—^66 meaningfulness-and-teleology^99 and so whether as of trepidatious
(recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation),
preclusive (universalisation–non-positivism/medievalism) or occlusive (positivism–
procrypticism) implications’. This discrepancy (between the human capacity to achieve
transvaluation and effective social–value-construction narrative as of any given registry-
worldview/dimension) is reflected in the underlying reality that effectively practised human
value-construction is the ‘outcome of privileged institutional end-purpose
perspective/framing/reference/horizon/projection’; wherein social–value-construction across the
successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment –<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social–value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process points to changing ‘preconverging/postconverging–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 preconverging/postconverging–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 preconverging/postconverging–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 combinatory/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 combinatory/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 historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-construction,
intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment 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 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 notional–preempting—disjointedness-as-of reference-of-thought appropriate foregrounding entailment of social–value-construction–elicited from prospective–profound-supererogation ‘-in-reflecting-‘immanent-ontological-contiguity ’; as-operative-notional–deprocrypticism}; and so as the disparateness-of-conceptualisation of our rational-empiricism/positivism occlusivity in its
amplituding/formative} wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} tend to rather reflect our amplituding/formative–epistemicity totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. The occlusivity of our positivism/rational-empiricism social–value-construction as such from the prospective perspective of deprockypticism–or–preempting—disjointedness-as-of-reference-of-thought can be analysed-and-construed as imbued with occlusive collateral aspects of rather nondescript/ignorable–void falsely implying ‘the appropriate exhaustiveness of our rational-empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take the form of economic dysfunction and inequities as occlusively-collateral to economic ideologism, social dysfunction and discriminations as occlusively-collateral to domineering and secluding social narratives, sophistic/pedantic and vested interest undermining genuine sovereignty paradoxically as of obscured-and-deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived-and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is preconverging/postconverging—de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments (as so-reflecting the grandest deeds of ontological-performance—including-virtue-as-ontology/morality/ethics/etc. of any given registry-worldview’s/dimension’s with regards to
‘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 \( \text{universal-transparency} \) \textlangle transparency-of-totalising-entailing, as-to-entailing, \textlangle amplituding/formative–epistemicity \textrangle totalising~in-relative-ontological-completeness⟩ of supposedly coherent ontological-commitment \langle 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 \( \text{universal-transparency} \) \langle transparency-of-totalising-entailing, as-to-entailing, \textlangle amplituding/formative–epistemicity \textrangle totalising~in-relative-ontological-completeness⟩ is muted and where such \( \text{universal-transparency} \) \langle transparency-of-totalising-entailing, as-to-entailing, \textlangle amplituding/formative–epistemicity \textrangle 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’ as of prior
reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation simply reflects the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag of the prior registry-worldview/dimension as reflected with its social value-construct dilemmas. Consider in this regards the implications for an individual having to respond to an accusation of sorcery in a non-positivism social-setup as the individual and the social-setup both effectively believe in superstition. Transvaluation insight will point out that ontological-veracity as of foregrounding_entailment
(postconverging–narrowing-down–sublimation-as-to-'existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-supererogation '-in-reflecting-
'immanent-ontological-contiguity ';–as-operative-notional–deprocrypticism) lies with the-
Good/understanding/knowledge-reification–gesturing-in-
prospective_psycho
gologismic–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 
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– meaningfullness-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/unenframing,-elicited-from-prospective–profound-
supererogation ’-in-reflecting-‘immanant-ontological-contiguity ’;–as-operative-
notional–deprocrypticism) with the-Good/understanding/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–epistemetic>causality as-to-projective-totalitative–
required prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-
thought registry-worldview/dimension construction-of-the-Self (as of notional–deprocrypticism
protensive–self-consciousness over our procrypticism–or–disjointedness-as-of- reference-of-
thought occlusive–self-consciousness social–value-construction induced dilemmas). Basically,
as highlighted above such a transvaluation 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> of social–
value-construction reflects the prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any
relative-ontological-incompleteness registry-worldview’s/dimension’s– reference-of-
thought-for-social-functioning-and-accordance as of its ontologically-flawed implied
supposedly coherent ontological-commitment}; pointing to the ontological-veracity of a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness and meaningfulness-and-teleology’. This ontological reality basis of social–value-construction, it is often claimed, needs to account for the reality of human sovereignty and free-will as to the ‘autonomy and independence of human disposedness/psychologismic-construct’. But then such a conception of human sovereignty and free-will seems to imply an ‘existence-in-existence preconverging–de-mentating/structuring/paradigming’ as to imply human sovereignty and free-will supersede-and-override existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal/unenframing, elicited-from-prospective–profound-supererogation so-reflected as of devolving-level manifestation of the primacy of existence 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 transcendentally enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation ‘is more effective’ with respect to human grasp of existential reality
manifestations than a non-positivism registry-worldviews/dimension, just as a prior
universalisation registry-worldview/dimension ‘is more effective’ as of its
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation in grasping existential reality manifestations than a preceding
ununiversalisation registry-worldview/dimension. This however doesn’t imply the elimination
of human sovereignty and free-will but rather effective speaks of human-subpotency within
existence-potency sublimating–nascence–disclosed–from–prospective–epistemic–digression,
so-construed as ‘human-subpotency ontological-performance’—including–virtue–as–ontology>
within the full-potency–of–existence’s–sublimating–nascence–as–of–its–coherence/contiguity’;
and specifically speaks as to overall reifying–and–empowering–reflexivity–of–ecstatic–existence–
as–panintelligibilityjectories
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing
projective/reprojective—aestheticising–re-motif—and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation}, wherein within the absolute a priori framework that is
existence, humankind can construe of existence becoming/emanance manifestations allowing
for human knowledge-reification–gesturing<in-
prospective-psychologism-apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity ~educed~existentialising/contextualising/textualising-contiguity}—
conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment> and
empowerment from the knowledge-reification–gesturing<in–
prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> within existence, with this in itself inducing a human notional-reflexivity-{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation, as its deepening—by—
{flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-mentation> as of a human reflexive influence within existence (wherein for instance, a positivistic disease theory of bacteria and biological causation preconverging/postconverging—dementatively/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 preconverging/postconverging—dementatively/structurally/paradigmatically conducive/preparatory for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans). This then speaks to the fact that ‘human sovereignty and free-will is deflated going by the ontological-veracity of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence‘ as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and-
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing-
conflatedness \in \{\text{preconverging-disentailment by} \} \text{ postconverging-entailment}\> and empowerment from such knowledge-reification–gesturing\<\in\> prospective psychologismic–apriorising/axiomatising/referencing\-\{of-attendant–ontological-contiguity \-\text{educed–existentialising/contextualising/textualising-contiguity} \}\>– within existence as this defines human ontological-performance\<\in\>-\text{constructiveness-of-ontological-performance}\> reflected as of constructiveness-of-ontological-performance\<\in\>-\text{constructiveness-of-ontological-performance}\> and destructuring-threshold\-\{\text{uninstitutionalised-threshold} \-\text{presublimating–desublimating-decisionality}\}\> of-ontological-performance\<\in\>-\text{constructiveness-of-ontological-performance}\> of ontological-performance\<\in\>-\text{constructiveness-of-ontological-performance}\> of ontological-performance\<\in\>-\text{constructiveness-of-ontological-performance}\>. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human \text{amplituding/formative–epistemicity} totalising–thrownness-in-existence\<\in\> is rather grounded in the reality that all humans come into existence as of an overall framework of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development–as-to-meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes within which the notion of human sovereignty and free-will then arises in the very first place; such that in many ways human sovereignty and free-will is collectively predicated to the social-setup social-functioning-and-accordance as of its implied supposedly coherent ontological-commitment\<\in\>-\text{implied–self-assuredness-of-ontological-good–faith/authenticity} \-\text{postconverging–de-mentating/structuring/paradigming} \-\text{as-being-as-of-existential-reality}\>. Thus, on this basis, the reality of human ontological-performance\<\in\>-\text{constructiveness-of-ontological-performance}\> (reflected as of constructiveness-of-ontological-performance\<\in\>-\text{constructiveness-of-ontological-performance}\> and destructuring-threshold\-\{\text{uninstitutionalised-threshold} \-\text{presublimating–desublimating-decisionality}\}\> of-ontological-performance\<\in\>-\text{constructiveness-of-ontological-performance}\> of-ontological-performance\<\in\>-\text{constructiveness-of-ontological-performance}\> of-ontological-performance\<\in\>-\text{constructiveness-of-ontological-performance}\> ) towards the effective articulation of human sovereignty and
free-will is actually one that involves, with respect to human limited-mentation-capacity: ‘the
deferential-formalisation-transference overall and underlying social-setup conception of
knowledge-reification–gesturing<<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }——
conflatedness ~in {preconverging-disentailment_by} postconverging-entailment> and
empowerment from such knowledge-reification–gesturing<<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }——
conflatedness ~in {preconverging-disentailment_by} postconverging-entailment> as enabling
the framework of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of meaningfulness-and-teleology, institutional-
development–as-to-social-function-development and living-development–as-to-personality-
development magnitudes’ and then ‘the individual dimensionality-of-sublimating——
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} mental-Disposition and expression’ within the former (and it is the
latter that often comes to the mind when speaking of human sovereignty and free-will as
‘autonomy and independence of human disposedness/psychologismic-construct’, while naively
ignoring/overlooking the underlying ‘superseding existence—as-the-absolute-a-priori-of-
conceptualisation–and–existence—as-sublimating-withdrawal/unenframing,elicited-from-
prospective–profound-supererogation —<as-to-perspective–ontological-
normaley/postconvergence-implied–’prospective-aporeticism-overcoming/unovercoming’> reflected in
{<amplituding/formative–epistemicity>totalisingly–preceding-and-redefining
attendant–ontological-contiguity/~educated–existentialising/contextualising/textualising-
contiguity—implications upon human sovereignty and free-will’). Interestingly, such a broader conception of the manifestation of human sovereignty and free-will will recognise that the overall human deferential-formalisation-transference actually has a historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence-potency/sublimating—nascence—disclosed—from-prospective—epistemic—digression as to existence—as-the-absolute—a-priori-of—conceptualisation—and—existence—as-sublimating—withdrawal/unchaining—elicited—from—prospective—profound—supererogation <as-to-perspective—ontological-normalcy/postconvergence—implied—prospective—aporeticism—overcoming/unovercoming>, and as these institutions and institutional practices undergo metaphoricity all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically—conjugatively—and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating

{amplituding/formative—supererogatory—de—mentativeness/epistemic—growth—or—conflatedness /transvalutive—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 successiveness of registry-worldviews/dimensions. The point here is that, ‘the individual dimensionality—of—sublimating’
drivenness–equalisation} mental-disposition and expression’ driving the deferential-
formalisation-transference knowledge-reification–gesturing}<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
conflatedness in {preeconverging disentailment by} postconverging entailment> and
empowerment from the knowledge-reification–gesturing}<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
conflatedness in {preeconverging disentailment by} postconverging entailment> as of
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>, even as of poor
ontological-performance <including-virtue-as-ontology> of social–value-construction so-
construed as destructuring-threshold-{uninstitutionalised-threshold /presublimating–
desublimating-decisionality}–of-ontological-performance <including-virtue-as-ontology>,
can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent
ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>, whether relatively real or surreptitious; and it is this preceding broader
human sovereignty and free-willing disposedness/psychologismic-construct for claiming
social–value-construction for social-functioning-and-accordance as of supposedly coherent
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 self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming ~as-being-as-of-existential-reality thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity when its any given meaningfulness-and-teleology is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening.

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 notional-reflexivity<veridical/sound>-relative-reflexivity-in-existence/relativising-from-limited-mentation, as its deepening by {flawed/unsound}-relative-unreflexivity-in-existence/absolutising-from-limited-mentation> 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-prospectively-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/textually/reprojectively/supererogatingly/zeroingly/re-acutely}-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} ~confoundedness ~in~{preconverging-disentailment~by}~postconverging-entailment~ whether


and~re-apriorising/re-axiomatising/re-referencing,~in-perspective–ontological-normalcy/postconvergence}> as to human-and-social–expectations/anticipations—

metaphoricity ~as-preconverging/postconverging~re-dementating/restructuring/reparadigmng~psychologism’ ¹⁰ is surprisingly of high ontological-contiguity ⁶⁷ explaining the crossgenerational relative intelligibility of philosophical ‘meaningfulness-and-teleology’ ¹⁰ (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-confoundedness} appraiser of ‘meaningfulness-and-teleology’ as of ‘reference-of-thought’ ³¹ devolving ‘relative-ontological-incompleteness’/relative-
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—into—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educated—existentialising/contextualising/textualising-contiguity }—
conflatedness—in{preconverging-disentailment—by}—postconverging—entailment— is that it is grounded on human empowering notional—reflexivity—{veridical/sound—relative-reflexivity—
in-existence/relativising—from-limited-mentation,—as—its—deepening—by—{flawed/unsound}—
relative-unreflexivity—in-existence/absolutising—from-limited-mentation} 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-
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 of human
meaningfulness-and-teleology. We can garner for instance that there is and has never been
any truly ‘presencing—absolutising-identitive-constitutedness’ of the sciences as often
wrongly implied by science ideologues, but that scientists across-the-times have allowed
existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to
manifest itself in determining <amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity; and so, as from the budding science of the days of Galileo and
Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to
modern-day institutional practices of science, with all fundamentally driven not by any
‘purported science-ideology’ but rather the practicality of results as of the constraint of the
subject-domains of scientific study together with human limited-mentation-capacity-
deepening implications in transforming the conceptualisation within any such specific
subject-domains of scientific study as of their knowledge-reification–gesturing~in-
prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }~
conflatedness ~in–[preconverging-disentailment ~by]~postconverging-entailment> rather than
‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-
conceptualisation~and–existence—as-sublimating-withdrawal/unenframing,-elicited-from-
prospective–profound-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 preconverging/postconverging–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 preconverging/postconverging–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 preconverging/postconverging–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–<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process; going by the
phronesis/practicality as of our positivism–procrypticism occlusivity, the assessment of
institutionally implied ‘equanimity/balance of contending frameworks and policy frameworks
as reflective of socially-perceived commendation and disapprobation’, as advancing human
sovereignty and free-will as of deferential-formalisation-transference implications, can be rather
straightforward with regards to relatively compact/self-contained institutional functions and
roles usually involved in direct public service delivery but it is much more difficult with
spurious/supporting institutional functions and roles. We can appreciate in this regards that
public scandals generally tend to arise out of public services and private services delivery
institutional frameworks as of their relatively compact/self-contained institutional functions and
roles, and that issues of transparency rendering such assessment difficult generally arise with
regards to underlying spurious/supporting/supervisory/regulatory institutional functions and
roles. In another respect concerning the modern-day media, the need for relevant and
balanced/equanimous communication and information delivery to the general public has
increasingly been taking a backseat, and so fundamentally as the media becomes more of a
business-making institution and rather plays a weaker and ancillary/perfunctory role in public
policies and politics accountability. This is paradoxically reflected in the reality that despite the
huge choice of media today, strangely enough this has rather been associated with greater
public muddlement with regards to political stakes and public policies; undermining the
political process as increasingly public policies are preconvergingly–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 as to the ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^{53}\) as to the (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\(^{69}\)–as-preconverging/postconverging–re-de-mentating/restructuring/reparadigming–psychologism’\(^{59}\) for knowledge-reification–gesturing\(^{57}\) <in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—confaltedness—in-{preconverging-disentailment–by}–postconverging-entailment> underlying sublating  ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \-{imbued-and\} \\
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing, ‘herein-specifically-relevant_human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\}; as the fact is the conception of human sovereignty and free-will effectively varied in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{50}\) as from the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\}–{imbued-and\} 

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‘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 deprocripticism–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–epistemic> causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity conflating towards the
inherent ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-
signifier, wherein human sovereignty and free-will is construed as of the
‘preconverging/postconverging–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 }—conflicatedness in {preconverging-
disentailment by} postconverging entailment/projective-conflating
apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the
‘totalitative epistemic-or-notional–projective-perspective’ that points out the veridical
conception of causation) and so over a traditional reflex construal of human causation in
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-
entailment as of any given absoluting-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

<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism>; and so especially as it is often implied by a ‘naïve type of philosophising that the conception of human sovereignty and free-will can be abstracted outside attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity as to the underlying supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality in wrongly implying that human sovereignty and free-will is rather veridically underlied by ‘human social-vestedness/normativity—discretely-implied—functionalism—implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ outside attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity implications of relative-ontological-incompleteness to relative-ontological-completeness. But then such pretence of presencing—absolutising-identitive-constitutedness veracity of ‘human social—
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is both theoretically and empirically non-veridical, speaking more of the reality of power-grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations as of knowledge-reification–gesturing-<in-prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness—in-[preconverging-disentailment by]–postconverging-entailment> implications. Such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentations are often intimately associated with providing the meaningfulness-and-teleology infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity implications of relative-ontological-incompleteness to relative-ontological-completeness ’ is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness and relative-ontological-completeness but rather more critically ‘is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness and relative-ontological-completeness and so on the basis of merely projecting the term ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ and thereof implying logical-dueness and articulating logic on the so-narrowed and uncontested framework’. The reason why such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all meaningfulness-and-teleology (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’) operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity thus subject to analysis as of ‘relative-ontological-incompleteness’/relative-ontological-completeness as to human-and-social–expectations/anticipations—metaphoricity—as-preconverging/postconverging–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/intelligibility/setup/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 ‘preconverging/postconverging–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’
mentating/restructuring/reparadigming–psychologism’ may seem to arise; but as with say the
American civil war and the Haitian slave revolt, the reality that such implied ‘human social-
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather of flawed
apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating
implications is met not with logical-dueness and logical-engagement in wrongly validating any
such apriorising/axiomatising/referencing but is rather meted with relative-ontological-
completeness perspective

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation in unaffirmation/deprojection/de-assertion/duedness-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_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } con-
flatedness -in-[preconverging-disentailment by]–postconverging-entailment> as the
possibility for all human progress arises effectively as a result of the transcending of all such
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint

power-
grabbing/appropriating/usurpatory/arrogating implications construed as ‘human social-
vestedness/normativity<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ as well as their
socially attendant situations in need for prospective knowledge-reification–gesturing—prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by}–postconverging-entailment>; and so not
as of a falsely implied logical-dueness and logical engagement that wrongly validate the
relative-ontological-incompleteness apriorising/axiomatising/referencing of ‘human social-
vestedness/normativity<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ as being of
existential-reality in relative-ontological-completeness, but rather as of the relative-
ontological-completeness perspective

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing –apriorising-psychologism> of such implied ‘human social-vestedness/normativity
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ argumentation. In fact, such an
interpretation about the ontological-veracity of ‘human social-vestedness/normativity
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social–value-construction’ argumentation is not only relevantly
undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendancy of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities of relative-ontological-completeness analysis over the absolutising of ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of presencing—absolutising-identitive-constitutedness and not subject to prospective ‘relative-ontological-incompleteness /relative-ontological-completeness

epistemicity>growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia,—as—spontaneity-of-aestheticisation’ as to cohere with ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression) is effectively bound not to be able to address the very central/critical implications to prospective knowledge-reification—gesturing—in-

prospective_psychologismic~apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor (with the latter involving ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completenessmeaningfulness-and-teleology’, as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset—as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination’). 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 ‘preconverging/postconverging—de-mentative/structural/paradigmatic implications of
sublimating \{<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} inclinations very much appreciative of ‘relative-ontological-incompleteness’/’relative-ontological-completeness’

pedants and today’s manifestations of institutional-being-and-craft muddlement as providing the
meaningfulness-and-teleology\(^{(9)}\) infrastructure for their respective present-day vested postures and interests. The paradox here is that the lack of dimensionality-of-sublimating
\(\langle\text{amplituding/formative}\superc\text{erogatory-de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle\) of such \(^{(7)}\) ‘presencing—absolutising-identitive-constitutedness’
‘human social-vestedness/normativity-\(\langle\text{discretely-implied-functionalism}\rangle\) implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
apriorising/axiomatising/referencing conceptualisation perspective reasoning as of its
‘ontologically-flawed supposedly superseding of attendant–ontological-contiguity’ ~educated–
existentialising/contextualising/textualising-contiguity\(^{(10)}\) ‘relative-ontological-
incompleteness /relative-ontological-completeness \(\langle\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness }/\text{formative–supererogating—}\langle\text{projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence}\rangle\rangle\) as to human-and-social–expectations/anticipations—
metaphoricity ~as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism\(^{(11)}\) construes such ‘dimensionality-of-
sublimating \(\langle\text{amplituding/formative}\superc\text{erogatory-de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle\) 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 ~
\(\langle\text{including-virtue-as-ontology}\rangle\) 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\quad de-mentativity/epistemic\quad growth-or-conflatedness\quad /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\quad equalisation\} \quad \text{originariness-parrhesia,\quad as\quad spontaneity-of-aestheticisation}

meaningfulness-and-teleology\quad \text{that}\quad \text{presencing}\quad \text{absolutising-identitive-constitutedness}\quad 

formulaic interpretation adopt as the \{<amplituding/formative>wooden-language\quad \{imbued-}

temporal\quad mere-form\quad virtualities\quad dereification\quad akrasiatic-drag\quad denatured\quad preconverging-or-
dementing\quad narratives\quad of\quad the\quad reference-of-thought\quad \text{categorical-imperatives/axioms/registry-teleology}\};\quad \text{and so equating such}

prospective\quad \{<amplituding/formative\quad epistemicity>\quad growth-or-conflatedness\quad /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\quad magnanimity\quad induced\}

originariness-parrhesia,\quad as\quad spontaneity-of-aestheticisation\quad \text{with\quad teleologically-degraded}

meaningfulness-and-teleology\quad \text{as\quad of\quad blatant\quad two-facedness/falseness\quad that\quad would\quad hardly}

contemplate\quad \text{that\quad the\quad presencing-absolutising-identitive-constitutedness\quad institutional}

framework\quad preconverging/postconverging\quad de-mentatively/structurally/paradigmatically\quad undermines\quad \text{in\quad many\quad ways\quad the\quad possibility\quad for\quad veridical\quad prospective\quad human\quad transcendence-and-sublimity/sublimation/supererogatory\quad de-mentativity\quad as\quad of\quad its}

apriorising/axiomatising/referencing\quad \{<amplituding/formative\quad epistemicity>\quad totalising\quad self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\quad \}.

Beyond\quad and\quad informing\quad this\quad analysis\quad of\quad human\quad sovereignty\quad and\quad free-will\quad ontological\quad implications\quad (in\quad articulating\quad the\quad very}

underlying\quad ontological-veracity\quad insights\quad that\quad expand/broaden\quad our\quad specific\quad human-subpotency\quad with\quad regards\quad to\quad overall\quad reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\quad \{imbued-and-}

{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}\quad \text{educing-}

\text{‘herein-specified-relevant\quad human-subpotency’-epistemic-perspective-of-}
threshold /presublimating–desublimating-decisionality/ of ontological-performance}</sup> of any specific registry-worldview’s/dimension’s existential desublimation manifestation underlined by <amplituding/formative> wooden-language</amplituding/formative> 

(imbued—averaging-of-thought—supererogatory—de-
meaningfulness-and-teleology —as-of—nondescript/ignorable–void ’—with-regards-to-
prospective-apriorising-implications>}

or <amplituding/formative> wooden-language</amplituding/formative>

(imbued—averaging-of-thought—supererogatory—de-
meaningfulness-and-teleology —as-of—nondescript/ignorable–void ’—with-regards-to-
prospective-apriorising-implications>}). This more effectively speaks to the fact that ‘dimensionality-of-sublimating

{<amplituding/formative> supererogatory—de-
mentativeness/epistemist-epistemism/anamnestic-residuality/spirit-drivenness–equalisation}</amplituding/formative> as
originariness-parrhesia,—as—spontaneity-of-aestheticisation’, instigative of the ‘inventing’ /‘creating’ of the possibility for ‘prospective secondnatured institutionalisation as prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’, gets lost effectively in the prospective secondnatured institutionalisation induced 

reference-of-thought–
categorical-imperatives/axioms/registry-teleology</categorical-imperatives/axioms/registry-teleology>, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as human temporality

/reference-of-thought–
meaningfulness-and-teleology as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance</sup>-of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of

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prospective-epistemic-digression to supersede human temporality/shortness
<amplituding/formative> wooden-language-{(imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications>}) with
regards to prospective institutionalisation transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity ‘effectively implies the
apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of all
‘presencing—absolutising-identitive-constitutedness’, wherein prospective base-
institutionalisation implies the apriorising/axiomatising/referencing epistemic-
abnormalcy/preconvergence of recurrent-utter-uninstitutionalisation, and the same applies to
our positivism—procrypticism as prospective 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 preconvergingly—de-mentated/structured/paradigmed to construe of
itself paradoxically as of such apriorising/axiomatising/referencing epistemic-
abnormalcy/preconvergence where it is prospectively of preconverging/dementing—qualia-
schema at its destructuring-threshold-{uninstitutionalised-threshold/presublimating-
desublimating-decisionality}—of-ontological-performance—including-virtue-as-ontology;
and this explains why the very essence of such metaphoricity of ‘meaningfulness-and-
teleology’ is rather of a crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring. Furthermore, the reality of all prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity for prospective
registry-worldview/dimension institutionalisation is that it can difficultly be expected that
dimensionality-of-sublimating
<{amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluate-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)

‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ induced originariness-parrhesia,—as–
spontaneity-of-aestheticisation required for any such prospective institutionalisation can be
contemplated of on the reasoning-from-results/afterthought basis of the priorly ‘secondnatured-
institutionalisation existence-potency—institutionalisation existence-potency/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)’. The ontological-contiguity of-the-human-institutionalisation-
process as of Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure—of—meaningfulness-and-teleology , institutional-
development—as-to-social-function-development and living-development—as-to-personality-
development magnitudes has ever always been driven as of the instigative human
dimensionality-of-sublimating (<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), but so in
a mismatch with ‘secondnatured-institutionalisation existence-potency—institutionalisation
existence-potency—institutionalisation existence-potency—institutionalisation existence-
existence-potency—institutionalisation existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–
reproducibility-motif-of—meaningfulness-and-teleology as of relatively-shallow-frame-of-
elicited-positive-opportunism—of-social-functioning-and-accordance—of-low-intrinsic-

attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-
lack-of \((\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness}\ /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle)^\prime\); such that preconverging/postconverging–de-mentatively/structurally/paradigmatically the ontological-contiguity —of-the-human-institutionalisation-process\(^6\), underlying the institutional-cumulation/institutional-recomposure-(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing—\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism}\rangle\> of the \(<\text{cumulating/recomposing–attendant-ontological-contiguity }\>-

successive registry-worldviews/dimensions in relative-ontological-completeness\(^8\), has always developed more or less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality-of-sublimating \(<\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness}\ /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) as to construction-of-the-Self is only as critical when it enables the relatively-shallow-frame-of-elicted-positive-opportunism—of-social-functioning-and-accordance—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-
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-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 /transvalutive-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ as of its
temporal social-vestedness/normativity<-discretely-implied-functionalism> goes on recurrently
(in its <amplituding/formative-epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag) in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process to undermine prospectively the very dimensionality-of-
sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/ transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ (from which it obtained its prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) that carries
possibilities for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for
(resolving the prior destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisional-threshold/of-ontological-performance}<-including-virtue-as-ontology>
given human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), and so for the latter to paradoxically prospectively become homeless as reflected with the <cumulating/recomposuring-attendant-ontological-contiguity>-successive registry-worldviews/dimensions <amplituding/formative> wooden-language-{imbued—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 déprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought registry-worldview/dimension) in reflecting holographically<-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process highlights that while in many ways such a conundrum of deficient ontologisation/ontological-veracity/aestheticisation-towards-ontology could preconverging/postconverging-de-mentatively/structurally/paradigmatically be overlooked with regards to prior human registry-worldviews/dimensions institutionalisations as to their specific notional—déprocrypticism or <amplituding/formative> notional—preempting—disjointedness-as-of—reference-of-thought of base-institutionalisation, universalisation and our positivism/rational-empiricism, the prospective possibility for notional—déprocrypticism registry-worldview/dimension—reference-of-thought is only imaginable/conceivable with the resolution of this specific underlying ‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation discrepancy/sundering’ as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation of the <cumulating/recomposuring–attendant-ontological-contiguity—>
successive registry-worldviews/dimensions underlying the ontological-contiguity—of-the-
human-institutionalisation-process; as recurrently implied all along in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process with the circular conflicting paradox of human opened-
construct-of—meaningfulness-and-teleology with regards to prospective originariness-
parrhesia,—as—spontaneity-of-aestheticisation and closed-construct-of—meaningfulness-and-
teleology —as—of—‘nondescript/ignoreable–void’—with-regards-to-prospective-apriorising-
implications in-dimensionality-of-desublimating-lack-of

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transpose/epistemological/anamnestic-residuality/spirit-
drivenness—equalisation). This in many ways will explain the underlying conundrum as to the
prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation associated with
projecting prospectively the more profound dispensing-with-immediacy-for-relative-
ontological-completeness -by-reification/contemplative-distension as to human self-
consciousness capacity for construction-of-the-Self to induce the required
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation for prospective —deprocriptism—or—preempting—disjointedness-as-of—
‘notional—collateralising-beholden protohumanity’–to—‘attain-sublimating-humanity’—as-to—
existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression as
to prospective notional—deprocriptism ‘human Being-development/ontological-framework—
development paradoxically as the determining agent (as in its very \( \text{'presencing—absolutising-identitive-constitutedness'} \)) of such prospective development; such that there is an underlying transversality-\( <\text{for-sublimating—existential-eventuating/denouement}>\)-of-affirmative-and-unaffirmative-disambiguated—\( \text{'motif-and-apriorising/axiomatising/referencing'} \) between such presencing—absolutising-identitive-constitutedness and prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation that is fundamentally irreconcilable, as to the former’s in-dimensionality-of-desublimating-lack-of \( <\text{amplituding/formative}>\)-\text{supererogatory—de-}
\text{mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\) critical for prospective human self-surpassing—existentialism-form-factor,—in-overcoming—‘notional—collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency ~sublimating—nascence, disclosed from prospective-epistemic-digression (as so-validated by the fact that we’ll effectively recognised that ‘supposedly constructing psychology’ on the effective \( <\text{amplituding/formative—epistemicity}>\)-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\) of any of the \( <\text{cumulating/recomposuring—attendant-ontological-contiguity}>\)-successive registry-worldviews/dimensions \( \text{79 presencing—absolutising-identitive-constitutedness}\) of either recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation and universalisation—non-positivism/medievalism is effectively sub-ontological—\( <\text{as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence}>\) but then go on to falsely imply the profoundness of thought as of the \( \text{79 presencing—absolutising-identitive-constitutedness}\) of our positivism—procrypticism in its \( <\text{amplituding/formative—epistemicity}>\)-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\); as insightfully, as herein

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

{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}; and is elucidated as from the ‘formative preconverging—dementating/structuring/paradigming of ontologically-flawed presencing—absolutising-identitive-constitutedness that fails re-originariness/re-origination as to human limited-
reference-of-thought-devolving-meaningfulness-and-teleology). In the bigger picture (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 magnitudes), the overcoming 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-
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


(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality) 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-

dentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} that
preconverging/postconverging–de-mentatively/structurally/paradigmatically re-enables the
possibility for humanity to arise (as of human self-surpassing—existentialism-form-factor,in-
overcoming–‘notional–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-
humanity’–as-to-existence-potency ~sublimating–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>}); as the
Foucauldian take truly reflects the fact that there is no given human nature but rather the
becoming possibility of human nature as of the ultimate construction-of-the-Self towards
attaining deprocrypticism/preempting—disjointedness-as \{reference-of-thought, thus
overriding/overcoming the hitherto ever present ‘human relatively-shallow-frame-of-elicted-
positive-opportunism—of-social-functioning-and-accordance”–of-low-intrinsic-attribution-
and-high-extrinsic-attribution-susceptibility,–in-dimensionality-of-desublimating-lack-of–\}

<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}, underlying prior <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions destructuring-thresholds
(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-

performance”–<including-virtue-as-ontology>. In more explicit terms, this ‘conundrum of
discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s institutionalisation formation’ speaks to the ‘social-and-institutional-dissipative-integration of any human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor’; as so-reflected with the susceptibility to variedly teleologically-degraded ontological-performance”<including-virtue-as-ontology> in a ‘dynamic social and institutional conjugation of notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-performance”<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold<{uninstitutionalised-threshold /presublimating—desublimating—decisionality}—of-ontological-performance”<including-virtue-as-ontology>’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-
<including-virtue-as-ontology> and more profoundly so specifically with enculturated/endemised postlogism and conjugated-postlogism social and institutional manifestations, and with regards to many social-stake-contention-or-confliction circumstances of poor social and institutional accountability. Basically, the bigger point here is that however the socially transformative implications as of prior originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation and beyond the elicited positive-opportunism—of-social-functioning-and-accordance underlying deferential-formalisation-transference, there is much more involved in overall social and institutional meaningfulness-and-teleology as to the ‘dynamic social and institutional conjugation of notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-performance—<including-virtue-as-ontology> at destructuring-threshold—uninstitutionalised-threshold/presublimating—desublimating-decisionality—of-ontological-performance—<including-virtue-as-ontology>’.


Thus, there is a direct relation between human-subpotency and existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (so underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance~<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity), and this is effectively instigated/originated by the human capacity for dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension in its construction-of-the-Self with respect to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no inherent "meaningfulness-and-teleology" but rather as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -{imbued-and-

{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}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 notional–reflexivity <{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation, as
its-deepening—by—{flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from
limited-mentation> is the very structure in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity'—of-the-human-institutionalisation-process\[\]^67, 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-
ingestion—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 magnitudes. The implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating —(<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) given the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’—existentialism-form-factor, with such human dimensionality-of-
sublimating —(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) speaking of true humanity projection for prospective secondnaturing institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness), and so over the wrongfully elicited self-satisfaction of sophistic/pedantic presencing—absolutising-identitive-constitutedness 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-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality>). In the bigger picture, this speaks to a human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with their knowledge deferential-formalisation-transference validation as of the supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>; and implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a predilection for eliciting the idea that ‘human temporality’/shortness <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}>’ is basically of competent judgment (notwithstanding the latter’s underlying banal framework as to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, and lack of related cultivated skills/arts and time investment as to the requisite human limited-mentation-capacity-deepening’). It is on the basis of ‘so-prepping the human ego’ in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in the very first place the issue has nothing to do with inherent and genuine originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation but rather a lulling falsehood that sees our mortal egos as the very target for surreptitiously inducing our moral and intellectual disenfranchisement/swindling/corruption/dispossession; as in effect, overall sophistry as to its underlying social-vestedness/normativity—<discretely-implied-functionalism> undermining of human dispensing-with-immediacy-for-relative-ontological-completeness—by-
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 capableness-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) is predicated upon and drags along the shiftiness-of-the-Self as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in ‘presencing—absolutising-identitive-constitutedness’ as ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’), and so towards humankind’s supposed future (as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-
development magnitudes); and in many ways this \(^4\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has already been stifling/stalling the huma prospective potential as from the ontological-normalcy/postconvergence perspective conception of future \(^4\) historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism relevant to \(^4\) deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought. Such \(^4\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of \(^4\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition override prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation possibilities, and the prospect for the future is ever so tied down to the psychological entrapment of prior human stake-contention-or-confliction framework that nullifies the possibility for renewal of humanity. Institutionalised \(^4\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus foregoes the construal of human \(^5\) meaningfulness-and-teleology as a construct of re-originariness/re-origination of \(^5\) meaningfulness-and-teleology as to human limited-mentation-capacity-deepening so-implied from the ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective as to \(^5\) maximalising-recomposuring—for-relative-ontological-completeness — unenframed-conceptualisation and rather adopts the temporality/shortness comfort as of \(^5\) incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation hanging on to \(^4\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition \(^7\) presencing—absolutising-identitive-constitutedness notional framework of human stake-contention-or-confliction. \(^4\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus involves a \(<\text{amplituding/formative—}\)
epistemicity>totalising/circumscribing/delineating conception of social-vestedness/normativity
<discretely-implied-functionalism> as to an underlying human psychological entrapment (as of
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–
as-to-social-function-development and living-development–as-to-personality-development
magnitudes) that is incapable to re-stake/put-back-at-stake meaningfulness-and-teleology out of its historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition social-vestedness/normativity<discretely-implied-functionalism> in order to reflect the true prospective overall aestheticisation—and—aestheticisation-towards-ontology as to the unbridled ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective re-originariness/re-origination of human limited-mentation-capacity-deepening. Such social and institutional social-vestedness/normativity<discretely-implied-functionalism> for instance like in many ways the practice in modern-day scholarship (especially when poorly constrained to existence-potency sublimating—nascence, disclosed-from-prospective-epistemic-digression) is bound to ‘make its own weather’ rather as from human-subpotency temporality/shortness; wherein ‘invested’ institutional and theoretical/conceptual postures take on an essence all of their own, and so independently and overlooking the precedence of existential-reality for the possibility for prospective sublimation and knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in-preconverging-disentailment-by—postconverging-entailment and failing to ‘effectively re-stake/put-back-at-stake in re-originariness/re-origination the capacity of human ontological-performance—including-virtue-as-ontology in a renewing originariness—parrhesia, as—spontaneity-of-aestheticisation’ over already set/established/determining prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation,
and so failing to be responsive to the fact that human limited-mentation-capacity-deepening rather invokes prospective dimensionality-of-sublimating<br/>
\{\langle amplituding/formative\rangle 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 \langle cumulating/recomposuring\~attendant-ontological-contiguity \rangle-\text{successive registry-worldviews/dimensions abuse of the idea of being at the backend of human institutional-cumulation/institutional-recomposure}-\{as-to\ \text{historiality/ontological-eventfulness} \,/ontological-aesthetic-tracing<\text{perspective-ontological-normalcy/postconvergence-reflected\~epistemicity-relativism-determinism}’}\} as speaking to its own exceptionalism in a naïve \langle amplituding/formative\rangle\totalising\~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \ posturo instead of the true instigative exceptionalism of the underlying ontological-contiguity’\text{—of-the-human-institutionalisation-process}\). This temporal/shortness disposition to fail re-originariness/re-origination is of overall social recurrence as to human temporality’\text{/shortness} \langle amplituding/formative\rangle wooden-language-{\text{imbued—averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology }\text{as-of—nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}’\text{' varying magnitudes/scales—as-to-successively-profound-preconverging/postconverging-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising\text{/infrastructure-of—meaningfulness-and-teleology}’\text{of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–’notional–firstnaturedness—temporal-}}\text{}}
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-constitutatedness 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 magnitudes) 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/alooofness 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-constitutatedness-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 preconverging/postconverging–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 magnitudes) 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 meaningfullness-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 meaningfullness-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\textsuperscript{99}<-in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{99}); 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 \textit{meaningfulness-and-teleology}\textsuperscript{99} with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{77} -by-reification/contemplative-distension\textsuperscript{27}. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-orginariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a \textit{presencing—absolutising-identitive-constitutedness}<-of—\textit{meaningfulness-and-teleology}\textsuperscript{99} given \textit{historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}’ that passivises and blanks thus undermining/stifling the possibility for prospective \textit{historiality/ontological-eventfulness} /ontological-aesthetic-tracing<-<\textit{perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism}>. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs–of—\textit{meaningfulness-and-teleology}—in-cumulation/recomposuring is often articulated as resting on \textit{human social-vestedness/normativity}-<\textit{discretely-implied-functionalism}> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ \textit{presencing—absolutising-identitive-}
constitutedness/constitutedness apriorising/axiomatising/referencing–conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-existential-reality> with regards to the ‘full-confalatedness’ of apriorising/axiomatising/referencing–conceptualisation as to existence-potency—sublimating—nasenace,—disclosed-from-prospective-epistemic-digression), but rather tending to a construal as of ‘inherent prior aestheticisation—and—aesthetisation-towards-ontology as of human social—vestedness/normativity<discretely-implied-functionalism>; such a traditional conception from the relative-ontological-completeness’ perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness manifestation of human—presencing,—absolutising—identitive—constitutedness /constitutedness (as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications of human limited-mentation-capacity).

reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process with: base-constitutedness at recurrent-utter-uninstitutionalisation, first-level presencing—absolutising-identitive-constitutedness at base-institutionalisation–ununiversalisation, second-level presencing—absolutising-identitive-constitutedness at universalisation–non-positivism/medievalism, third-level presencing—absolutising-identitive-constitutedness at our positivism–procrpticism, and prospectively full-conflatedness at prospective deprocrpticism; rather speaks to a more fundamental driver as to underlying ontological-veracity (as to supposedly coherent ontological-commitment—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 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/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}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 notional–reflexivity—
{veridical/sound}–relative-reflexivity—in-existence/relativising–from-limited-mention, as
its-deepening—by—{flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from
limited-mentation> 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–nascent,–
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-confilatedness /formative–supererogating—projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence}> human-subpotency notional–reflexivity
<{veridical/sound}–relative-reflexivity—in-existence/relativising—from-limited-mentation, as
its-deepening—by—{flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from
limited-mentation> 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 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>). 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’ of
apriorising/axiomatising/referencing—conceptualisation as to existence-potency ~sublimating–
nascence,—disclosed-from-prospective-epistemic-digression) truly reflects the deterministic
epistemic causality of existential sublimation manifestation, and so over any such
conceptualisation of ‘human social-vestedness/normativity<discretely-implied-functionalism>
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-
construction’, rather in shallow amplituding/formative—epistemicity totalising—self-
referring-syncretising/circularity/interiorising/akrasiatic-drag~presenting—absolutising-
identitive-constitutedness /constitutedness of apriorising/axiomatising/referencing—
conceptualisation (and not full-conflatedness of apriorising/axiomatising/referencing—
conceptualisation with existence-potency ~sublimating–nascence,—disclosed-from-prospective-
epistemic-digression). Such prospective ontological-normalcy/postconvergence epistemic-or-
notional–projective-perspective of re-originariness/re-origination is of the most profound
amplituding/formative—epistemicity causality conceptualisation of human sublimating-over-
desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—in-
cumulation/recomposuring as to human limited-mentation-capacity-deepening, that is, as
driven as of dimensionality-of-sublimating—{(amplituding/formative—supererogatory—de—
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentia
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—‘notional—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>) can be
observed with the traditional first peoples like the pygmies. As for instance the very basic
initiation of trading/exchange itself with the ‘other person’ as to the possibility of developing
community is as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression
(in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process ), as from human-subpotency ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming ’, wherein an item of trade/exchange is placed at a neutral
location/spot in the hope that the other will take it and reciprocate out of ontological-good-
faith/authenticity<sup>10</sup> 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 ~postconverging—de-mentating/structuring/paradigming ,—over—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming ’, wherein an item of trade/exchange is placed at a neutral
location/spot in the hope that the other will take it and reciprocate out of ontological-good-
faith/authenticity<sup>10</sup> 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 ~postconverging—de-mentating/structuring/paradigming ,—over—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming ’, wherein an item of trade/exchange is placed at a neutral
location/spot in the hope that the other will take it and reciprocate out of ontological-good-
faith/authenticity<sup>10</sup> 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-
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 ⟨amplituding/formative⟩supererogatory—de-mentativeness/epistem-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’; This human-subpotency ‘fatedness-of-subsuditation-over-desublimation, to existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression (in reflecting holographically—⟨conjugatively-and-transfusively⟩the ontological-contiguity—of—the-human-institutionalisation-process ), as from human-subpotency ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming ’ is the instigative driver of human social relationships for clanic formations and breakups associated with early human migratory dynamics together with their institutional formations and breakups/diversification as to human-subpotency potential for
social formation, modes-of-living, language-as-of-dialogical-equivalence —
psychologismic-apriorising/axiomatising/referencing —
of-attendant-ontological-contiguity —
~educted—existentialising/contextualising/textualising-contiguity —
conflatedness —
in—{preconverging-disentailment—by—postconverging-entailment,—in-self-becoming/self-conflatedness
/formative—supererogating—}, cultural practices, etc. This insight further points out that the central deterministic argument made as from ‘human social-vestedness/normativity < discretely-implied-functionalism > implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ conceptualisation perspective (in ‘presencing—absolutising-identitive-constitutedness’/‘constitutedness’ of apriorising/axiomatising/referencing—conceptualisation) as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology —— in-cumulation/recomposuring is actually of shallow < amplituding/formative—epistemicity >
the-human-institutionalisation-process ), as from human-subpotency ontological-faith-notion—or-ontological-fideism —imbued-underdetermination-of-motif-and—
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming ,—over—
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity —preconverging—de-mentating/structuring/paradigming ’ rather inherently implies that the true underlying justification for the sustainability of human sublimating-over-desublimating social-and—
defining both the given institutionalisation/constructiveness-of-ontological-performance\(^7\) -
<including-virtue-as-ontology> and its destructuring-threshold\(\langle\)uninstitutionalised-threshold \(\cap\)presublimating–desublimating–decisionality\(\rangle\) -of-ontological-performance\(^7\) -
<including-virtue-as-ontology>. This effectively ‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-teleology\(^9\) of differing ontological-performance\(^7\) -

These three criss-crossing rationalising-frameworks are parametrically reflected as of ‘the varying magnitudes/scales—as-to-successively-profound-preconverging/postconverging–rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–meaningfulness-and-teleology\(^9\) of prospective human-
hyperrealisation/hyperreal-transposition (as constrained to human taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) and prospective \( ^{46} \) historiality/ontological-eventfulness \( ^{56} \)/ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’}\). \( ^{47} \) historicity-tracing—\( ^{46} \) in-presencing—hyperrealisation/hyperreal-transposition as implied at all uninstitutionalised-threshold \( ^{102} \) is what underlies the notionally-collateralising inclination of human \( ^{56} \) meaningfulness-and-teleology \( ^{99} \) as of any given registry-worldview/dimension in relative-ontological-incompleteness \( ^{58} \); speaking in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity \( ^{57} \)—of-the-human-institutionalisation-process \( ^{68} \) as ‘an overall human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ for corresponding human consciousness sublimation. But then the implication of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought as supposedly superseding human relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-accordance—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of \( ^{67} \)<\text{amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation}, as to its ‘aspiring pureness of re-originariness/re-origination’, is effectively ‘a reconstrual in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity \( ^{47} \)—of-the-human-institutionalisation-process \( ^{48} \) as to the obviating of its decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation induced \( ^{47} \) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (beyond the implications of taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation)’; such that the notional–deprocrypticism potential is ‘a wholly other of
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in-presencing–hyperrealisation/hyperreal-transposition’ as to the implications of its re-originariness/re-origination for prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> beyond foregone aestheticisation–and–aestheticisation-towards-ontology in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension). Its defining question is whether and how can the human reconstrue meaningfulness-and-teleology in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised meaningfulness-and-teleology construed? This limitativeness of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-Self as of its presencing—absolutising-identitive-constitutedness (construable abstractly as fundamentally subpar to human effectuation potential but for the fact that the psychological entrapment is a paradoxical circular constituent of the human as to its ‘notional–collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’). Human presencing—absolutising-identitive-constitutedness as the very seeding disposition for historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation–and–aestheticisation-towards-ontology framework; such that the propensity for human meaningfulness-and-teleology to be instigated (as to human limited-mentation-capacity-deepening before any construable human panoramic-sublimating-criticality outcome of meaningfulness-and-teleology) has ever always been bound to take ‘a
conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care–and–episteme implied by Galileo and further conceptually articulated by Descartes’ thinking proposition as to its mathesis universalis implications, such that it is as of a crossgenerational transformation/supererogatory–de-mentativeness that humankind develops the positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full preconverging/postconverging–de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation—and–aestheticisation-towards-ontology as meaningfulness-and-teleology. Likewise, this insight can be extended in reflecting the historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent universalising-idealisation attitude/mental-disposition/care–and–episteme implied by the Socratic-philosophers as to its apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency’ ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness } in {preconverging–
aestheticised-postconverging/dialectical-thinking –qualia-schema>. Human limited-
mentation-capacity-deepening as to its prospective apriorising/axiomatising/referencing-
psychologism recovery of notional-contiguity/epistemic-contiguity –<profound-
supererogation> of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-
schema> with regards to ‘manifest existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing– {of-
attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-
contiguity } –conflatedness} –in {preconverging-disentailment-by} –postconverging-
entailment ’ (overcoming the prior apriorising/axiomatising/referencing–psychologism ‘loss of
notional-contiguity/epistemic-contiguity –<profound-supererogation> of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema>’ now of notional-
discontiguity/epistemic-discontiguity –<between—prior-shallow-supererogation of-mentally-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema>) is rendered possible by human metaphoricity –of-aestheticisation—as-of-
'dimensionality-of-sublimating –{<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepiestemicity/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/measuringinstrument –for–
conceptualisation historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition
surmountable/unovercomable as to their given historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment (in notional-discontiguity/epistemic-discontiguity—<between—prior-shallow-supererogation—of-mentally-
aestheticised–preconverging/dementing–qualia-schema_and_prospective-profound
supererogation\(^\text{1}\) of mentally-aestheticised-postconverging/dialectical-thinking\(^\text{2}\)-qualia-
schema\(^\text{3}\) of aestheticisation-and-aestheticisation-towards-ontology) induced lack of
universal-transparency\(^\text{4}\) \{transparency-of-totalising-entailing,-as-to-entailing-
\(<\text{amplituding/formative}\text{-epistemicity}>\text{totalising-in-relative-ontological-completeness}\}\) of the-
Good/understanding/knowledge-reification-gesturing-<in-
prospective\text-/psychologismic\text{/apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity-\~educed-existentialising/contextualising/textualising-contiguity\}\}>-
conflatedness\(^\text{5}\) \{preconverging-disentailment-by\} postconverging-
entailment\(^\text{6}\) \(<\text{amplituding/formative}\text{-epistemicity}>\text{causality\,\~as-to-projective-totalitative-
implications-of-prospective-\text{/nonpresencing,-for-explicating-ontological-contiguity}\}>\) and its
relatively-shallow-frame-of-elicted-positive-opportunism—of-social-functioning-and-
accordance\(^\text{7}\) \{-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,\,in-
dimensionality-of-desublimating-lack-of\} \{<\text{amplituding/formative}>\text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-
\text{/rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\text/-equalisation}}\}\).
Dimensionality-of-sublimating \{<\text{amplituding/formative}>\text{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-
\text{/rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\text/-equalisation}}\}\) of all
registry-worldviews/dimensions is effectively what renders (by its ontological-
normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-existential-
preempting-of-existential-unthought) the possibility for the succession of prospective registry-
worldviews/dimensions underlying the ontological-contiguity\(^\text{8}\)—of-the-human-
institutionalisation-process\(^\text{9}\); and it is this dimensionality-of-sublimating\(^\text{10}\)
\(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}
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 of its dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension. Insightfully, while with prior registry-worldviews/dimensions human consciousness sublimation ontological-performance—<including-virtue-as-ontology> had rather assumed ‘an overall human aestheticisation—and—aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ (involving ‘a notionally-collateralising inclination detour of aestheticisation—and—aestheticisation-towards-ontology’ as to the underlying ‘notional—collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’), the requisite protensive—self-consciousness of prospective notional—deprocrypticism is one that as to its full grasp/understanding universal-transparency—⟨transparency—of—totalising—entailing—as—to—entailing—<amplituding/formative—epistemicity>—totalising—in—relative—ontological—completeness ⟩ of the preconverging/postconverging—rede-mentating/restructuring/reparadigming possibilities of prospective human aestheticisation—and—aestheticisation-towards-ontology as meaningfullness-and-teleology should be amenable to a self-consciousness projection that should be able to engage with its corresponding level of taxingness-of-originariness (as to its own ‘humanity-sublimation homework’ at its given supposed growth/maturity at the backend in reflecting holographically—<conjugatively-and—transfusively> the ontological-contiguity—of—the—human—institutionalisation-process) in adopting a re-originariness/re-origination consciousness sublimation over historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition that overcome ‘a notionally—
eventfulness\textsuperscript{5} ontological-aesthetic-tracing-\textlt<\textpersp-ontological-normalcy/postconvergence-\textlt-reflected-'epistemicity-relativism-determinism'> is more than just the prospective reproducibility potential of aestheticisation–and–aestheticisation-towards-ontology but is actually the ‘equalisation of all\textsuperscript{6} historiality/ontological-eventfulness\textsuperscript{7} ontological-aesthetic-tracing-\textlt<\textpersp-ontological-normalcy/postconvergence-\textlt-reflected-'epistemicity-relativism-determinism'> aestheticisation–and–aestheticisation-towards-ontology’: as to imply that ‘dimensionality-of-sublimating\textsuperscript{9} ⟨amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality⟩ of recurrent-utter-uninstitutionalisation’ = ‘dimensionality-of-sublimating\textsuperscript{10} ⟨amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality⟩ of base-institutionalisation–ununiversalisation’ = ‘dimensionality-of-sublimating\textsuperscript{11} ⟨amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality⟩ of universalisation–non-positivism/middle-

 positivism–procrypticism’, (even as their mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–and–aestheticisation-towards-ontology do not equate ‘as of their differing positive-opportunism—of-social-functioning-and-accordance\textsuperscript{12} preconverging/postconverging–de-mentating/structuring/paradigming of underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{13},for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{14} as

While it is human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition that underlies 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,
‘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-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of—‘meaningfulness-and-teleology’ of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—’notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
ormalcy/postconvergence’—existentialism-form-factor’), explaining the dramatically ‘differing and extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human sublimating-over-desublimating social-and-institutional-constructs—of—‘meaningfulness-and-teleology’—in-cumulation/recomposuring’ out of the-very-same process of ‘de-mentation—{supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics}

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of ‘meaningfulness-and-teleology’; the ontological-pertinence (as of ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) of human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition rather abstractly lies in notionally-skewing towards bechancing-becoming—originariness/origination—as-to-
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—perspective–ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’—disinhibited-
mental-aestheticising (as from any priorly given ‘reproducibility—mathesis/motif/thrownness-
disposition—as-reproducibility-of-aestheticisation reference-point of beholdening-becoming—
distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-
aestheticising), such that prospective notional—deprocripticism mental-aestheticisation as
predicated upon its dimensionality-of-sublimating

⟨amplituding/formative>supererogatory/de-mentativeness/epistemic-growth-or-
conflicatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩ is rather skewed towards bechancing-becoming—
originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-
tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-
determinism—disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation)
as of increasingly 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—inhibited-mental-aestheticising with respect to their ontological-
performance—including-virtue-as-ontology> are priorly of bechancing-becoming—
originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-
tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-
determinism—disinhibited-mental-aestheticising with regards to initially spontaneous ecstatic-
existence epistemic-digression implications (as despite its implied taxingness-of-
aestheticisation such an abstract perspective of bechancing-becoming—
originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-
tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-
determinism—disinhibited-mental-aestheticising is the full-depth of the potential to
aesthetically reflect the implications of the full-potency of ecstatic-existence). The

historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—\langle\text{amplituding/formative–epistemicity}\rangle\text{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—\langle\text{sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness} /\text{formative–supererogating—<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence}>\rangle as to human-and-social–expectations/anticipations—metaphoricity—\langle\text{as-preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism}’\rangle of excogitation in its own present and the prospective projection implications (as so-reflected herein with the ontological-contiguity—of-the-human-institutionalisation-process conception). This occlusivity of thought then goes on to ride-the-wave/exploit-without-corresponding-sublimation-as-to-existence-potency ~sublimating–nascence-implications of a lopsided scientific and technological sublimation as it falsely ‘usurps the latter’s speakership as of a science-ideology elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity\rangle—\langle\text{educed–existentialising/contextualising/textualising-contiguity}’ even as notable natural scientists as to
metaphoricity—as-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism’), as its advancing of authority here is rather more seminal than the requisite confident knowledge-reification—gesturing—in-prospective.psychologistic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging—dissentailment—by—postconverging—entailment—and elucidation of true thought for justifying its deferential-formalisation-transference beyond its mere institutional pre-eminence, and ‘an alien exercise of supposed intellectualism’ that fails to truly engage with critiques as it is surreptitiously involved in extra-intellectualism rather than reify and argue/prove/disprove speaking of a political development that can only undermine true human knowledge-reification—gesturing—in—prospective.psychologistic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging—dissentailment—by—postconverging—entailment—potential as all such posturing end up assuming a corresponding social-vestedness/normativity—discretely—implied-functionalism role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable (explaining in many ways such a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) supposed conception of the end of history that fails to account for the fact that the ‘end of any
human minds’ is not the end of the ecstatic-existence possibilities of human consciousness
sublimation as to existence-potency sublimating–nascence, disclosed–prospective–epistem-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
contiguity –duced–existentialising/contextualising/textualising-contiguity –
sublimating–nascence, disclosed–prospective–epistemic–digression,
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-
implications> as it hardly portrays the requisite dimensionality–of–sublimating–
(<amplituding/formative> supererogatory–de–mentativeness/epistemic–growth–or-
confoundedness /transvaluative–rationalising/transepistemicity/anamnestic–residuality/spirit–
overcoming–‘notional–collateralising–beholdening–protohumanity’–to–‘attain–sublimating–
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-
confoundedness /transvaluative–rationalising/transepistemicity/anamnestic–residuality/spirit–
the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity underlying the ontological-contiguity—of-the-human-institutionalisation-process with regards to the fact that as of ‘their totalising-entailing instigating/process/outcome conception’ defining/critical notions like democracy, independent press, human sovereignty, social emancipation, etc. are increasingly losing their sparkle in want for their prospective dimensionality-of-sublimating

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\langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ over the } \langle \text{amplituding/formative}\rangle \text{ wooden-language–(imbued–temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology} \rangle \text{ now increasingly inducing sovereign disenfranchisement/swindling/corruption/dispossession. But then the requisite human intellection sublation 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\langle\text{perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism}\rangle will effectively have to be as of a variedly sublimating-humanity that humankind could generate crossgenerationally by its dimensionality-of-sublimating

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\langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \text{ ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as–of–}
\]
notional–deprocrypticism
emancipated
and dimensionality-of-desublimating-lack-of —

and so as this profound disambiguative elucidation of dimensionality in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —
of-the-human-institutionalisation-process up to the prospective consciousness of notional–deprocriptism (as to our human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility —(imbued-and-

{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}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–deprocriptism protensive–self-consciousness for overcoming dimensionality-of-desublimating-lack-of —

as to a much more profound notional–deprocriptism imaginary/ideality projection (with regards to

‘varying magnitudes/scales—as-to-successively-profound-preconverging/postconverging—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-}

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normalcy/postconvergence')]. 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—acyuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation to reflect ecstatic-existence is of limited ontological-performance such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening as of re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating—(<amplituding/formative>supererogatory—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 presencing—absolutising-identitive-constitutedness inclinations the very first humans will not apriorise/axiomatise/reference meaningfulness-and-teleology as of recurrent-utter-uninstitutionalisation but will directly attain prospective—deprocripticism—or—preempting—
disjointedness-as-of-reference-of-thought. In this regards, dimensionality-of-sublimating

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


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

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 concretion’ 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

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\(i\)—of-
the-human-institutionalisation-process\(68\) (with regards to existence-potency\(70\)—sublimating–
nascence,-disclosed-from-prospective-epistemic-digression); inherently implies that at any
given registry-worldview/dimension, its ‘transvaluative sublimating-outcomes-of-
institutionalisation’ tend to be construed as instigated as of the prior underlying
‘disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity\(70\)—postconverging–de-mentating/structuring/paradigming\(70\) mental-
orientation’ inducing the institutionalisation while ultimately ignoring/blanking-out the prior
‘disseminative—desublimating-deselectivity-of-ontological-bad-
faith/inauthenticity\(70\)—preconverging–de-mentating/structuring/paradigming\(70\) mental-
orientation’. The consequence of ignoring/blanking-out the prior ‘disseminative—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\(70\)—preconverging–de-
mentating/structuring/paradigming mental-orientation’ is that with regards to prospective
transcendental-enabling/sublimating/supererogatory—de-mentativity sublimating-over-
desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology\(99\)—in-
cumulation/recomposuring, dimensionality-of-sublimating
\{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) reflected in the ‘disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity’~postconverging–de-mentating/structuring/paradigmingmental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional~firstnaturedness–temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of

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). Basically, 
dimensionality-of-desublimating-lack-of—\{amplituding/formative\}supererogatory-de-
mentativeness/epistemic-growth-or-confoundedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} reflected 
in the ‘disseminative—desublimating-deselectivity-of-ontological-bad-
faith/inauthenticity~preconverging—de-mentating/structuring/paradigming mental-
orientation’ is more than just a question of ad-hocness and speaks to the recurrence in reflecting 
holographically—\{conjugatively-and-transfusively\} the ontological-contiguity—of-the-
human-institutionalisation-process—\{cumulating/recomposing—attendant-ontological-
contiguity \}—successive registry-worldviews/dimensions uninstitutionalised-threshold implied notional-discontiguity/epistemic-discontiguity—\{shallow-supererogation—of-
mentally-aestheticised—preconverging/dementing—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-
confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation\} of recurrent-utter-uninstitutionalisation’ = ‘the dimensionality-of-desublimating-lack-of—\{amplituding/formative\}supererogatory—de-mentativeness/epistemic-
growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation\} of base-institutionalisation—ununiversalisation’ = 
‘the dimensionality-of-desublimating-lack-of—\{amplituding/formative\}supererogatory—de-
mentativeness/epistemic-growth-or-confoundedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) of positivism–procrypticism'; so-construed as ‘the dimensionality-of-desublimating-lack-of’


(⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness ⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) (as of ontological-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⟩) (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>) with regards to upholding/failing ontological-contiguity” (as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression), is effectively to reflect the idea that there is a more fundamental dimensionality issue involved in all human social-stake-contention-or-confliction in reflecting holographically–<conjugatively–
and-transfusively> the ontological-contiguity\textsuperscript{1}—of-the-human-institutionalisation-process\textsuperscript{3}
(and particularly as it bears upon prospective notional–deprocrypticism as the ultimate
preconverging/postconverging–de-mentative/structural/paradigmatic issue with regards to
addressing prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{1}—of-the-
human-institutionalisation-process\textsuperscript{3} can be reflected in the recurrent variance of
‘dimensionality-of-desublimating-lack-of’ \{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} and
dimensionality-of-sublimating \{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}’; as
implied contrastively say with the-sophists/medieval-scholastics lack-of-dimensionality-of-
sublimating \{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} and Socratic-philosophers/budding-positivists dimensionality-of-
sublimating \{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as reflected say in an ordinary non-universalising/non-positivism–
middleage world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-
contiguity \<profound-supererogation \textsuperscript{-of-mentally-aestheticised–postconverging/dialectical-
thinking –qualia-schema\textsuperscript{2}}\) 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 <amplituding/formative–epistemicity> causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective universalisation–non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and likewise our positivism–procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of
In this regards, this author construes such gimmicky pretences of intellection in our modern-day rather ‘intimating of preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ with regards to otherwise preconverging/postconverging–dementative/structural/paradigmatic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-existential-preempting-of-existential-unthought), which articulation and constructive addressing should actually be the very conceptualisation of intellection. In this regards, we can appreciate that the Socratic-philosophers and budding-positivists actually addressed and resolved the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of their respective times as of sublimating intellectualism (as of ontological-normalcy/postconvergence epistemic perspective in postconverging-nonextricatory-existential-preempting-of-existential-unthought, involving a sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence implications as to existence-potency as of 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 as of moral and intellectual
disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things
dimensionality-of-sublimating\(<\text{amplifying/formative}}\) \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) warrants that the prospective projection of any human \(^5\) \text{meaningfulness-and-teleology} as transcendental-enabling/sublimating/supererogatory–de-mentativity should be articulated in such a way as to imply that all human \(^5\) \text{meaningfulness-and-teleology} should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-\(<\text{conjugatively-and-transfusively}\) the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^6\); such that ‘supposed reifying’ \(^5\) \text{meaningfulness-and-teleology} in preconverging–existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity\(^6\)–preconverging–de-mentating/structuring/paradigming\(^5\), as to the fact that in the face of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, if no human minds projected not of postconverging–nonextricatory-existential-preempting-of-existential-unthought (eliciting the possibility for the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^5\)) but rather preconverging–existential-extrication-as-of-existential-unthought (undermining the possibility for the ontological-contiguity—of-the-human-institutionalisation-process) in recurrent-utter-uninstitutionalisation, in base-institutionalisation–ununiversalisation, in universalisation–non-positivism/medievalism and prospectively in our positivism–procrypticism, then the preconverging/postconverging–de-mentative/structural/paradigmatic possibilities in reflecting holographically-\(<\text{conjugatively-and-transfusively}\) the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^5\) wouldn’t be possibile. Such \(^5\) \text{meaningfulness-and-teleology} in preconverging–existential-extrication-as-of-existential-
unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of\footnote{\langle\textit{amplituding/formative}\rangle \textit{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\textit{transvaluative-rationalising/\textit{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle} rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness\footnote{\langle\textit{reification/contemplative-distension}\rangle} should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality\footnote{\langle\textit{wooden-language}\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\}. In many ways, this dimensionality-of-desublimating-lack-of\footnote{\langle\textit{amplituding/formative}\rangle \textit{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\textit{transvaluative-rationalising/\textit{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle} explains a poor inclination-or-capacity to effectively interpret the projected\footnote{\langle\textit{meaningfulness-and-teleology}\rangle} of many a past thinker as to presencing—absolutising-identitive-constitutedness\footnote{\langle\textit{institutional and social-vestedness/normativity}\rangle} institutional and social-vestedness/normativity\footnote{\langle\textit{discretely-implied-functionalism}\rangle} that naively think that being at the backend in reflecting holographically-\footnote{\langle\textit{conjugatively-and-transfusively}\rangle} the ontological-contiguity\footnote{\langle\textit{of-the-human-institutionalisation-process}\rangle} 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.
foregrounding entailment (postconverging–narrowing-down–sublimation-as-to-
mentating/structuring/paradigming –as-being-as-of-existential-reality>) induced constraining conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications leading to a social-vestedness/normativity <discretely-implied-functionalism> reflex rather than ontological elucidation reflex. Such an approach is often projected contradictorily as methodologically emulating the natural sciences on the one hand but on the other hand implying that the knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
conflateness <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/textually/reprojectively/supererogatingly/zeroingly/re-acutely}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-confledness

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 notional-reflexivity-{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening—by—{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-mentation> implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification–gesturing-{in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~confledness ~in–{preconverging-disentailment–by}~postconverging-entailment} and empowering implications, etc. are not strictly meant for given specific social and cultural
the-nondisjointedness/entailment-of-prospective- nonpresencing>; and the idea of such ‘relative-ontological-incompleteness’/relative-ontological-completeness—
(sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,.in-perspective–ontological-
ormalcy/postconvergence>⟩ as to human-and-social–expectations/anticipations—
metaphoricity’–as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism’ is not about the subjugation of the
state of relative-ontological-incompleteness but quite the contrary as the state of relative-
ontological-completeness (as to its true human self-surpassing—existentialism-form-factor,
in-overcoming–‘notional~collateralising-beholdening-protohumanity’–to–‘attain-sublimating-
humanity’–as-to-existence-potency ~sublimating–nascence,–disclosed-from-prospective-
epistemic-digression to supersede human temporality'/shortness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}) implies
an ‘emancipating attitude/mental-disposition/care–and–episteme’ in relation to ‘the other’ that
is in the state of relative-ontological-incompleteness”. Interpreting the historical failures
associated with colonising or slaving or otherwise-exploitative-orexterminating societies (as in
the specific case of positivism/rational-empiricism technical and scientific development it
inevitably implied the coming-together/encountering/meeting of societies worldwide), to then
imply such a notion of ‘relative-ontological-incompleteness’/relative-ontological-
completeness (sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,.in-perspective–ontological-
normalcy/postconvergence⟩ as to human-and-social-expectations/anticipations—metaphoricity—as-preconverging/postconverging—redefining/restructuring/reparadigmings—psychologism’ is irrelevant is rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with ‘the appropriate emancipating attitude/mental-disposition/care—and—episteme ’ as effectively and paradoxically such a lack of nuancing can then lead to the interpretation that such historical failures should equally be the unavoidable expectation prospectively in analogous circumstances of socio-cultural disparity of societies, rather than interpreted to mean the prospective need for the requisite human knowledge-reifying and empowering notional—reflexivity—<veridical/sound>-relative-reflexivity—in-existence/relativising—from-limited-mentation, as its deepening by—flawed/unsound—relative-unreflexivity—in-existence/absolutising—from-limited-mentation> of appropriate human emancipating attitude/mental-disposition/care—and—episteme in the relationship between the state of relative-ontological-completeness and the state of relative-ontological-incompleteness. Such a wrong interpretation arises as to lack of—amplituding/formative—epistemicity> growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness (reflecting mere reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility—of—aestheticisation) that fails to make a nuance between on the one hand 1 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications as to the ‘human social—vestedness/normativity—<discretely—implied—functionalism> implied contract/political-arrangement—or—political-coercion/given-discrete-social—value-construction—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 in amplituding/formative—epistemicity> totalising—self—referencing—
withdrawal/unenframing,-elicited-from-prospective–profound-supererogation \{in reflecting–
‘immanent-ontological-contiguity ‘;–as-operative-notional–deprocrypticism\} in elucidating
ontological-contiguity\}~<as-from-prospective-ontological-normalcy/postconvergence-
epistemic-or-notional–projective-perspective>’. It is critical to grasp here that this ‘internally
implicated epistemic reflection of natural sciences sublimating \{historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>\}’ (as overall and
defining \{amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity\}~educated–existentialising/contextualising/textualising–
contiguity—foregrounding entailment—{postconverging—narrowing-down—sublimation-as-to- 
‘existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective—profound— 
supererogation ’—in-reflecting—‘immanent-ontological-contiguity ’;—as-operative— 
notional—deprocrypticism} in elucidating ontological-contiguity <as-from-prospective— 
ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective>”) as to 
the ultimate attainment of natural sciences state-of-the-art outcomes, is actually construed as 
of: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence— 
potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression (in 
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity’—of— 
the-human-institutionalisation-process ), as from human-subpotency ontological-faith-notion— 
or-ontological-fideism—imbued-underdetermination-of-motif-and— 
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the 
disseminative—sublimating-selectivity-of-ontological-good— 
faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over— 
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de— 
mentating/structuring/paradigming ’; as reflecting successive sublimating— 
‘historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological— 
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> contributions of 
cohorts of scientists (not to be contemplated/construed as to a relic/artifactual traditional 
conception of history as of ⁴⁷historicity-tracing—in-presencing—hyperrealisation/hyperreal— 
transposition ontologically-impertinent implications of re-originariness distorting) which are 
‘historically alive/living’ (as of the ⁴⁸historiality/ontological-eventfulness⁴⁸/ontological-aesthetic— 
tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism— 
determinism’> selectivity/deselectivity of human posited underdetermined natural sciences 
constructs, conceptualisations and theories as to existence constrained transcendence-and—
sublimity/sublimation/supererogatory/de-mentativity as knowledge-reification–gesturing<in-
prospective_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/unenframing,-elicited-from-prospective–profound-
supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-
otional–deprocrypticism) dynamics leading to the natural sciences state-of-the-art outcomes
while excluding disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-
prospectively-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’~educed–existentialising/contextualising/textualising-contiguity \}— foregrounding__entailment\{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-supererogation ’-in-reflecting-
‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in elucidating
ontological-contiguity<as-from-prospective-ontological-normalcy/postconvergence-
epistemic-or-notional–projective-perspective>’. This insight (as of present state-of-the-art
elucidative notional-contiguity/epistemic-contiguity<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> and the prospective state-
of-the-art elucidative notional-contiguity/epistemic-contiguity<profound-supererogation -
of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema> as to

‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–
onological-contiguity’–educated–existentialising/contextualising/textualising-contiguity

‘foregrounding_entailment-(postconverging–narrowing-down–sublimation-as-to–
‘existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound–
supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative–
notional–deprocrypticism) in elucidating ontological-contiguity –<as-from-prospective–
ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective>’) is
equally pertinent with respect to the ontological-veracity of the social but for the confusion
induced by its _blurriness<_sterilising/anecdotalising/trivialising-of-prospective–
reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>
(unlike in the natural sciences where the constraint of predicative-effectivity–sublimation–{as-
to-underlying,-ontological-commitment –<implied—self-assuredness-of-ontological-good-
faith/authenticity –postconverging–de-mentating/structuring/paradigming 1–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 dehistoriality/ontological-eventfulness 1/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 1 eludative notional-
contiguity/epistemic-contiguity _<profound-supererogation _of-mentally-
aestheticised-postconverging/dialectical-thinking–qualia-schema>
<cumulating/recomposuring–attendant-ontological-contiguity >successive registry-
worldviews/dimensions difference-conflatedness 1–as-to-totalitative-reification-in-
veridical-epistemicity-relativism-determinism dimensionality-of-sublimating


makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-performance’ <including-virtue-as-ontology> as to its presencing—absolutising-identitive-constitutedness, that then fails to reflect the true social sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> (as overall and defining

<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-
contiguity\(^{[10]}\) foregrounding entailment\(\{\)postconverging narrowing-down sublimation as-to-'
existence—as-sublimating-withdrawal/unenframing, elicited-from-prospective profound-
supererogation \(\historiality/ontological-eventfulness\) \(=\) as-operative-
notional deprocrypticism\(\) in elucidating ontological-contiguity \(\historiality/ontological-eventfulness\) \(=\) as-from-prospective-
ontological-normalcy/postconvergence-epistemic-or-notional projective-perspective\(\)\)
, especially as it turns a blind eye to its more profound human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus
failing to allow existence— as-the-absolute-a-priori-of-conceptualisation— and— existence— as-
sublimating-withdrawal/unenframing, elicited-from-prospective profound supererogation
\(< as-to-perspective ontological-normalcy/postconvergence-implied prospective-aporeticism-
overcoming/unovercoming\>\) and true transcendental signifier (going by the sublimating-over-
desublimating implications of existence-potency \(\historiality/ontological-eventfulness\) 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 \(=\) transcendental-
enabling/sublimation insights of prior, present and prospective \(=\) totalising/circumscribing/delineating attendant—ontological-contiguity \(\historiality/ontological-eventfulness\) \(=\) existentialising/contextualising/textualising-contiguity\(^{[10]}\) foregrounding entailment\(\{\)postconverging narrowing-down sublimation as-to— existence— as-sublimating—
withdrawal/unenframing, elicited-from-prospective profound supererogation \(\historiality/ontological-eventfulness\) \(=\) as-operative-notional deprocrypticism\(\) in elucidating
ontological-contiguity \(\historiality/ontological-eventfulness\) \(=\) as-from-prospective-ontological-normalcy/postconvergence-
epistemic-or-notional projective-perspective\(\)\), so-construable as of: human-subpotency
epistemic implications of human limited-mentation-capacity induced \(^\text{presencing—}
\text{absolutising-identitive-constitutedness}\)\(^3\). Such a critical epistemic and true knowledge-
reification–gesturing\(^\langle\text{in-prospective}_{\text{psychologismic~apriorising/axiomatising/referencing—}}\)
\{of-attendant–ontological-contiguity \(~\text{educed–existentialising/contextualising/textualising-contiguity}\}\(^\rangle\) \text{conflatedness} \(\text{in–}\{\text{preconverging-disentailment~by}~\text{postconverging–}\) entailment\(\rangle\) implications flaw arises because of the failure in grasping the ‘projective
implications’ of human limited-mentation-capacity (as to ‘human limited-mentation-capacity-
deepening\(^5\)) when ‘logically’ conceptualising the social
apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero\(\langle\text{wrongly-implying-}
\text{no-human-limited-mentation-capacity-deepening~implications-of~re-motif~and~re-}
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-as-so-reflecting–historiality/ontological-eventfulness~ontological-
aesthetic-tracing–\langle\text{perspective–ontological-normalcy/postconvergence-reflected~‘epistemicity-
relativism-determinism’}\rangle\), as-if-thereby-directly-producing-the-absolute-state-of-the-art-
outcomes (and as the social is permeated with \(^4\) historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human
limited-mentation-capacity induced \(^7\) presencing—absolutising-identitive-constitutedness \); as
human limited-mentation-capacity-deepening\(^5\) (reflected in its re-motif—and—re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of
conceptualisation as to dimensionality-of-sublimating\(^3\)\(\langle\langle\text{amplituding/formative~supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness~transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle\) is what is projectively warranted to enable present and prospective
state-of-the-art elucidative notional-contiguity/epistemic-contiguity \(\langle\text{profound-
supererogation~of-mentally-aestheticised~postconverging/dialectical-thinking~qualia-}\rangle\)
sublimation-inducing,-profound-and-creative

suberogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument ~for-
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-
epistemically-digression inducing of [historicality/ontological-eventfulness]/ontological-aesthetic-
tracing~<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-
determinism'> as reflecting dimensionality-of-sublimating~

{<amplituding/formative>suberogatory~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/recomposing–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions in distorted-originariness/distorted-
origination’ as reflecting dimensionality-of-desublimating-lack-of

{<amplituding/formative>suberogatory~de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’ (which is actually constrained to ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity ‘~educed–
existentialising/contextualising/textualising-contiguity’ \textsuperscript{46} foregrounding entailment\textsuperscript{46} (postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating–
withdrawal/unenframing,-elicited-from-prospective–profound-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\textsuperscript{46} with regards to existence-potency ‘~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression. More than just about abstract
knowledge-reification–gesturing<in-
prospective_psycho_lismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ‘~educed–existentialising/contextualising/textualising-contiguity }=–
conflatedness -in–{preconverging-disentailment–by}–postconverging-entailment> the
implications of science-ideology are ultimately social and institutional as to the implications of
human emancipation; and so in the sense that contrary to what is generally thought, science
itself as for-human-studies is the very first-level of social science as of the epistemic
implications it projects upon society and social ‘meaningfulness-and-teleology’, and critically
so because in reality budding-positivists were actually the very first modern social scientists in
the sense that their posturing wasn’t critically about the ‘technicalities of the budding natural
science they advanced’ like a heliocentric world or rational-empiricism driven natural science
basis of analysis (as to satisfy their mere natural science curiosity given that in many ways
some of the notions where previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social meaningfulness-and-teleology in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient presencing—absolutising-identitive-constitutedness analyses that fail to factor in that the very notion of ‘positivistic science experimental framework historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’ was developed and enculturated/constructed as scientific practices by these budding-positivists with their medieval societies previously knowing nothing of such as to their medieval-scholasticism (as to the mere disinclination and incuriosity to even look through a telescope and draw contemplative consequences); and such a criticism on the basis of the subsequently developed and more precise modern-day science experimental framework speaks of the characteristic nature of a flawed prior_knowledge-reification—gesturing—priorPsychologism—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—constitutedness—in—preconverging—entailment—exercise that doesn’t factor in human limited-mentation-capacity-deepening as of ‘relative-ontological-incompleteness’/relative-ontological-completeness {(sublimating—referencing/registering/decisioning,—as-self—becoming/self-conflatedness /formative—supererogating—<projective/reprowjective—}
contiguity —educted—existentialising/contextualising/textualising-contiguity

confatedness —in—{preconverging-disentailment—by—}—postconverging—entailment— on the latter basis (as of prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as-to—psychologismic—apriorising/axiomatising/referencing—}{of—attendant—ontological-contiguity —educted—existentialising/contextualising/textualising-contiguity


confatedness —in—{preconverging-disentailment—by—}—postconverging—entailment—’ reflected abstractly in crises of methodology, epistemicity and scholarship as well as derived human institutional and social crises as to underlying "meaningfulness-and-teleology" infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of "procrypticism—or—disjointedness-as-of—reference-of-thought relevant-level of human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal—to-intemporal-dispositions—<so—construed—as—from—perspective—ontological-normalcy/postconvergence—'—existentialism—form-factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy—for-relative-ontological-completeness—by-reification/contemplative-distension involved in true human consciousness sublimation, dimensionality-of-sublimating —{<amplituding/formative>—supererogatory—de—mentativeness/epistemic-growth—or—confatedness /transvaluative—rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation— warrants that the conception of veridical human knowledge and emancipation is not beholden on the
mere eliciting of a basic positive-opportunism—of-social-functioning-and-accordance, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism—of-social-functioning-and-accordance elicits parallel competing meaningfulness-and-teleology (in preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of mentativeness/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension inducing sublimation as of the 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 inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating -(amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and is functionally-speaking rather positive-opportunism—of-social-functioning-and-accordance 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 -(amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-

Ultimately, the notional—deprocrypticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating—lack-of—
drivenness–equalisation} effectively projects the possibility of boundless human aestheticisation–and–aestheticisation-towards-ontology well beyond our present contemplation of what is implied by "meaningfulness-and-teleology", as in many ways the reality of our past and present aestheticisation–and–aestheticisation-towards-ontology as "meaningfulness-and-teleology" has ‘paradoxically hugely been burdened with desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety about the human’ rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our ‘beholdening-becoming—distortive-originariness/distortive-origination—as-to— historicity-tracing—inhhibited-mental-aestheticising as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ rather than contemplate about prospective possibilities of ‘bechancing-becoming—originariness/origination—as-to—historiality/ontological-eventfulness'/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'>—disinhibited-mental-aestheticising as of originariness-parrhesia,—as—spontaneity-of-aestheticisation’. Interestingly, in this regards in many ways the ontological-contiguity—of—the-human-institutionalisation-process possibility is hardly just about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating—(<amplitunding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) capacity ‘to project in disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity/postconverging—de-mentating/structuring/paradigming,—over—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{24}~preconverging–de-
mentating/structuring/paradigming\textsuperscript{12}” (as to the underlying human ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
\textsuperscript{2}apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘seeding promise of
human-subpotency ontological-performance\textsuperscript{1}<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
\textsuperscript{1}deprocrypticism–or–preempting—disjointedness-as-of-
\textsuperscript{1}reference-of-thought highlighting the
prospective implications in reflecting holographically-\textsuperscript{<conjugatively-and-transfusively>}
the
ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{15} as of the specific human-
subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-panintelligibility \textsuperscript{1}\{imbued-and-\}
\textsuperscript{1}\{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly\}educing-
‘herein-specifically-relevant human-subpotency’–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation\textsuperscript{1} (as to underlying human construction-of-the-Self) is not ‘a
metaphysical/ideological advocacy’, no more than say the\textsuperscript{103} universalising-idealisation
philosophers nor the budding-positivists were involved in any ‘metaphysical/ideological
advocacy’, but rather just as modern-day science such a conception speaks to ‘the inherent
ontological implications as to human knowledge-reification–gesturing-\textsuperscript{<in-
prospective_psycho
distic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity \}}
conflictedness -in-\{preconverging-disentailment-by\}–postconverging-entailment\textsuperscript{1} and
corresponding empowering notional–reflexivity\textsuperscript{1}\{veridical/sound\}-relative-reflexivity–in-
existence/relativising–from-limited-mentation, as its deepening \textsuperscript{1}{flawed/unsound}\textsuperscript{1}
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> / prospective-ontological-projection / ideality as to prospective originariness-parrhisia,–as–spontaneity-of-aestheticisation) but rather directly proceed as of the ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to dimensionality-of-desublimating-lack-of ⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) / desublimating-or-gimmickiness-unthoughtfulness / historicity-tracing—-in-presencing–hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism—of-social-functioning-and-accordance-disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially constraining implications of ontological-veracity. Thus the reality of prospective human emancipation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment’—<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>’ (as to the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’) in many ways limits/stifles/undermines/derails human contemplative
capacity for prospective emancipative implications (as can be so-contemplated from prospective notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’); and so critically as to the presencing—absolutising-identitive-constitutedness human totalising–self-referencing-synceretising/circularity/interiorising/akrasiaic-drag social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing. But then such apparently defining limitation to ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ when analysed as to the reality of human transformation across the time scale in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (wherein the <cumulating/recomposing–attendant-ontological-contiguity > successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show ‘a time-accelerated metaphoricity 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/textually/reprojectively/supererogatinly/zeroingly/re-acutingly⟩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’<\text{implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-
existential-reality}'> that undermines the possibility for such prospective
notional–deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–
aestheticisation-towards-ontology’ (as to the potential for a full human psychological
uninhibitedness/decomplexification in superseding the ‘underlying human formative
decoherencing-structure—of—meaningfulness-and-teleology ’-for-institutionalisation’). But
then such overcoming of ‘human consciousness tenuous self-surpassing shift in its
apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the
requisite huma prospective development of protensive–self-consciousness in the face of the
ever present manifestations of desublimating/gimmicky sophistry and eliciting of human
temporality /shortness <amplituding/formative> wooden-language (imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-
of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications)} as to
incrementalism-in-relative-ontological-incompleteness enframed-conceptualisation and so
over the requisite maximalising-recomposuring-for-relative-ontological-completeness —
enunframed-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 quali-schema
over preconverging/dementing quali-schema), with regards to the
preconverging/postconverging–de-mentative/structural/paradigmatic circular recurrence of
‘potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought–
ontological-normalcy/postconvergence epistemic perspective in ontological-contiguity rather
speaks of their successive notional-discontiguity/epistemic-discontiguity—in-between—prior-
shallow-supererogation -of-mentally-aestheticised—preconverging/dementing —qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema>. This ontological-
normalcy/postconvergence epistemic perspective as to its ontological-contiguity points out
that the ontological-veracity of the registry-worldviews/dimensions successive ‘prior
secondnatured reasoning-from-results/afterthought reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (as projected
notional-discontiguity/epistemic-discontiguity—in-between—prior-shallow-supererogation -of-
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—in—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—of-the-human-
institutionalisation-process ‘human consciousness defensive-driven/unhinging/unbalancing
improvising/uncontrolled potentialiative-transforming-process so-constrained existentially on the
existential-reality’ reflects the ‘potentiative-paradox of human-subpotency—anaporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—


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-corrrespondingly-ensuing—desublimating-or-sublimating-
mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-
successively-profound-preconverging/postconverging–redem-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
tonologising/infrastructure-of—meaningfulness-and-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normaley/postconvergence’y–existentialism-form-factor’). ‘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 epistemic-growth, as—
{veridical/sound}–relative-reflexivity—in-existence/relativising from limited-mentation, as its-
deepening as of prospective notional–deprocrypticism protensive–self-consciousness (with
regards to the fundamental ‘human self-consciousness preconverging/postconverging–de-
mentative/structural/paradigmatic seeding-disposition as to epistemic/notional shiftiness-of-the-
Self /construction-of-the-Self’ instigating of notional–procrypticism <amplituding-formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
as-of-the-subsequent-reflection/translation-of-human-consciousness-seeding-disposition-into–
‘induced-human-social-construction-of—meaningfulness-and-teleology’) is thus critically
about human ‘notional–deprocrypticism/notional–deprocrypticism requisitely cultivated
originariness in deneuterising exteriorisation-and-re-exteriorisations as prospective
originariness-and-re-originariness’ as to enable human attending-to/dealing-with its
‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluation / sublimating-thoughtfulness / historiality-or-ontological-eventfulness-or-ontological-aesthetic-tracing / perspectivist / ontological-normalcy/postconvergence-reflected-
epistemicity-relativism-determinism / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation) and so over ‘notional–procrypticism distortive-originariness in
neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-redistortive-re-originariness’ in merely drifting to its ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face
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 of apriorising/axiomatising/referencing for mental-aestheticisation of ‘meaningfulness-and-
teleology’ as to postconverging/dialectical-thinking—qualia-schema—mental-
aestheticisation-attribute and preconverging/dementing—qualia-schema—mental-
aestheticisation-attribute and then their mutually-reinfusing-attributive-possibilities, for—
‘<amplituding/formative—epistemicity>totalising—pseudoconflation/conflation-of-human-
limited-mentation-capacity’—as-to-corrrespondingly-ensuing—desublimating-or-sublimating-
mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-
successively-profound-preconverging/postconverging—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—firstnatures—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—
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 ‘11 de-mentation—supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normaley/postconvergence>'—existentialism-form-factor’). This speaks to human limited-mentation-capacity-deepening enabled by the ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-empowering> as of both reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-aestheticisation’ (conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-empowering>, 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-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism’ just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating <amplituding/formative—epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation—and—aestheticisation-towards-ontology of "meaningfulness-and-teleology" is ever always about ‘idealised-typification in epistemic-conflatedness” sublimation or epistemic apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }——
constitutedness\textsuperscript{14} in preconverging entailment/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’); as to the drivenness of originariness-parrhesia,–as–spontaneity-of-aestheticisation for re-originariness/reorigination of dimensionality-of-sublimating \(\langle<\text{amplituding/formative}>\text{supererogatory} \_\text{de-}
\text{epistemicity}>\text{totalising/circumscribing/delineating} \text{apriorising/axiomatising/referencing}\_\text{of-}
\text{attendant–ontological-contiguity} \_\text{educed–existentialising/contextualising/textualising–}
\text{contiguity}\rangle–\text{conflatedness}\textsuperscript{13} in \{preconverging-disentailment–by\}–postconverging–
\text{entailment}\textsuperscript{'} while reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility–
of-aestheticisation reflects ‘human derivational-disposition’: and so as to originariness-parrhesia,–as–spontaneity-of-aestheticisation driven re-motif–and–re-apriorising/re–
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting for the requisite ‘human corresponding-sublimation-inducing,-profound-and-creative
\text{supererogatory} \_\text{acuity/perspicacity/astuteness/edginess/incisiveness}–\text{of–}
\text{apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}–\text{for–}
\text{conceptualisation}\textsuperscript{'} (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
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly-in-
<amplituding/formative–epistemicity>totalising-as-from-‘existence’s–effusing/ecstatic–
<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_circumscripive/totalitative–restructuring’—educing—
sublimation/desublimation> (driving de-mentation-{supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} dynamics) as-so
eliciting transcendence-and-sublimity/sublimation/supererogatory–de-mentativity or
desublimation/gimmickiness; as of the specific human-subpotency registry-
worldview/dimension as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-panintelligibility —{imbued-and-
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}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<reifying{as-to-knowledge-developing}-and-empowering>-{exuding-
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly-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_circumscripive/totalitative–restructuring’—educing—
sublimation/desublimation> (human mental-aestheticising-becoming-manifestation as consciousness) driving de-mentation¬(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) dynamics.

in-postconverging/preconverging_circumscriptive/totalitative–restructuring’—educing-
sublimation/desublimation> further reflects the fact that <amplituding/formative–
epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment–by}—postconverging-
entailment is associated with human sublimating-capacity,-as-of-‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> whereas
<amplituding/formative–epistemicity>totalising/circumscribing/delineating
pseudoconflation/constitutedness is associated with human desublimating-capacity,-as-of-
‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition; as to the
preconverging/postconverging–de-mentative/structural/paradigmatic implications of
dispensing-with-immediacy-for-relative-ontological-completeness–by-
reification/contemplative-distension with respect to social-stake-contention-or-confliction,
epistemically/notionally involving respectively ‘ontological-normalcy/postconvergence
bechancing-becoming—originariness/origination—as-to—historiality/ontological-
eventfulness’/ontological-aesthetic-tracing-<perspective—ontological-
normalcy/postconvergence-reflected—epistemicity—relativism—determinism’—disinhibited-
mental-aestheticising epistemic—or-notional—projective-perspective’ and ‘human-subpotency
beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-
tracing—inhibited-mental-aestheticising epistemic—or-notional—projective-perspective’.

Conceptivity/epistemic-reflexivity/epistemicity—relativism—determinism—reifying—as-to-
knowledge-developing—and-empowering—exuding-
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutely-in-
<amplituding/formative—epistemicity>totalising—as-from—existence’s-effusing/ecstatic-
inalining—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 notional—reflexivity—{veridical/sound}—relative-reflexivity—
in-existence/relativising—from—limited-mentation,—as—its—deepening—by—{flawed/unsound}—
relative-unreflexivity—in-existence/absolutising—from—limited-mentation> with its sublimation
and desublimation’ so-construed as ‘generating ‘meaningfulness-and-teleology’ and
metaphoricity’”. Critically, the possibility for notion–deprocrypticism or
implied boundless human aestheticisation—and—aestheticisation-towards-ontology as to dimensionality-of-sublimating \{<\textit{amplituding/formative}>supererogatory\-de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-

totalising-as-from-'existence's-\textit{effusing/ecstatic}-
lining';-\textit{as-interlay/organicalism/aestheticising-handle-}
\{manifest-supererogatory-de-
mentative-\textit{amplituding-or-mental-aestheticising-attuning}\};-\textit{-in-supererogatory-projective-
arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-
conjigation/perspectivation/depthing—for-\textit{aestheticising-re-margining/re-edging/re-acuity—}
in-postconverging/preconverging\_\textit{circumscriptive/totalitative-restructuring'}—\textit{educing—}
sublimation/desublimation converging towards 'ontological-normalcy/postconvergence
bechancing-becoming—originariness/origination—origination—historiality/ontological-
eventfulness'\textit{}/ontological-aesthetic-tracing-<perspective-ontological-

normalcy/postconvergence-reflected-\textit{epistemicity-relativism-determinism'}>—\textit{disinhibited-
mental-aestheticising epistemic-or-notional—projective-perspective as of deneuterising—

exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness’ and so over ‘human-subpotency beholding-becoming—distortive-originariness/distortive-

origination—origination—historicity-tracing-inhibited-mental-aestheticising epistemic-or-

notional—projective-perspective as of ’ neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-redistortive-re-originariness’ (as to the

preconverging/postconverging—de-mentative/structural/paradigmatic implications of


‘notional—collateralising—beholdening—protohumanity’—to—‘attain—sublimating—humanity’—as-to—existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness <amplituding/formative> wooden-language (imbued—averaging—of—thought<as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—as—of—‘nondescript/ignorable—void’—with—regards—to—prospective-apriorising—implications>); as to the fact that the ‘firstnatureness of human intemporaity’ as of its inducing of transcendence-and—sublimity/sublimation/sublimation—de—mentativity for secondnaturedness’ in reflecting holographically—<conjugatively—transfusively> the ontological-contiguity—of-the—
human-institutionalisation-process has ever always been a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation,(imbued-postconverging/dialectical-thinking -'projective-insights'/'epistemic-projection-in-conflatedness 'of-notional-depropicaltical-prospective-sublimation) reasoning-through/messianic-reasoning phenomenon as to the preconverging/postconverging–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-

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 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-
as-of–social-stake-contention-or-confliction (in a preconverging epistemic—projective-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument – for
conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–<as-
to-psychologistic–apriorising/axiomatising/referencing–{of–attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }|--
conflatedness -in–{preconverging-disentailment by}–postconverging-entailment–in-self-
becoming/self-conflatedness /formative–supererogating\underaccent{241}^2\] organic-knowledge in ontological-
good-faith/authenticity \underaccent{72}^3 of postconverging–de-mentating/structuring/paradigming \underaccent{39}^3 so-
constrained by existence-potency \underaccent{67}^3–sublimating–nascence–disclosed-from-prospective-
epistemic-digression). The preconverging/postconverging–de-mentative/structural/paradigmatic
implications of ‘human notional–firstnaturedness—temporal–to–intemporal-dispositions–<so-
construed as from perspective–ontological-normalcy/postconvergence> accordin<br/>(as–of-
varying–individuations–contextually–transverse–desublimation/sublimation–as–to–the-
imbued–ontological–performance —<including–virtue–as–ontology}> at uninstitutionalised-
threshold \underaccent{02}^4 as reflecting both desublimating \underaccent{47}^4 historicity–tracing—in-presencing–
hyperrealisation/hyperreal–transposition and sublimating \underaccent{46}^4 historiality/ontological–
eventfulness \underaccent{38}^4/ontological–aesthetic–tracing—<perspective–ontological-
normalcy/postconvergence–reflected—‘epistemicity–relativism–determinism’> possibilities’ for
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>, 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–
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 idealisable and unidealiseable as of social-stake-contention-or-confliction, such that from the ontological perspective the issue is not about no idealisation but rather the ontologically appropriate idealisation and appropriate human contemplation and execution as ‘postures of no idealisation’ carry with them poor contemplations and executions already ‘ignoring-and-devaluing’ huma attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity epistemic-situations of relative-ontological-incompleteness associated with vices-and-impediments). Thus the point in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity of-the-human-institutionalisation-process has never been a direct convincing process (as to the shallowness of contemplation projected by sophistic/pedantic thought in eliciting human temporality/shortness wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology—as-of—nondescript/ignoreable—void with-regards-to-prospective-apriorising-implications), but is rather reflected in an exercise conveying ‘profound human transcendence-and-sublimity/sublimation/supernormality de-mentativity enabling conceptualisations’ at the ‘varying magnitudes/scales—as-to-successively-profound-preconverging/postconverging—redemmentating/restructurating/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’ (with regards to human living—development—as-to-personality-development or institutional-development—as-to-social—

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

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}’ involving human limited-mentation-capacity-deepening as to the
‘conflating <amplituding/formative–epistemicity>totalising/circumscribing/delineating re-
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 preconverging/postconverging-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-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-
by-reification/contemplative-distension\textsuperscript{27}, in many ways just as prior human scientific and technological sublimation momentously induced \textsuperscript{40}historiality/ontological-eventfulness\textsuperscript{78}/ontological-aesthetic-tracing-\textsuperscript{<perspective–ontological-normaley/postconvergence-reflectedyepistemicity-relativism-determinism}> inevitably required its accompanying social sublimation (as the manifestations of failing social sublimation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human technoscientific and social sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably lead to conundrums of prospective science and technology development as to the very possibility for developing the full human potential of science and technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self\textsuperscript{71} 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 \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} 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-\textsuperscript{<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 <\textsuperscript{<including-virtue-as-ontology>}} at uninstitutionalised-threshold\textsuperscript{102} as reflecting both desublimating
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism”> possibilities’ and
the idea of prospective human emancipating transcendence-and-sublimity/sublimation/supererogatory—de-mentativity possibilities critically lies in appreciating the enabling ‘prospective predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment)<implied—self-assuredness-of-ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality>) constraining that prospectively transforms human ontological-performance—<including-virtue-as-ontology> capacity’ as of the ‘elucidative
foregrounding—entailment—(postconverging—narrowing-down—sublimation—as-to—existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective—profound-supererogation ’—in-reflecting—immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism) in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process’. The bigger point here
(as of the ‘elucidative—foregrounding—entailment—(postconverging—narrowing-down—sublimation—as-to—existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective—profound-supererogation ’—in-reflecting—immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism) in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process’) lies with the fact that the ‘social-construct<amplituding/formative—epistemicity>totalising/circumscribing/delineating given prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ (that is, as to any specific registry-worldview/dimension given thrownness-disposition) effectively precedes—
normalcy/postconvergence’—existentialism-form-factor’). In this regards, ‘human instigated meaningfulness-and-teleology’ ontological-performance’—<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative–epistemicity> totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the ‘social-construct <amplituding/formative–epistemicity> totalising/circumscribing/delineating given prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ when it comes to social-stake-contention-or-confliction, and so overriding all presencing—absolutising-identitive-constitutedness ontologically-flawed representation of such ‘human instigated meaningfulness-and-teleology’ ontological-performance’—<including-virtue-as-ontology> capacity’ as of a ‘supposed human-subpotency abstract self-determinative ontological-performance’—<including-virtue-as-ontology> capacity as to the full-potency of existence’. This reflects the reality that the transcendental meaningfulness-and-teleology of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought respectively are effectively only marginally integratable respectively to prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of- reference-of-thought (as to crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce their ‘prospective predicative-effectivity—sublimation—⟨as-to-underlying,—ontological-commitment⟩<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging–de-mentating/structuring/paradigming —as-being-as-of—existential-reality⟩) constraining that prospectively transforms human ontological—
performance\textsuperscript{72} \langle \text{including-virtue-as-ontology} \rangle \text{capacity}\rangle$; thus reflecting the tight-and-entwined relationship between the overall human ontological-commitment $\langle \text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality}\rangle$ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-{as-to-underlying,-ontological-commitment $\langle \text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality}\rangle$) as the critical enablers for the possibility of prospective transcendental \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}. Such an insight divulges the underlying preconverging/postconverging—de-mentative/structural/paradigmatic possibility that arise for sophistic/pedantic dispositions across all registry-worldviews/dimensions as to the prior ‘social-construct <amplituding/formative—epistemicity> totalising/circumscribing/delineating given prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold \textsuperscript{92} imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ <amplituding/formative—epistemicity> totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{34} of human \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} when not subjected to ‘prospective predicative-effectivity—sublimation-{as-to-underlying,-ontological-commitment $\langle \text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality}\rangle$) constraining that prospectively transforms human ontological-performance\textsuperscript{72} \langle \text{including-virtue-as-ontology} \rangle \text{capacity}\rangle$. Critically, \textsuperscript{1} deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought as converging to the ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{72} \langle \text{including-virtue-as-ontology} \rangle \text{capacity}\rangle$ as to the full-potency of existence’ effectively implies the converging of
prior ‘social-construct <amplituding/formative–
epistemicity>totalising/circumscribing/delineating given prior-institutionalisation-threshold–
by–prospective-uninstitutionalised-threshold 92 imbued secondnatured reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ towards
deprocrypticism’s ‘prospective predicative-effectivity–sublimation–(as-to-underlying,–
ontological-commitment)’<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> constraining that prospectively transforms human ontological-
performance 79 <including-virtue-as-ontology> capacity’. Such a ‘notional–deprocrypticism
predicative-effectivity–sublimation–(as-to-underlying,–ontological-commitment)’<implied—
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> protension’ is
encapsulated herein with the projected human-subpotency protensivity in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process 68; as to the budding prospect of an extensively systemic
notional–deprocrypticism ‘prospective predicative-effectivity–sublimation–(as-to-underlying,–
ontological-commitment)’<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> constraining that prospectively transforms human ontological-
performance 79 <including-virtue-as-ontology> capacity’, that protends to a comprehensive
unification of human social and techno-scientific sublimation in overcoming human
disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-prospectively-to-
reflect—immanent-ontological-contiguity’. The insight arising from this extensively systemic
notional–deprocrypticism ‘prospective predicative-effectivity–sublimation–(as-to-underlying,–
ontological-commitment)’<implied—self-assuredness-of-ontological-good-

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from-prospective-epistemic-digression. In other words, ‘human notional–firstnaturedness—
temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordioning-as-of-varying-individuations-contextually-
transverse-desublimation/sublimation—as-to-the-redounding/wavering/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance <including-
virtue-as-ontology> at uninstitutionalised-threshold as reflecting both desublimating
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflectedin-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 preconverging/postconverging—
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-

psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \sim}educed–existentialising/contextualising/textualising-contiguity {—} conflatedness _in-{preconverging-disentailment–by}–postconverging-entailment,-in-self–becoming/self-conflicatedness /formative–supererogating\^1^2^ mechanical-knowledge prospectively in poor ontological-good-faith/authenticity\^5^ or outright ontological-bad-faith/inauthenticity\^4^ overlooking existence-potency\^1^2^ sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The implication here is that with regards to the ontological-contiguity\^7^—of-the-human-institutionalisation-process\^6^ as to the possibility of the
desublimating-lack-of \{(amplituding/\textit{formative})\textit{supererogatory--de-mentativeness/epistemic-growth-or-conflatedness~transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equality}\) as the inherent ontological-bad-faith/inauthenticity\(\textsuperscript{4}\)~preconverging--de-mentating/structuring/paradigming\(\textsuperscript{6}\)); and so as ‘reflecting the ontological-performance\(\textsuperscript{8}\)\langle\textit{including-virtue-as-ontology}\rangle\) of the reference-of-thought\(\textsuperscript{8}\) devolving in formativeness\(\textsuperscript{<\textit{as-to-intersolipsism-of}:preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-}\textit{meaningfulness-and-teleology}\) of desublimating\(\textsuperscript{4}\) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating\(\textsuperscript{4}\) historicity/ontological-eventfulness\(\textsuperscript{3}\)/ontological-aesthetic-tracing\(\textsuperscript{<\textit{perspective—ontological-normalcy/postconvergence-reflected—\textit{epistemicity-relativism-determinism}>}}\) (with regards to ‘varying magnitudes/scales—as-to-successively-profound-preconverging/postconverging—rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/\textit{infrastructure—of—meaningfulness-and-teleology\textsuperscript{99}}\) of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—\textit{notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—\textit{existentialism-form-factor}\rangle\). The overall insight we can garner herein is that all registry-worldviews/dimensions will have their value-construction conception as of their social-vestedness/normativity\(\textsuperscript{<\textit{discretely-implied-functionalism}>\)} presencing—absolutising-identitive-constitutedness\(\textsuperscript{14}\)\langle\textit{amplituding/\textit{formative—epistemicity}>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\rangle\) that fails to factor in their prospective desublimation as to their given notional~procrypticism/notional~disjointedness-as-of—reference-of-thought and that notional~deprocrypticism prospective sublimation will preconverging/postconverging—de-mentatively/structurally/paradigmatically ‘dismiss
<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-
structure of intemporality’). The possibility for prospective human sublimation as to the very
essence of human knowledge-reification–gesturing-<in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
confatedness -in–{preconverging-disentailment by}–postconverging-entailment> exercise as
underlined by ‘messianic-structure of intemporality’ is: human-subpotency ‘fatedness-of-
sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ), as
from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,—over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’. Prospective human sublimation is ever always an
exercise involving the primacy of notional–deprocrypticism projected prospective-
apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–<as-
becoming/self-conflatedness /formative–supererogating\textsuperscript{13}. Critically, social-vestedness/normativity\textsuperscript{<discretely-implied-functionalism>} \textsuperscript{7}/presencing—absolutising-identitive-constitutedness \textsuperscript{<amplituding/formative–epistemicity>}\textsuperscript{8} totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{14} are opportunistically wedded to eliciting ‘the breadth of human notional–firstnaturedness—temporal-to-intemporal-dispositions\textsuperscript{<so-construed-as-from-perspective–ontological-normalcy/postconvergence>} not preconverging/postconverging–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\textsuperscript{9}/shortness <amplituding/formative> wooden-language\textsuperscript{<imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology —as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}> with regards to prospective social-stake-contention-or-confliction; such that Establishment intellection in the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions project-a-blindness-reflecting-their-desublimating-\textsuperscript{47} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with respect to the projected coherencing preconverging/postconverging–redem-mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of their overall decoherencing-structure—of—\textsuperscript{99}‘meaningfulness-and-teleology’—for-institutionalisation’ as of dimensionality-of-sublimating—\textsuperscript{25} (<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as the inherent ontological-good-faith/authenticity\textsuperscript{<postconverging–de-mentating/structuring/paradigming>}, Prospective sublimation as to the overriding of prior-
apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence–as–
to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–~educted–existentialising/contextualising/textualising-contiguity}–
confatedness–in–{preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-confaledness /formative–supererogating–as 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/unenframing,-elicited-from-prospective–profound-
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–~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’–entailing–
existentialising—enframing/imprintedness–{as-to– historicity-tracing—in-presencing–
tight-and-entwined relationship to then enable ‘genuine knowledge-reification–gesturing-\langle in-
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity \sim educed–existentialising/contextualising/textualising-contiguity }\rangle --
conflatedness \langle in-{preconverging-disentailment \sim by}-postconverging-entailment \rangle framework
involving a detour to existence-potency\sim sublimating–nascence, disclosed-from-prospective-
epistemic-digression induced prospective determination which then is
preconverging/postconverging–de-mentatively/structurally/paradigmatically preceding-and-
constraining to human-subpotency as enabling prospective sublimation-over-desublimation’ as
of prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-
equivalence\langle as-to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity \sim educed–existentialising/contextualising/textualising-contiguity }\rangle --
conflatedness \langle in-{preconverging-disentailment \sim by}-postconverging-entailment \rangle, in-self-
becoming/self-conflatedness /formative–supererogating\rangle. \langle foregroun
ding entailment\rangle
\langle postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating–
withdrawal/unenframing, elicited-from-prospective–profound-supererogation \rangle-in-reflecting–
‘immanent-ontological-contiguity ‘; as-operative-notional–deprocrypticism) as to its implied
transformation of prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence\langle as-to-psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity \sim educed–existentialising/contextualising/textualising-
contiguity }\rangle -- conflatedness \langle in-{preconverging-disentailment \sim by}-postconverging-
entailment, in-self-becoming/self-conflatedness /formative–supererogating\rangle. \langle into
prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-
equivalence\langle as-to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity \sim educed–existentialising/contextualising/textualising-contiguity }\rangle --
conflatedness \langle in-{preconverging-disentailment \sim by}-postconverging-entailment, in-self-

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conflatedness -in- [preconverging-disentailment by]- postconverging-entailment,-in-self-
becoming/self-confoundedness /formative-supererogating> that recognised notions like space-
time, considered the ether as real, considered that the laws of physics are different at atomic-
scale, etc., and so as ‘genuine knowledge-reification–gesturing-<in-
prospective_psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in- [preconverging-disentailment by]- postconverging-entailment> framework
involving a detour to existence-potency ~/sublimating–nascence, disclosed-from-prospective-
epistemic-digression induced prospective determination which then is
preconverging/postconverging–de-mentatively/structurally/paradigmatically preceding-and-
constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. It
is interesting to appreciate that given the prior enculturation of an underlying 'scientific—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation-(as-to-underlying, ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming as-being-as-of-existential-reality> )’ induced by budding-
positivists (associated with their persecution), the stage was set for the
‘foregrounding-entailment-(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-
notional—deprocrypticism) of such a theory-of-relativity-together-with-quantum-mechanics—
axiomatic-constructs 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-.

foregrounding__entailment-(postconverging–narrowing-down–sublimation-as-to-existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation ’-in-reflecting-‘immanant-ontological-contiguity ’;—as-operative-notional—deprocrypticism) as such induces the requisite ontological-faith-notion/ontological-good-faith/authenticity and discipline both among natural scientists and any contending interlocutors as to the constraining implications of prospective sublimation thus allowing for ‘genuine knowledge-reification–gesturing-<in- prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> framework involving a detour to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is preconverging/postconverging–de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In contrast this author is critical of the notion that disparateness-of-conceptualisation <unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanant-ontological-
subject to totalisingly-disentailing—discretion/whim-of-thought associated with
presencing—absolutising-identitive-constitutedness\(^4\) conception as of ‘flawed
prior_knowledge-reification–gesturing-\langle\text{in-}
prior_psychologism\text{-apriorising/axiomatising/referencing-}\langle\text{of-attendant–ontological-}
contiguity ~educed–existentialising/contextualising/textualising-contiguity\rangle\}
constitutedness \langle\text{in–preconverging entailment}\rangle framework of human-subpotency
determination as to a temporal mere-formulaic–
methodologising/mutualising/organising/institutionalising human-subpotency
\langle\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing}\rangle–existentialising—
enframing/imprintedness-\langle\text{as-to- historicity-tracing—in-presencing–}
hyperrealisation/hyperreal-transposition\rangle as desublimating’ that falsely ignore the
preconverging/postconverging–de-mentative/structural/paradigmatic implications of ‘human
notional–firstnaturenedness—temporal-to-intemporal-dispositions-\langle\text{so-construed-as-from-
perspective–ontological-normalcy/postconvergence}\rangle accordioning-\langle\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 \langle\text{including-virtue-as-ontology}\rangle\rangle at uninstitutionalised-
threshold \(^2\) as reflecting both desublimating \(^4\) historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating \(^4\) historiality/ontological-
eventfulness \(^3\) /ontological-aesthetic-tracing-\langle\text{perspective–ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’}\rangle possibilities’ in
want for \langle\text{amplituding/formative–epistemicity}\rangle totalising/circumscribing/delineating
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity \(^4\) \langle\text{postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-\rangle

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—

worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment<\implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality>} as critically enabling prospective sublimation. 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–dementating/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–dementating/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–dementating/structuring/paradigming –as-being-as-of-existential-reality>}’ with the result that such a ‘purist ontological and scientific framing of supposedly knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness ~in–{preconverging-disentailment–by}~postconverging-entailment> issues as to prospective sublimating ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing
document{background-color:yellow}
down--sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective--profound-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 epistem-conceptions of their respective epistem-conceptions phenomenal/manifest--subpotencies--(in-transitive--conflatedness --reflexivity,-in-the-full-potency-of-existence’s--sublimating--nascence) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies--(in-transitive--conflatedness --reflexivity,-in-the-full-potency-of-existence’s--sublimating--nascence)’. In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the implicated contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest--subpotencies--(in-transitive--conflatedness --reflexivity,-in-the-full-potency-of-existence’s--sublimating--nascence)’ with the ‘supposedly profound phenomenal/manifest--subpotencies--(in-transitive--conflatedness --reflexivity,-in-the-full-potency-of-existence’s--sublimating--nascence)’ construed rather in reductionist terms of biology/neurology or physicalism) as is often also associated with social-vestedness/normativity<discretely-implied-functionalism> disparities-of-conceptualisation<unforegrounding-disentailment,-failing-prospectively-to-reflect-'immanent-ontological-contiguity '>; thus ‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency ~sublimating~nascence,--disclosed-from-prospective-epistemic-digression sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity '—of-the-
human-institutionalisation-process\(^\circ\). 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–\((\text{in-transitive-conflatedness} \ – \text{reflexivity}, \text{in-the-full-potency-of-existence’s–sublimating–nascence})\) to then ‘utilise the clout to falsely imply substitutive/reductionist sublimation over the social and socio-psychological phenomenal/manifest–subpotencies–\((\text{in-transitive-conflatedness} \ – \text{reflexivity}, \text{in-the-full-potency-of-existence’s–sublimating–nascence})\)’ (as so- reflected with practices of science-ideology associated with biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological). But then the giveaway of such a flawed conception of science/ontology lies in the fact that such approaches do not project any ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity\(^\circ\)’ as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity}\)’ of physics, chemistry, biological, genetic theories as to the ontological-contiguity\(^\circ\) imbedded \(^4\) fore-grounding _entailment_ (postconverging–narrowing-down–sublimation-as-to–‘existence–as-sublimating– withdrawal/unenframing,-elicited-from-prospective–profound-supererogation ’-in-reflecting- ‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) of their respective inherent sublimating phenomenal/manifest–subpotencies–\((\text{in-transitive-conflatedness} \ – \text{reflexivity}, \text{in-the-full-potency-of-existence’s–sublimating–nascence})\) wherein for instance with the physics frame–of–ontological-contiguity\(^\circ\) succession of theories are developed aspiring cogently for ontological-contiguity\(^\circ\) of the whole physics epistemic-conception phenomenal/manifest–subpotency–\((\text{in-transitive-conflatedness} \ – \text{reflexivity}, \text{in-the-full-potency-of-existence’s–sublimating–nascence})\) as from say
Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-theory/loop-quantum-gravity/etc. which all profess ontological-contiguity\(^*\)). In other words, such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological shouldn’t epistemically be selective in totalisingly-disentailing—discretion/whim-of-thought (if truly of science/ontology as to ‘\(<\textit{amplituding}/\textit{formative–epistemicity}>\textit{totalising}/\textit{circumscribing}/\textit{delineating} \textit{necessitation} \textit{frame–of–ontological-contiguity}\(^*\)) but should rather go on to effectively explain away the entire social and socio-psychological phenomenal/manifest~subpotencies\((\textit{in-transitive–}\textit{conflatedness} \textit{–reflexivity, in–the-full-potency-of-existence}’s\textit{–}sublimating–nascence)\) (as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology , institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes), 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 ‘\(<\textit{amplituding}/\textit{formative–epistemicity}>\textit{totalising}/\textit{circumscribing}/\textit{delineating} \textit{attendant–ontological-contiguity}\(^*\)–educed–existentialising/contextualising/textualising-contiguity\(^*\)–foregrounding _entailment–(\textit{postconverging–narrowing-down–}sublimation-as-to–existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in elucidating ontological-contiguity \(<\textit{as-from-prospective–ontological-normalcy/postconvergence-epistemic-or-notional–}projective-perspective>’\). The reality of such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological is rather one that points out that the ‘traditional nature versus nurture debate itself is fundamentally an axiomatically bankrupt conception’ since ‘not
even such proponents implicitly point to an underlying human drivenness and functioning of
the social and socio-psychological framework on the basis of any such supposed
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation
frame–of–ontological-contiguity’ of biological/neurological and evolutionary
substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-
the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-
extential-unthought>) work paradoxically only by impliciting the reality of the
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation
frame–of–ontological-contiguity’ of the social and socio-psychological epistemic-conception
phenomenal/manifest–subpotencies⟨(in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence) (as to their implied sublimating existence’s
necessitating implications and consequences)⟩, and then surreptitiously project/select/pop-up (in
totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social
and socio-psychological frame–of–ontological-contiguity, and so as of vague disparateness-
of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-
‘immanent-ontological-contiguity ’. Such flawed and surreptitious representation that
biological/neurological and evolutionary substitutive/reductionist interpretations are the
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation
frame–of–ontological-contiguity’ of the social and socio-psychological (rather than the truly
inherent social and socio-psychological epistemic-conception
phenomenal/manifest–subpotencies⟨(in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence) as of their ‘<amplituming/formative-
epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-
contiguity’”) in effect wrongly implies a 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> ‘nature versus nurture debate’
between these two perspectives as to a ‘naïve academicism mere procedural argumentation reflex’. The reality at best is that of ‘biological/neurological and evolutionary interpretations transverse epistemic-conception phenomenal/manifest–subpotency{(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)}’ in
relation to the social and socio-psychological frame–of–ontological-contiguity (and not such
biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception overriding the social and socio-psychological epistemic-conception phenomenal/manifest–subpotencies{(in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence), just as the transverse epistemic-conception phenomenal/manifest–subpotency={(in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence) of mathematics in relation to physics doesn’t substitute for and override the inherent physics epistemic-conception phenomenal/manifest–subpotency={(in-transitive-conflatedness –reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence}). The consequence of such vague disparateness-
of-conceptualisation-unforegrounding-disentailment,-failing-prospectively-to-reflect-
‘immanent-ontological-contiguity ’ as to failing ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ (as implied as of the requisite ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity
Foregrounding entailment
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating–
withdrawal/unenframing,-elicited-from-prospective–profound-supererogation ’-in-reflecting-
‘immanent-ontological-contiguity ’;–as-operative-notional~deprocrypticism) in elucidating
ontological-contiguity ‘<as-from-prospective-ontological-normalcy/postconvergence-
epistemic-or-notional~projective-perspective>”), is that (besides their basic epistemic
innocence/naivety) such biological/neurological and evolutionary interpretations
substitutive/reductionist epistemic-conception then provide the room for sophistic/pedantic
dispositions that construe of the inherent sublimation in the natural sciences qua natural
sciences as the surreptitious opportunity to project gimmicky/desublimating interpretations
about the social (on the basis of the ‘hollow impressiveness of the natural sciences’) as a
psychological trick/gimmick as to rendering knowledge-reification–gesturing—sublimating/sublimation
in the social impotent with regards to varied social-stake-contention-or-confliction purposes.
Such claims often project/imply that analysing the social qua social is just about irrelevant (or
paradoxically ‘make their very own subterfuge social interpretations’ as from the psychological
trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from
the clout of a natural science without demonstrating the epistemic-veracity for such a
bypassing/dodgery as to arrive at the social ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-
contiguity’ sublimating implications and consequences). Besides, such claims are often so-
associated with vague non-metaphysical as non-ontological conceptualisations of the social in
vague disparateness-of-conceptualisation—unforegrounding-disentailment,-failing-
prospectively-to-reflect-‘immanant-ontological-contiguity ’> as to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant-ontological-contiguity~educed-
existentialising/contextualising/textualising-contiguity), and thus in many ways further undermine/distinct-from the social ‘amplituding/formative-epistemicity’-totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity’ conception of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’ equally differs from the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-discretely-implied-functionalism’ implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ with the former construing of ‘knowledge as to existential knowledge-reification-gesturing-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment’ privileging manifest sublimating outcome in existence’ in contrast to the latter construing of ‘knowledge as to collective acquiescence as to the privileging of human commendation-or-agreementing/convincing-among-mortals (rather than a detour to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression) even over manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic-conception of veracity/truth’ construes of knowledge as a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening’ (as involved in the reconceptualisation of the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics, etc., emphasising rather ‘the constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-
mentation-capacity-deepening’ speak to the more profound reality that the ordinariness of human thought across the succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence’ despite the delusion of all registry-worldviews/dimensions in their ‘presencing—absolutising-identitive-constitutedness’ as being of ‘absolute epistemic-normalcy’; and it is because of this latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/supererogatory-dementativity can occur in the very first place (in contradiction to all such registry-worldviews/dimensions ‘presencing—absolutising-identitive-constitutedness’ failure to directly grasp their very own totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, even as the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the ‘effective equilibration of human sublimating meaningfulness-and-teleology’ across the successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the ‘presencing—absolutising-identitive-constitutedness’ as falsely elicited by their sophistic/pedantic dispositions, as in reality it rather lies in ‘the dynamically differentiated transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ of the ontological-performance—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ of human notional—firstnaturdedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence narratives’: and so
sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—–in-cumulation/recomposuring 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-

dementativeness/epistemic-growth-or-conflatedness /transvaluative-

erationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}’. This latter insight is critical for all prospective human sublimation as ‘a false sense of a categorically/absolutely sublimated social-construct ordinarness/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 ordinarness/commensicality and social-vestedness/normativity—<discretely-implied-functionalism>’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology—<in-

preconverging-existential-extrication-as-of-existential-unthought>). The ‘purist science/ontology epistemic-conception of veracity/truth’ is ever always about the ‘prospective upholding of existence-potency—sublimating–nascence,-disclosed-from-prospective-

epistemic-digression and preconverging/postconverging–de-

dementatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity—<discretely-implied-functionalism> implied contract/political-

arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather more bent upon emphasising human-subpotency
methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation~unforegrounding-disentailment,-failing-prospectively-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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as well as intellectually-distortive practices such as blind institutionalised priming/funnelling/staking of specific theoretical postures over genuine and profound ontological elucidation as to existential contextualisation with the associated academic careerism at the very antipode of genuine sublimating intellection) and so as reflecting the modern-day intellection relevant prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint.

Interestingly, the ‘purist science/ontology epistemic-conception of veracity/truth’ projects prospective sublimating existence’s necessitating implications and consequences to implicitly underscore ‘interlocutory humility’ induced as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as to the fact that humility was rather imbued with the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective over the prior institutionalised/classical-mechanics—axiomatic-constructs with the latter never assuming any arrogance as to its prior
methodologising/mutualising/organising/institutionalising conception of physics. Critically, with regards to the blurriness-sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out-of meaningfulness-and-teleology\(^{(9)}\) in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating\(^{(10)}\)


\(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}>\) ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming as part and parcel of the prospective sublimating meaningfulness-and-teleology\(^{(9)}\), and not wrongly imply the desublimation is in apriorising-teleological-elevation-in-ontological-contiguity\(^{(7)}\) as to the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity attitude/mental-disposition/care–and–episteme\(^{(13)}\) (in this case reflecting sophistic/pedantic procrypticism–or–disjointedness-as-of-
reference-of-thought); and as so articulated elsewhere with the case of the Socratic-
philosophers and budding-positivists it is always the case that the sophistic/pedantic
dispositions will fathom that in relation to prospectively sublimating base-institutionalisation,
universalisation, positivism and notional–deprocrypticism the effective ‘world that exists to
the majority people (as of ‘human notional–firstnaredness—temporal-to-intemporal-
dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence>
accordioning—of-varrying-individuations-contextually-transverse-
desublimation/sublimation—asso-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-
ormale/postconvergence—reflected—epistemicity—relativism—determinism—possibilities’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism–or–disjointedness-as-of—reference-of-thought to
go on cynically eliciting wooden-language—imbed—averaging-of-
thought—as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—
of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications—) as of
the latter. Ultimately, there is a ‘social underlying sublimating intellection proficiency’ to
which all specific domains of study need to account for their sublimating pertinence; and the
possibility of putting into question all ‘Establishment intellection as of their given
presencing—absolutising-identitive-constitutedness’ (from across the most ancient
civilisations to modern times and so as instigated by the Socrates, Galileos, Descartes, Diderots,
etc.) has always arisen within-or-without such epochal Establishment intellection by the
prompting of their ‘social underlying sublimating intellection proficiency’ which contemplative
consciousness is not to be underestimated as to a ‘decadence posturing of intellectual entitlement’. Critically, the possibility of prospective value-construction and pretence of projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness knowledge that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procripticism–or–disjointedness-as-of-reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocripticism–or–preempting—disjointedness-as-of-reference-of-thought value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to ‘a delusion of generating knowledge and value from thin air’, and of vital importance in that regards is the fact that that which is in relative-ontological-completeness has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) as to an epistemically-decadent wooden-language (imbued—temporal—mere-—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry—teleology ); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension out of concern about huma prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the
prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of- reference-of-thought respectively are intellectually-and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview’s/dimension’s institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness—in–{preconverging-disentailment_by}–postconverging-entailment> is not to allow desublimating thought to occupy the ground of sublimating thought (as the latter has to include a challenge to the knowledge-destroying desublimating thought arrogance and wretchedness), however the subterfuges available to such desublimation whether as of sophistry and mere-institutional-appendaging as reflecting the veridical prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking hint that it is fundamentally a question about existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence’s necessitating implications and consequences as otherwise the very idea of ontology/science then collapses and the 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 psychologism~apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }— conflatedness ~in–{preconverging-disentailment by}–postconverging-entailment> implications and pretending otherwise as to ‘virtual wisdoms’ is nothing more than <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag }. Hence basically the overall differentiation between ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity–discretely-implied-functionalism> epistemic-conception of veracity/truth’ lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected implications respectively. This underlying point has preconverging/postconverging–dementative/structural/paradigmatic implications with regards to human ‘meaningfulness-and-teleology (as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes). This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression) is ‘the scalar conception that enables prospective human sublimation as of aestheticisation-towards-ontology’ while on the other hand human-subpotency (as to human presencing—absolutising-identitive-constitutedness} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag {) is ‘a non-scalar conception that induces prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively
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-perspective–as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ perspective (with regards to flawed/unsound-relative-unreflexivity–in-existence/absolutising–from-limited-mentation 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 \{\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\}\right.\text{as the inherent ontological-good-faith/authenticity}^\text{\textdegree}^\text{\textdegree}\text{~postconverging–de-mentating/structuring/paradigming} \text{effectively reflected as of notional–deprocrypticism. notional–deprocrypticism as such by its ontologically-uncompromised nature ‘technically entails’: prospective human ontological-performance}^\text{~including-virtue-as-ontology}\text{as to sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing}^\text{~perspective–ontological-normalcy/postconvergence-reflected}^\text{~epistemicity-relativism-determinism}\rangle\text{as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ in overcoming the desublimating ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening<\text{as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation}’\text{in presencing—absolutising-identitive-constitutedness}\rangle\text{. Translated, this ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholdening<\text{as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation}’}\right.\text{underlying prospective human ontological-performance}^\text{~including-virtue-as-ontology}\text{with regards to human ‘meaningfulness-and-teleology’ speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desublimate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the preconverging/postconverging–de-mentative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening in constrast to what will prevail in case of ‘absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’). But then such}
effect critically varies as to both ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity<discretely-implied-functionalism> epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment}<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> is strongly prone to desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ in presencing—absolutising-identitive-constitutedness, while the former strongly constrained to high predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment}<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/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—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> (reflecting ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’). In this regards, the preconverging/postconverging—de—mentative/structural/paradigmatic implications of ‘human notional—firstnaturedness—temporal-
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—prospective_attendant–ontological-contiguity\textsuperscript{17}—educated—
existentialising/contextualising/textualising-contiguity\textsuperscript{10}, whereas in reality such grounds are recurrently postconvergingly–rede-mentated/restructured/reparadigmed for relative-ontological-
completeness\textsuperscript{7} as to re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective
sublimating \textsuperscript{46} historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing<<perspective–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>$ at any
uninstitutionalised-threshold\textsuperscript{02} is necessarily imbued with prospective originariness-parrhesia,–
as–spontaneity-of-aestheticisation ‘messianic-structure of intemporality\textsuperscript{52}’ and its derived
deferential-formalisation-transference secondnaturing. We can appreciate in this regards that
budding-positivists\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} however relatively intelligible to us
today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-
positivism/medievalism prior institutionalisation secondnatures
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-
as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant–ontological-contiguity\textsuperscript{17}—educated—
existentialising/contextualising/textualising-contiguity\textsuperscript{50} but the fact is that such budding-
positivism in its preconverging/postconverging–rede-mentating/restructuring/reparadigming for
relative-ontological-completeness\textsuperscript{97} rather induced the psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring for our modern-day positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a
preconverging/postconverging–rede-mentating/restructuring/reparadigming for relative-
ontological-completeness\textsuperscript{7} induced psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring equally applies with respect to prospective
deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regards,
just as the requisite dispensing-with-immediacy-for-relative-ontological-completeness'-by-
reification/contemplative-distension\textsuperscript{27} that projected of an underlying ‘scientific—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment":<
\textsuperscript{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–
mentating/structuring/paradigming –as-being-as-of-existential-reality>)’ by budding-
positivists allowed for the enculturation of a human positivism/rational-empiricism social
orientation with regards to the natural sciences (then more-or-less subsequent ‘aspirational
sciences’) epistemic-conceptions phenomenal/manifest–subpotencies–(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) as to
their implicated ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity\textsuperscript{40,42} foregrounding _entailment–(postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation ’-in-reflecting–’immanent-ontological-contiguity ‘;–as-operative-
notional–deprocrypticism) in elucidating ontological-contiguity’ —<as-from-prospective-
ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective>’ as to
imbued positivism/rational-empiricism sublation over non-positivism desublilation (and so
over a long-and-sustained period of crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) inducing the strongly enculturated predicative-
effectivity–sublimation-(as-to-underlying,-ontological-commitment":<\textsuperscript{implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–
mentating/structuring/paradigming –as-being-as-of-existential-reality>)} constraining of
conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent-
onological-contiguity’> as to the latter’s implied procrypticism—or—disjointedness-as-of-
reference-of-thought). But then as across the <cumulating/recomposuring–attendant-
onological-contiguity>-successive registry-worldviews/dimensions, the uninstitutionalised-
threshold is a fertile spot for sophistic/pedantic practices whether as with the Ancient-
sophists or medievalism-scholastics or today institutional-being-and-craft 
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }. What 
is central to all such sophistry is their emphasis on the notion that prospective knowledge is 
attained as to the sensibility/decorum as of presencing—absolutising-identitive-
constitutedness<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag; explaining their pedantic obsession. On 
the other hand, what is central with prospective genuine knowledge is ever always the emphasis 
on the fact that knowledge-reification–gesturing-<in-
prospective_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 preconverging/postconverging—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 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\(^{79}\) \(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\)^\(^{14}\) that in many ways (given the inherent impotency it induces as recognised explicitly and implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially dominant vested-interests/actors’ as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and social stakes cumulatively default to vested-interests as to their presencing—absolutising-identitive-constitutedness\(^{14}\) \(<preconverging~‘motif-and-apriorising/axiomatising/referencing–entailing>–existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition). Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in many ways explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\) promising postmodern-thought which portrays a very profound ontological-veracity as to prospective sublimation possibilities in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint); and so-enabled as to no ‘deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying,—ontological-commitment"
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>)’ (notwithstanding a
natural scientific culture that points out that substantive issues are analysed on the basis of their
relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such
a presencing—absolutising.identititive-constitutedness sensibility/decorum of sterile/anecdotal institutional imprimatur’ that is rather obsessively defensive of institutional
pre-eminence over inherent 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>. But then
the Ancient-sophists and medievalism-scholastics were the sterile/anecdotal institutional
imprimatur of their periods but their pedantic presencing—absolutising-identititive-
constitutedness sensibility/decorum was never in any way beholdening upon sublimating
existence as to existence-potency ~sublimating–nascence,—disclosed—from—prospective—
epistemic-digression allowing for prospective Socratic-philosophers universalising—
idealisation and budding-positivism as to their respectively induced ‘universalising—
idealisation—apriorising/ axiomatising/referencing—psychologism enculturated/constructed
social-pragmatics-framing-of—predicative—effectivity—sublimation—(as—to—underlying,—
ontological-commitment <implied—self-assuredness-of-ontological-good—
faith/authenticity ~postconverging–de—mentating/structuring/paradigming ~as—being—as—of—
existential—reality>)’ and ‘positivism/rational—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>)’ constraining in the
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}
\textsuperscript{<cumulating/recomposuring–attendant-ontological-contiguity >\textsuperscript{>succession of registry-worldviews/dimensions, and such a \textsuperscript{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{4}—\textsuperscript{including-virtue-as-ontology} underlined by human \textsuperscript{4}historiality/ontological-eventfulness\textsuperscript{58}/ontological-aesthetic-tracing\textsuperscript{<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\textsuperscript{<in-prospective psychologismic–apriorising/axiomatising/referencing-\textsuperscript{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \textsuperscript{}}—confatedness in\textsuperscript{[preconverging-disentailment by] postconverging-entailment\textsuperscript{> that effectively can be is of existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation \textsuperscript{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{, and not a \textsuperscript{presencing—absolutising-identitive-constitutedness\textsuperscript{4} human-subpotency epistemic-projection in\textsuperscript{<amplitudding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{4} so-construed as temporality\textsuperscript{98}. But then the inclination to assume an ontologically-flawed sophistic/pedantic \textsuperscript{presencing—absolutising-identitive-constitutedness sensibility/decorum strategy is ever always associated across all registry-worldviews/dimensions with blurriness\textsuperscript{<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out}\textsuperscript{of meaningfullness-and-teleology\textsuperscript{99} as to meaningfullness-and-teleology\textsuperscript{99} rather unconstrained to predicative-effectivity–
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—firstnatedness—temporal-to-intemtemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordionining-{as-of-varying-individuations-contextually-transverse-

desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing-
and-their-devolved-referencing-imbued-ontological-performance <including-virtue-as-ontology>\} 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-reflecte~epistemicity-relativism-determinism’ possibilities’). The point here is to highlight that across all registry-worldviews/dimensions blurriness<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,—in-
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality}>’ inherently induces sophistic/pedantic dispositions (beyond-the-consciousness-awareness-teleology<in-
-preconverging—existential-extrication-as-of-existential-unthought>) with regards to social-stake-contention-or-confliction as to the social lack of universal-transparency (transparency-of-totalising-entailing,—as-to-entailing<amplituding/formative
epistemicity>totalising—in-relative-ontological-completeness ) in the face of its prospective
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint. Further, all such successive ‘relative-
ontological-completeness’ —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 preconverging/postconverging—de-
mentatively/structurally/paradigmatically about phenomenal/manifest sublimation-over-
desublimation in existence as to: human-subpotency ‘fatedness-of-sublimation-over-
desublimation, to existence-potency ~sublimating—nascence,—disclosed-from-prospective-
epistemic-digression (in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity —of-the-human-institutionalisation-process ), as from human-
subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ^~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-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—frames—as-from-living,—institutionalising,—and-Being-
ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective—ontological-
normaley/postconvergence’—existentiaism-form-factor’) successive prospective reasoning-
through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-
institutionalisation of the <cumulating/recomposuring—attendant-ontological-contiguity >-
successive registry-worldviews/dimensions reference-of-thought—and—reference-of-thought-
devolving—meaningfulness-and-teleology so-construed as ‘generating varying human
sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-
teleology’—in-cumulation/recomposuring 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 /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation).

Sublimation in existence as such is rather as of originariness-parrhesia,–as—spontaneity-of-
aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness that
doesn’t adhere to professed naiveties implied with presencing—absolutising-identitive-
constitutedness sensibility/decorum supposed projections of candour that tend to arise with
social lack of universal-transparency—(<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness)
associated with blurriness—<sterilising/anecdotalising/trivialising-of-prospective-
reontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>
of meaningfulness-and-teleology poorly 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); 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 sublated social-construct ordinariness/commensicality and social-vestedness/normativity <discretely-implied-functionalism>’, but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity reflection of the relative-ontological-incompleteness of the succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysed as from originariness/origination{so-construed-as-to-ontological-normaley/postconvergence-perspective-scalarising-construal-of-existence} perspective of notional–deprocrypticism. Insightfully it can be garnered that blurriness<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> of (meaningfulness-and-teleology (as leading to disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent-ontological-contiguity ’) due to lack of the universal-transparency {transparency-of-totalising-entailing,-as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of sublimating-over-desublimating ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–ontological-contiguity’ ~educed–existentialising/contextualising/textualising-contiguity } foregrounding__entailment } (postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating–withdrawal/unenframing,-elicited-from-prospective–profound-supererogation ‘ in reflecting-

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—sublimating-withdrawal/unenframing,
elicited-from-prospective–profound-supererogation ’), 10 universalisation—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation—(as-to-underlying—ontological-commitment

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

10 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 10 forgrounding entailment
(postconverging—narrowing-down–sublimation—as-to—existence—as-sublimating–
withdrawal/unenframing,—elicited-from-prospective—profound-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—sublimating-
withdrawal/unenframing,—elicited-from-prospective—profound-supererogation ’) (and so over
prior base-institutionalisation—ununiversalisation—apriorising/axiomatising/referencing–
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation—(as-to-underlying,—ontological-commitment —<implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —
as-being-as-of-existential-reality>) construed-as ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,—that-is-not-universalisation-directed
apriorising/axiomatising/referencing—psychologism’ given ‘relative disparateness-of-
conceptualisation—<unforegrounding-disentailment,—failing-prospectively-to-reflect—’immanent-
ontological-contiguity ’> as to prior descalarising totalisingly-disentailing—discretion/whim-
of-thought of individuals-suboptimal instigative potency as of human
notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective—ontological-normalcy/postconvergence> 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/unenframing.—
elicited-from-prospective—profound-supererogation ’), - 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>) construed-as
‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ given ‘relative <amplituding-formative—
epistemicity> totalising/circumscribing/delineating attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity<sup>10</sup> <sub>40</sub> foregrounding—entailment>
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 /transvalutive-
 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
 <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/unenframing,-elicted-from-prospective–profound-
 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/unenframing,-elicted-
 from-prospective–profound-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-
on-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-of-preempting—
disjointedness-as-of’ reference-of-thought,-as-to–
\langle \text{amplituding/formative-epistemicity} \rangle \text{growth-or-conflatedness} \} /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
on-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative disparateness-
of-conceptualisation—unforegrounding-disentailment,-failing-prospectively-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> accordinging-as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance \langle \text{including-virtue-as-ontology} \rangle \} at its given/defined
uninstitutionalised-threshold \{ ontologically-deficient epistemic-conception of ‘the-very-same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing,-
elicited-from-prospective–profound-supererogation\}’, with the ‘deprocripticism—
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–procripticism—apriorising/axiomatising/referencing–
\(^{8}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) (and so as to the deprocripticism–apriorising/axiomatising/referencing–psychologism given ‘ontological-good-faith/authenticity\(^8\)–postconverging–de-mentating/structuring/paradigming\(^7\) existential-condescension–\(<\text{of-apriorising/axiomatising/referencing–psychologism}>\) projection of originariness/origination\(<\text{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence}\))’; with the above articulation of the
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
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-parhesis,—as–spontaneity-of-
aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/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
reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-
teleology engendered sublimating historiality/ontological-eventfulness/ontological-
aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-
relativism-determinism’> in existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal/unenframing,—elicited-from-
prospective—profound-supererogation —<as-to-perspective–ontological-
normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’>
(with the critical insight here for instance that the Socratic-philosophers meaningfulness-and-
teleology as of universalising-idealisation ‘is not a relic of thought’ and it is very much
‘historically alive/living’ as to being pertinent to modern-day universalising implications of

1191
universalisation-directed apriorising/axiomatising/referencing–psychologism’ for ‘universalisation–non-positivism/medievalism’ induced sublimation as of existence—
as of existence—sublimating-withdrawal/unenframing–elicited-from-prospective–profound-supererogation’; and ‘preempting—disjointedness-as-of-reference-of-thought,—as-to—
preempting—disjointedness-as-of-reference-of-thought,—as-to—

This insight equally explains why human <amplituding/formative—epistemicity> causality at its most profound construal is rather as of underlying ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming over ontological-bad-faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming 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-

1197
existential-reality; as the ontological-good-faith/authenticity -postconverging–de-
mentating/structuring/paradigming\footnote{\textit{amplituding/formative}} supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\footnote{\textit{amplituding/formative}} as to its profound dispensing-with-immediacy-for-relative-
ontological-completeness\footnote{\textit{amplituding/formative}} -by-reification/contemplative-distension\footnote{\textit{amplituding/formative}}) reflects the originariness-
parrhesia,–as–spontaneity-of-aestheticisation–

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation as intemporal-projection reasoning-through/messianic-reasoning that runs all
along the \textit{cumulating/recomposuring–attendant-ontological-contiguity} -succession of
registry-worldviews/dimensions as to human limited-mentation-capacity-deepening \ enabling
human \footnote{\textit{amplituding/formative}} \textit{reference-of-thought}–and–\footnote{\textit{amplituding/formative}} \textit{reference-of-thought}–devolving– \footnote{\textit{amplituding/formative}} \textit{meaningfulness-and-
teleology} induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
whereas the ontological-bad-faith/inauthenticity\footnote{\textit{amplituding/formative}} -preconverging–de-
mentating/structuring/paradigming\footnote{\textit{amplituding/formative}} (as of dimensionality-of-desublimating-lack-of\footnote{\textit{amplituding/formative}}

\textit{amplituding/formative}} supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\footnote{\textit{amplituding/formative}} as to its lack-of/shallow dispensing-with-immediacy-for-relative-
ontological-completeness\footnote{\textit{amplituding/formative}} -by-reification/contemplative-distension\footnote{\textit{amplituding/formative}}) is besotted in
temporality\footnote{\textit{amplituding/formative}} upon the logical-basis/logic,-as-derived-from—transversality\textit{-for-sublimating–
existential-eventuating/denouement}–of-affirmative-and-unaffirmative–disambiguated–‘motif-
and-apriorising/axiomatising/referencing\footnote{\textit{amplituding/formative}} of relative-ontological-incompleteness\footnote{\textit{amplituding/formative}}

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

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 preconverging/postconverging–de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-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 secondnaturing 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 preconverging/postconverging—de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation\(^9\) (manifested as of the ships that set sail around the world for spices and trade eliciting a positive commercial opportunism that is decisively responsible for destroying the collective social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not and draw the health implications constrained the destruction of a collective superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, constrained the collective need to adopt a scientific worldview, etc.). Since the relative-ontological-completeness\(^8\) logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’> is in transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ with the relative-ontological-incompleteness\(^9\) logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’>, it is only the sublimation as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation\(^9\) that affirmatively upholds the relative-ontological-completeness\(^8\) over the relative-ontological-incompleteness\(^9\) (as to their supposedly coherent ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality>). In other words, genuinely projected knowledge as of ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming~ is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming~ existential-condescension~of-apriorising/axiomatising/referencing–psychologism’ as of veridical existential relationship/signature as organic-knowledge. This is more obviously grasped with respect to human institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes 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 magnitudes as of our positivism/rational-empiricism registry-worldview/dimension we can appreciate for instance that in a professional–client relationship like between a physician and a patient or a plumber and a customer, the two parties do not normally engage one another in equivocating as of the ordinary~ desublimation which wouldn’t achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical~ meaningfulness-and-teleology~ (as to the fact that the client doesn’t go on pretending to engage the professional at its more profound level of technical knowledge contemplation) with the relation thus involving the requisite ‘ontological-good-faith/authenticity~postconverging–de-
mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism> of the professional with a corresponding deferential apriorising/axiomatising/referencing–psychologism of the client’ and so as reflecting the sublimating knowledge ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming beyond-and-above the desublimating ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming of ordinary meaningfulness-and-teleology. However, this sublimating knowledge ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ across all registry-worldviews/dimensions is ever always poorly appreciated with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (even though from a retrospective perspective we can grasp the preconverging/dementing–qualia-schema of ‘the God-of-plane’ type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ but it is important to note that such an animistic social-setup doesn’t project of any such preconverging/dementing–qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology going by its presencing—absolutising-identitive-constitutedness just as we will be disinclined to contemplate about the more veridical preconverging/dementing–qualia-schema of our procrypticism–or–disjointedness-as-of–reference-of-thought uninstitutionalised-threshold as from a prospective notional–deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology). This poor appreciation arises for the simple reason that the
uninstitutionalised-threshold speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity\(^2\) -between—prior-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness\(^3\) —apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment\(^4\) —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/unenframing—elicited-from-prospective—profound-supererogation ’-in-reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism] that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming existential-condescension—(of-apriorising/axiomatising/referencing—psychologism>’ as to prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development magnitudes. In this regards, it can be appreciated with respect to budding-positivism and universalising-idealisation respectively that where the epistemic-veracity of looking through a telescope and drawing positivistic ontological implications do not avail as in the medieval-scholasticism underpinning—suprasocial-construct or where construing meaningfulness in coherent universalising terms do not avail as in the non-universalising sophistry underpinning—suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity over which prospective sublimating ontological-good-faith/authenticity knowledge respectively as of budding-positivism and universalising-idealisation can only be established as of their respectively
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 secondnatured institutionalisation that is not dissociated from the very construction-of-the-Self’, and knowledge cannot thus be construed as ‘a minor and side thing of mere influencing and stature’ that is dissociated with veridical human mental-development and emancipation in order to rather surreptitiously serve human-subpotency as mortal methodologising/mutualising/organising/institutionalising perverted purposes (as so-of-ten implicitly construed by many a social dominance/vested-interest actor and sycophantic-sophistry throughout human history in eliciting wooden-language ⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications⟩ hardly showing disinterested interest in genuine knowledge). The blunt fact is that as explained above and clearly obvious with human institutional-development—as-to-social-function-development and living-development—as-to-personality-development magnitudes 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-prospectively-to-reflect—immanent-ontological-contiguity > which pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing-<

Intellectualism as such is much more than just about presencing—absolutising-identitive-constitutedness methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as presencing—absolutising-identitive-constitutedness underpinning—suprasocial-construct relate to their given meaningfulness-and-teleology in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence ‘nondescript/ignorable—void ‘as-to-presencing—absolutising-identitive-constitutedness’; and it is here that the genuine social intellectual—function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-performance <-including-virtue-as-ontology> for the possibility for its prospective scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding—or-amplifying–scalarisation-as-to-existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective—profound-supererogation >, and the genuine social intellectual—function/posture as such is not about a naivist social-vestedness/normativity <discretely-implied-functionalism> as otherwise the possibility for the <cumulating/recomposuring—attendant-ontological-contiguity >-succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—de-mentativity right up to our present wouldn’t have availed speaking to our very own intellectual-and-moral responsibility for prospective Being-development-ontological-framework-expansion—as-to-depth-of-ontologising-
The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override presencing—absolutising-identitive-constitutedness <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness}{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} conception of sublimating value and ontological-veracity disposition; and so as to the fact that presencing—absolutising-identitive-constitutedness<sup>14</sup> <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness}{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} actually tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology<sup>99</sup>){in-preconverging-existential-extrication-as-of-existential-unthought} positive-opportunism—of-social-functioning-and-accordance<sup>75</sup> of institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes) over ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation<sup>96</sup>-profundity–postconverging–de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension<sup>27</sup> for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology ), and in fact in many ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning–suprasocial-construct tends to be abstractly preconvergingly–de-mentated/structured/paradigmed to skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as for instance professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part and parcel of the genuine social intellectual–
function/posture is to undermine this skewing towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existing-unthought>—positive-opportunism—of-social-functioning-and-accordance—of institutional-development—as-to-social-function-development and living-development—as-to-personality-development magnitudes) 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 [presencing—absolutising-identitive-constitutedness] mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. upon whose ‘meaningfulness-and-teleology’ infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human ‘meaningfulness-and-teleology’ (and so not only with human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology but is equally reflected in a poor-spirited bland conception of human institutional-development—as-to-social-
function-development and living-development—as-to-personality-development magnitudes). 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’—entailing>—existentialising—enframing/imprintedness—as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of social-vestedness/normativity <discretely-implied-functionalism> and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in human historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism-determinism’>) that goes beyond presencing—absolutising-identitive-constitutedness and generate the requisite preconverging/postconverging—de-mentative/structural/paradigmatic sublimation-over-
desublimation as reflected with the ontological-contiguity\textsuperscript{68}—of-the-human-institutionalisation-process\textsuperscript{68} while superseding ‘human-subpotency non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in presencing—absolutising-identitive-constitutedness<preconverging~’motif-and-apriorising/axiomatising/referencing’–entailing>—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/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by dulling the social-construct’s conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound preconverging/postconverging–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\textsuperscript{99}<in-preconverging–existential-extrication—as-of-existential-unthought> positive-opportunism—of-social-functioning-and-accordance of institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes) with regards to our positivism–procrypticism registry-worldview/dimension can be appreciated in modern-day sycophantic-sophistry and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation.
media-driven disenfranchising narrative and dominance/vested-interest diffused institutional influence in many ways and occasions rendering formal and official languages of institutions smokescreens for underhanded wooden-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—hyperrealisation/hyperreal-transposition analysis as to the positivism–procrypticism registry-worldview’s/dimension’s preconverging/postconverging–de-mentative/structural/paradigmatic social institutional beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising implications is very much relevant however the underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist (as in fact all such systems mirror each other as to their beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking of a more fundamental issue of positivism–procrypticism ontological-performance—including-virtue-as-ontology> as to the prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective deprocrypticism–or–
otherwise hardly transcendental with regards to prospective construction-of-the-Self implications given their beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising. It is for the sake of preserving the full possibilities of prospective human value and ontological-veracity sublimation beyond presencing—absolutising-identitive-constitutedness—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) that the genuine social intellectual—function/posture must ever always remain independent and not be usurped by dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human uninstitutionalised-threshold the prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought ‘ontological-good-faith/authenticity’—postconverging—de-mentating/structuring/paradigming existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ urges the human along beyond its limit of contemplation at which point such a taxingness-of-originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is more appropriately construed not as ‘meaningfulness-and-teleology’ but metaphoricity as merely the setup for prospective human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; and this reality is what avails across the successive registry-worldviews/dimensions instigated transcendence-and-sublimity/sublimation/supererogatory—de-mentativity for their respective prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as to the fact that the intemporal messianic-
determinism\textsuperscript{<reifying\{as-to-knowledge-developing\}-and-empowering>} in existence as ontological (so-reflecting \textsuperscript{amplituding/formative}disposedness/psychologismic-construct-{\langle as-to-orientation/value-construct/valuation–and–derived-parameterising\rangle and \textsuperscript{amplituding/formative}entailment-{\langle as-to-totalising-contiguous/coherent–factuality-of-variability\rangle}), underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{<imbued-and-\{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly\}educing–herein-specifically-relevant\_human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation\rangle}. The underlying insight here is that unlike the flawed mental-reflex associated with ‘presencing—absolutising-identitive-constitutedness’\textsuperscript{<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’} that preconverging/postconverging—dementatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human ontological-performance\textsuperscript{<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 \textsuperscript{amplituding/formative–epistemicity>totalising~thrownness-in-existence’}, human \textsuperscript{amplituding/formative–epistemicity>totalising~thrownness-in-existence’ as to human limited-mentation-capacity veridically implies that ‘existence is not of sublimative-reflexivity—beholdening to that human \textsuperscript{amplituding/formative–epistemicity>totalising~thrownness-in-existence’} and the critical human teleological as to ontological-performance’ \textsuperscript{<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\(^{(69)}\)~postconverging~de-mentating/structuring/paradigming\(^{(70)}\)~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/unenframing,elicited-from-prospective~profound-supererogation\(^{(96)}\)<as-to-perspective~ontological-normalcy/postconvergence-implied~‘prospective-aporeticism~overcoming/unovercoming’\> with regards to human formativeness~<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology. Thus it is only the possibility of ‘ontological-good-faith/authenticity\(^{(69)}\)~postconverging~de-mentating/structuring/paradigming\(^{(70)}\)~existential-condescension~<of-apriorising/axiomatising/referencing~psychologism>’ that can thus allow human existential-discursivity—implicated-sublimation-over-desublimation beyond naïve presencing—absolutising-identitive-constitutedness\(^{(14)}\)<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (given that human ontological-performance\(^{(72)}\)<including-virtue-as-ontology> cannot be neutrally be separated from human <amplituding/formative-epistemicity>totalising~thrownness-in-existence\(^{(35)}\) and the reflexive temporal-to-intemporal ontological implications on human ontological-performance’\>~<including-virtue-as-ontology>\>). This insight can be illustrated as follows: supposed say in 5000 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not of sublimative-reflexivity—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 with regards to the human species on Earth and strife to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance including-virtue-as-ontology’ state failing to factor in human specific apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~duced–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 preconverging/postconverging–de-mentatively/structurally/paradigmatically in existential-discursivity—implicited-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 presciences as to entitlements of presencing—absolutising-identitive-constitutedness articulated induced elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity~duced–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\(^1\)--apriorising-psychologism and not postconverging-or-dialectical-thinking\(^2\)--apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicit-sublimation-over-desublimation that explains why the educing—and—availing—and—re-availing of relative-ontological-completeness\(^7\) as to dimensionality-of-sublimating\(\langle\text{amplituding/formative—supererogatory—dementatively/epistemic-growth-or-confoundedness }/\text{transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\) takes precedence in defining human intellectual-and-moral ontological-performance\(^{72}\)--<including-virtue-as-ontology> and so as to existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective—profound-supererogation\(^{69}\). This \(\langle\text{amplituding/formative—epistemicity}–\text{totalising—thrownness-in-existence}\rangle\) implied existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity\(^{69}\)--postconverging—de-mentating/structuring/paradigming\(^{70}\) existential-condescension<-of-apriorising/axiomatising/referencing—psychologism>’ effectively underlies the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’, as the preformulating/preframing/premeaningfulness—<metaphoricity\(^{57}\)--disposition—as-to-psyche-induced-psychologism-of-existential-stake> from which human \(\text{meaningfulness-and-teleology}\)\(^{59}\) veridically arises. Thus existential-discursivity—implicit-sublimation-over-desublimation implies that the human is already ‘preconverging/postconverging—aumentatively/structurally/paradigmatically intellectually-and-morally existentially engaged as to its limited-mentation-capacity’ without any ‘neutrally/objectively sound human ontological-performance\(^{71}\)--<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educted–
existentialising/contextualising/textualising-contiguity —ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence’. This insight puts into perspective our particular insight into our absolutising-identitively-constitutedness conception of intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective initiatives undertaken as to relative-ontological-completeness (for instance with regards to some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture of a supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility (that ducks/ignores such relative-ontological-completeness aetiologicalisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness specific apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } —ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence’ is not of neutrally/objectively sound ontological-performance—<including-virtue-as-ontology>; as to the fact that for instance the incidence of modern-day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that preconverging/postconverging–de-mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our <amplituding/formative–epistemicity>totalising–thrownness-in-existence and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness as to overall existential
dimensionality-of-sublimating \langle \text{amplituding\,formative}\rangle \text{supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-}
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}.\) Besides such a more stark elucidation as to \text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology}, existential-discursivity—implicated-sublimation-over-desublimation as to \text{ontological-good-faith/authenticity\textsuperscript{\textdegree}}–\text{postconverging–de-mentating/structuring/paradigming} \text{existential-condescension}–\text{of-apriorising/axiomatising/referencing–psychologism}, thus points to the primacy of \text{the very \text{amplituding\,formative–epistemicity\textsuperscript{\textdegree}}totalising–thrownness-in-existence}^\text{\textdegree} of human discursivity as to the possibility for prospective existential sublimation’ so-reflected in \text{originariness-parrhesia,–as–spontaneity-of-aestheticisation–supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential 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}}. The bigger point here is that prospective human sublimation underlying prospective 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\{preconverging-disentailment\ by\} postconverging–entailment} in relative-ontological-completeness cannot be engaged with any given registry-worldview/dimension in relative-ontological-incompleteness as if the latter is of a \text{‘neutrally/objectively sound human ontological-performance\textsuperscript{\textdegree}}–<\text{including-virtue-as-ontology}> state failing to factor in human specific \text{apriorising/axiomatising/referencing–}\{\text{of-attendant–ontological-contiguity} \text{~educed–existentialising/contextualising/textualising-contiguity}\} \text{ontological-deficiency arising from its specifically given \text{\langle \text{amplituding\,formative–}\}}
epistemicity>totalising~thrownness-in-existence with regards to the fact that human
<amplituding/formative~epistemicity>totalising~thrownness-in-existence is already engaged
in existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-
faith/authenticity~postconverging~de-mentating/structuring/paradigming existential-
condescension~of-apriorising/axiomatising/referencing~psychologism’ (and so very much
countering the deceptive eliciting in desublimation of <amplituding/formative> wooden-
language~{imbued—averaging-of-thought~as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications}> by dominance/vested-interest actors and sycophantic-
sophistry seeming to imply human-subpotency takes precedence over existence). In this
regards, and in the bigger scheme of things existential-discursivity—implicated-sublimation-
over-desublimation as to ‘ontological-good-faith/authenticity~postconverging~de-
mentating/structuring/paradigming existential-condescension~of-apriorising/axiomatising/referencing~psychologism’ implies that as to existence—as-
sublimating-withdrawal/unenframing,-elicited-from-prospective~profound-supererogation,
the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively
sound human ontological-performance including-virtue-as-ontology> state failing to factor
in human specific apriorising/axiomatising/referencing~of-attendant~ontological-
contiguity ~educed~existentialising/contextualising/textualising-contiguity }—ontological-
deficiency arising from its specifically given <amplituding/formative~
epistemicity>totalising~thrownness-in-existence with respect to prospective base-
institutionalisation, universalisation, positivism/rational-empiricism and
notional~deprocrypticism respectively; and as relative-ontological-completeness avails
intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating.
Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given self-justification of uncertainty of prospective human sublimation), the comprehensive coherence of human sublimation in existence as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation is effectively highly regular and consistent (and this can only be fully appreciated from an ontologically sound conception of ‘existence as of its immanently tautologuous coherence speaking to its ontological-contiguity’ as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity—of-the-human-institutionalisation-process so-associated with human limited-mentation-capacity-deepening). This confliction in the perception and relation to human sublimation in existence between metaphysics-of-presence{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ’ on the one hand and on the other hand difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-determinism as to relative-ontological-completeness asamplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity, is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-contiguity—of-the-human-institutionalisation-process. This is so fundamentally because of human teleology speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—reifying{as-to-knowledge-developing}-and-
empowering in existence as ontological (so-reflecting \amplituding/formative\ disposedness/psychologismic-construct\(\text{as-to-orientation/value-construct/valuation-}\underline{\text{and-}}\underline{\text{derived-parameterising}}\) and \amplituding/formative\ entailment\(\text{as-to-totalising-contiguous/coherent-factuality-of-variability}\))’, as reflecting the implications of human limited-mentation-capacity-deepening \(53\) underlying the ontological-contiguity \(67\)—of-the-human-institutionalisation-process \(68\); such that human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed \(79\) presencing—absolutising-identitive-constitutedness \(14\) given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness \(67\) preconverging/postconverging—de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness \(87\) sublimation implications, and so across the \text{cumulating/recomposuring–attendant-ontological-contiguity—successive registry-worldviews/dimensions right up to the originariness/origination—(so-construed-as-to-ontological-normaley/postconvergence-perspective-scalarising-construal-of-existence)} perspective of \text{deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought which purportedly escapes any such reflexive presencing—absolutising-identitive-constitutedness} \amplituding/formative\ epistemicity\(\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag—of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation. The so-implied notional–deprocrypticism as such points out that the ontological-contiguity—of-the-human-institutionalisation-process is rather associated with a ‘directly relevant trace of prospective human effectively-purist-sublimation—(reflecting—prospective- historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—
associated with tools, equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism—of-social-functioning-and-accordance social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall meaningfulness-and-teleology. But the overall postconverging—dementating/structuring/paradigmising of human sublimation in existence as such is not always coherent as to the discrepancy in the occurrence of specific sublimations and desublimations say material and technical sublimation pointing to relative-ontological-completeness and ‘immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology’ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving’. In this regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective human postconverging—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\(^1\)–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\(^2\) and the immaterial/social overall relative-ontological-incompleteness\(^3\)–presublimation-construct–of–meaningfulness-and-teleology\(^9\) of medieval-scholasticism associated with alchemic/magical thinking, to the point that in many ways their actions were directed towards articulating at the very least an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation–as-to-underlying,—ontological-commitment\(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\sim\text{postconverging—de-mentating/structuring/paradigmming—as-being-as-of-existential-reality}\rangle\)’ 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\(^7\) 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\(^8\)–presublimation-construct–of–meaningfulness-and-teleology\(^9\) value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising\(\langle\text{preconverging—’motif-and—apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness}\rangle\) (as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival. Thus it is always the case that the positive-opportunism—of-social-functioning-and-accordance\(^{15}\) driving the secondnatured institutionalisation of human
sublimation induces discrepancy as to immediate material and technical possiblities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{27} immaterial/social sublimation considerations that rise to the postconverging-aporeticism–overcoming/unovercoming challenge of the immediate material and technical possibilities of sublimation. In many ways this discrepancy of material and technical sublimation and immediate distortive immaterial/social desublimation is reflected in the ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology\textsuperscript{99}’ of our positivism–procrpticism, 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-normaley/postconvergence-perspective-scalarising-construal-of-existence) perspective of notional~deprocrpticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness –presublimation-construct–of– meaningfulness-and-teleology\textsuperscript{56}; 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\textsuperscript{14} 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 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 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 disenchained 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/unenframing,-elicited-from-prospective–profound-supererogation behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation with a poor appreciation for the prospective originariness-parhesis,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of ~<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation equally fails to appreciate how prior human aestheticisation scheming including human superstitions, belief systems and religions were a necessary pathway to the present even as modern science demonstrates their limits (given that we are an animal of limited-mentation-capacity reflected as to our human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existent-reality to which the notion of institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism-determinism’>) in supererogation\(^6\) is vital for perpetually enhancing that limited-mentation-capacity as of our aestheticisation—and—aestheticisation-towards-ontology); as such mystical/spiritual narratives were veridically ‘trialing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal/unenframing—elicited-from-prospective—profound-supererogation\(^9\)’ that ultimately enabled and propelled human limited-mentation-capacity-deepening\(^5\) (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-construable as from the institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism-determinism’>) that led to our modern-day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern-day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human ‘meaningfulness-and-teleology\(^9\)’ as to existence—as-sublimating-withdrawal/unenframing—elicited-from-prospective—profound-supererogation\(^9\), especially so
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—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-confatedness—reflexivity—in-the-full-potency-of-existence’s—sublimating—nascence}) and so as to the subject-matter underlying existential-discursivity—implicit—sublimation—over—desublimation as to ‘ontological-good-faith/authenticity’—postconverging—de-mentating/structuring/paradigming existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ (and so as effectively reflected by the overall reference-of-thought and reference-of-thought—devolving/subject-matter ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing—of—predicative—effectivity—sublimation—{as-to-underlying,ontological-commitment—<implied—self-assuredness—of—ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being—as-of-existential-reality>}). In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness registry-worldview/dimension, the natural sciences do not allow for any other external interpretations of their phenomenal/manifest—subpotency—{in-transitive-confatedness—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 human-subpotency ‘mere-formulaic–
methodologising/mutualising/organising/institutionalising
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing—
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’–entailing—
enframing/imprintedness{(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)’} over inherent ontological-veracity as manifested in
many a social domain (while equally relevant in the natural sciences especially when ‘mere-
formulaic–methodologising/mutualising/organising/institutionalising human-subpotency
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing—
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-
onontology. In this regard, relic/artifactual conception of veridical human
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> rather speaks to
deficient prior_knowledge-reification–gesturing<in-
prior_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-

contiguity ~educted–existentialising/contextualising/textualising-contiguity } =
constitutiveness ~in–preconverging-entailment> caught up in ≈presencing—absolutising-
identitive-constitutiveness ¹ as of beholdening-becoming—distortive-originariness/distortive-
origination–as-to–¹ historicity-tracing~inhibited-mental-aestheticising. Likewise, deliberate
intellectual decisions emphasising institutional self-preservation and rendering veridical
knowledge elucidation secondary to such institutional self-preservation decisions, in many
ways wrest away from such supposed intellectual institutions their status as veridically
knowledge producing as these increasingly become political as to their emphasising of a
political motive ready to forego veridical knowledge-reification–gesturing<in-
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } =
conflatedness ~in {preconverging-disentailment by} ~postconverging-entailment> for its
institutional self-preservation; with the consequence of increasing sycophantic-sophistry and
genuine social intellectual–function/posture indifference or betrayal to dominance/vested-
interest actors. This issue of institutional self-preservation is in many ways at the very root of
the non-intellectual, media-driven and dishonest criticisms levied against postmodern-thought
as to the latter obvious conclusive emancipating implications; so-reflected in a practice of
‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the
political over veridical knowledge-reification–gesturing<in-
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } =
conflatedness ~in {preconverging-disentailment by} ~postconverging-entailment> (such that
arguments about the accommodation of different intellectual practices tend to be articulated
wrongly as to imply that ‘the true ontological-veracity as to sublimation-over-desublimation of
intellectual practices’ are irrelevant and secondary to the mere purpose of institutional
accommodation of different intellectual practices). It is herein contended that just as the prior
cumulating/recomposuring–attendant-ontological-contiguity > successive registry-
worldviews/dimensions required their specific ‘relative-ontological-completeness’ —
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity–sublimation—\{as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality\}’ to usher in the
possibility of their very own secondnatured institutionalisation unclouded knowledgereification–gesturing—\{in-prospective_psychologismic~apriorising/axiomatising/referencing-
of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity \}—conflatedness \{in [preeconverging-disentailment by] postconverging-
entailment\}, the ultimate possibility for our positivism–procrypticism overcoming its
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-
amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \} 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/unenframing,-elicited-from-
prospective–profound-supererogation \ ‘in-reflecting–‘immanent-ontological-contiguity ‘:—as-
operative-notional–deprocrypticism\} (enabling the true and profound attainment of ontological-
contiguity\) in the social domain beyond the present practices of disparateness-of-
conceptualisation—\<unforegrounding-disentailment,—failing-prospectively-to-reflect–‘immanent-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnatures—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normality/postconvergence'—existentialism-form-factor’) successive prospective reasoning-
through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-
institutionalisation of the <cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions ^ reference-of-thought—and—reference-of-thought-
devolving—meaningfulness-and-teleology ) so-construed as ‘generating varying human
sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-
teleology —in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness’
dimensionality-of-sublimating (<amplituding/formative> supererogatory—
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’.
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/enenframing, elicited-from-prospective—profound-supererogation ^,
and so as to the fact that the notional~deprocrypticism given ‘directly relevant trace of
prospective human effectively-purist-sublimation{reflecting-prospective-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normality/postconvergence-reflected—epistemicity-relativism-determinism’} as to existence—
as-sublimating-withdrawal/enenframing, elicited-from-prospective—profound-supererogation ^’
is not ‘beholdening wrongly upon the overall relative-ontological-incompleteness”—
presublimation-construct–of–
meaningfulness-and-teleology
’. This projected
notional–deprocrypticism
ontological-normalcy/postconvergence
perspective points out that
human sublimation in existence actually reflects the overall
ontological-contiguity as of the
cumulating/recomposuring–attendant-ontological-contiguity
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 unleashing further human sublimation (and so
over ‘beholdening wrongly upon the overall relative-ontological-incompleteness—
presublimation-construct–of–meaningfulness-and-teleology’) will stall without the
appropriate reconciling of the overall relative-ontological-incompleteness—presublimation-
construct–of–meaningfulness-and-teleology to the prospective comprehensive sublimating
meaningfulness-and-teleology implications of the instigated relative-ontological-
completeness effectively-purist-sublimation—reflecting-prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing–perspective–ontological-
normalcy/postconvergence-reflected—epistemicty-relativism-determinism>, and so as to
reference-of-thought–and– reference-of-thought—
devolving– meaningfulness-and-
 teleology comprehensiveness of prospective sublimating–nascence (as to the instigating
relative-ontological-completeness—apriorising/axiomatising/referencing–psychologism)’
prospective reconciling. This is fundamentally the case because the implied dimensionality-of-
sublimating—amplituding/formative supererogatory–de-mentativeness/epistemic-growth-or-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
<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-
rules—apriorising/axiomatising/referencing–psychologism overall knowledge-reification–
gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in-{preconverging-disentailment_by}–postconverging-entailment> of-
variously-devolving–‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
sublimations’ (as base-institutionalisation–ununiversalisation ‘(k) reference-of-thought–and–
*103 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>

inclination for 79

presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-

and-apriorising/axiomatising/referencing’–entailing>–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/supererogatory—de-mentativity (with

regards to the requisite human self-surpassing—existentialism-form-factor,-in-overcoming-

‘notional–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>). Such an ultimate construal of human self-surpassing as

to the notional–deprocrypticism epistemic-projection perspective in ontological-

normalcy/postconvergence effectively grapples with the requisite ‘<amplituding/formative–

epistemicity>totalising/circumscribing/delineating ‘relative-ontological-

incompleteness~/relative-ontological-completeness

{sublimating~referencing/registering/decisioning,—as-self-becoming/self-

conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–

and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-

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

metaphoricity ~as-preconverging/postconverging–rede-

mentating/restructuring/reparadigming—psychologism” as of 89 reference-of-thought—and—
teleology\textsuperscript{7} 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 \textsuperscript{6}meaningfulness-and-teleology\textsuperscript{9} will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation\textsuperscript{8}, the fact remains that our \textsuperscript{8}amplituding/formative–epistemicity\textsuperscript{9}totalising–thrownness-in-existence \textsuperscript{5}in the animistic social-setup requires at least a basic engagement tolerable to its \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} before any pretense to a projection of positivistic \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} (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/unenframing,-elicited-from-prospective–profound-supererogation’ \textsuperscript{7}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 \textsuperscript{7}meaningfulness-and-teleology\textsuperscript{9} (as so-construed as of dimensionality-of-sublimating \textsuperscript{25}\textsuperscript{7}amplituding/formative\textsuperscript{9}supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness –presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{9} concerned mostly with human institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes in the priorly achieved Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{9})


‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ in optimising human ontological-performance —<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- historicity/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
effectively projects a hurdle to any such preconverging/postconverging–de-
mentative/structural/paradigmatic notional–deprocrypticism conception of re-ontologisation as
to its inherent poorly amenable to profound alternative
institutional aestheticising contemplation ‘given its calamitous conception and relation to the
possibility for prospective re-ontologisation from its subontologisation’ such that any such
profound alternative institutional aestheticising contemplation are traditionally bound to arise as
disruptive institutional transformations whether or not involving power-showdown as
associated with sudden/revolutionary transformations with ‘their drawback of having to think
on their feet inducing deficient ontological-performance’ as well as generalised social apprehension which is then enigmatically held against them’
(although the merits of their underlying case) very much unlike ‘the latitude for articulating
case conceptualisations available for presencing—absolutising-identitive-constitutedness
<preconverging—‘motif-and-
apriorising/axiomatising/referencing’–entailing—existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ (however their preconverging/postconverging–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 beholdening ‘presencing—absolutising-identitive-constitutedness’ "preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing"—existentialising—evenframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) skews the fundamental ontology question by its inherent "amplituding/formative–epistemicity"totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag' gatekeeping stifling of the possibility for inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of social-vestedness/normativity—"discretely-implied-functionalism". This latter issue is the ultimate challenge to prospective notional-deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation parameterisation/reparameterisation’ (reflecting-a-supererogatory—decisionality-of-socioinstitutional-conceptions-as-to—'their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-desublimation")—as-so-operationalising—'scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation—and—aestheticisation-towards-ontology/'meaningfulness-and-teleology"; as of the paradox that a social-setup as to its "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/unenframing,—elicited-from-prospective—profound-supererogation is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,—as—spontaneity-of-aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological—eventfulness /ontological-aesthetic-tracing<"perspective–ontological-
normalcy/postconvergence-reflected-'
epistemicity-relativism-determinism'>⟩ as can be appreciated throughout human history). This is explained by the fact that the human can relatively easily appreciate the ontological-pertinence of new practices arising as from outside cultural diffusion but it is very much difficult to reconstrue of such practices as from the taxingness-of-originariness involved in surpassing an internalised \langle amplituding/formative-
epistemicity⟩ totalising-self-referencing-synercising/circularity/interiorising/akrasiatic-drag⟩ posture; and this very much explains the double epistemic orientation to notional-deprocrypticism institutionalisation ‘unenframed/unbeholding/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\[34\]-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 \langle amplituding/formative-
epistemicity⟩ totalising-thrownness-in-existence\[35\] decisively globalising world with aestheticising re-originariness/re-origination to uphold the capacity for pure-ontology as to re-
ontologisation). In this regards, all such ontologisation/re-ontologisation potential for human
‘meaningfulness-and-teleology\[99\] is preconverging/postconverging–de-
mentatively/structurally/paradigmatically ever inducible as of human formativeness<as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism>–of–meaningfulness-and-teleology, as to the underlying human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (given human
limited-mentation-capacity implications on human ontological-performance\[72\]-<including-
virtue-as-ontology>) reflected in such formativeness (going by its given aestheticisation–and–
induced-psychologism-of-existential-stake> with regards to formativeness<as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism>-of- meaningfulness-and-teleology ]; as underlying the possibilities for human
sublimation-educing—epistemic-totalising—
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting~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<14
<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing–existentialising—enframing/imprintedness–
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) (as the
challenge of the double epistemic orientation to notional–deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing–supererogation parameterisation/reparameterisation’
{reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-
nascent-sUBLimations-dynamic-preempting-of-presublimatory–decisionality–numbing-traction-
desublimation’}-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’
for prospective aestheticisation–and–aestheticisation-towards-ontology/ meaningfulness-and-
teleology<9 as highlighted above) can be looked at in a new and enlightening perspective
(beyond such a ‘positivism–procrypticism—apriorising/axiomatising/referencing–

and—re-apriorising/re-axiomatising/re-referencing-process-of—<amplituding/formative—epistemicity>totalising—conceptualisation’) notionally speaks of an underpinning framework that is preconverging/postconverging–de-mentative/structural/paradigmatic to the potentiality
for both emancipating ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming and human impeding ontological-bad-
faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming underlying human meaningfulness-and-teleology ontological-performance ~including-virtue-as-
ontology>. Human <amplituding/formative–epistemicity> totalising~thrownness-in-
existence, imbedded-projective-arbitrariness/waywardness—as-the-human–
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing-process-of —<amplituding/formative–epistemicity> totalising~conceptualisation as to its ‘effectively underlying human beholdening—inking,-apprehending,-and-taming–drive or aestheticising—’ surrealising/supererogating—drive for —postconverging~‘motif-and-
apriorising/axiomatising/referencing’—entailing—existentialising—framing/imprinting—{as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected~epistemicity-relativism-
determinism’}>’ is rather ‘manifested preconverging/postconverging–de-
mentatively/structurally/paradigmatically as reflecting human ontological-performance ~including-virtue-as-ontology> (with regards to constraining attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity upon human underlying ontological-commitment ~implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> as to the possibility for sublimation or desublimation)’ as at defining institutionalisation-threshold or as at defining uninstitutionalised-threshold of human ontological-performance ~including-virtue-as-ontology>; so-underlined respectively by the dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension associated with postconverging (postconverging-or-
dialectical-thinking—apriorising-psychologism-representation,—as-of-postconverging-
aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-
immediacy-for-relative-ontological-completeness\textsuperscript{7} by reification/contemplative-distension\textsuperscript{8} associated with preconverging (preconverging-or-dementing\textsuperscript{9} apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold\textsuperscript{10}. In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective-profound-
supererogation\textsuperscript{11}), prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to its ‘invention’/’creation’ of prospective methods/methodologies/approaches as to ‘prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (involving sublimating human ‘formativeness’<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology\textsuperscript{12}) is underlined by its ‘instigative–askesis-or-acumen
postconverging–de-mentating/structuring/paradigmating the possibility for prospective
sublimating and reifying socio-institutional conceptions/constructs/models as to prospective
aporeticism-overcoming/unovercoming-overcoming for human social emancipative
reinvigoration/disruption’ (reflected historically as of a sacral, monasterial, pastoral,
hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently
echoed in modern-day deonto-professional institutional practices); and so as to the ‘instigative–
askesis-or-acumen projected perception’ that the disposedness/psychologismic-construct of the
generalised social-construct <amplituding/formative> wooden-language{imbued—averaging-
of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-
as-of—\textquotesingle nondescript/ignorable–void \textquotesingle'-with-regards-to-prospective-apriorising-implications>\textquotesingle} is
‘preconverging/postconverging–de-mentatively/structurally/paradigmatically relatively of
inept/poorly-amenable ontological-performance\textsuperscript{7}-<including-virtue-as-ontology>’ for the
prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{17}\)-by-reification/contemplative-distension\(^\text{27}\) in the contemplation-and/or-fulfilling of the ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ associated with prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\(^\text{99}\). This is the case even as with regards to the instigative–askesis-or-acumen for prospective sublimating genuine social intellectual–function/posture for instance, ‘the \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating construal of \text{meaningfulness-and-teleology}}\)> respectively of say the ancient-sophists, medieval-scholasticism or modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\{-blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-,\<\text{amplituding/formative–epistemicity}>\text{totalising-in-relative-ontological-completeness} \}> in their \(<\text{amplituding/formative–epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\> will hardly cognise the ‘prospective aporeticism-overcoming/unovercoming-overcoming merits’ respectively of projected Socratic-philosophers\(^1\) universalising-idealisation, budding-positivists positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional–deprocrypticism conceptualisation and so as to the latter skirting/peripheral initiation within the \(<\text{preconverging–’motif-and-apriorising/axiomatising/referencing’–entailing–existentialising—enframing/imprintedness} \>_\langle\text{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\rangle\) of the former so-construed by the Derridean conception of prospective philosophy occurring rather at
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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplitudding/formative—epistemicy>totalising—in-relative-ontological-completeness } will falsely pretend that their respective 70 presencing—absolutising-identitive-constitutedness 44 <preconverging~'motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} associated with the eliciting of their respective <amplitudding/formative> wooden-language-{imbued—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 75 presencing—absolutising-identitive-constitutedness 44 <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness-{as-to— historicity-tracing—in—presencing—hyperrealisation/hyperreal-transposition} as of the former effectively speaks to their ‘fundamental preconverging/postconverging—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/paradigmimg 3 that covertly and/or overtly project respectively that afterall all the human world that exists is—of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed—
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

epistemicity>totalising~thrownness-in-existence\{-imbuende-projective-
arbitrariness/waywardness\{(as-to-the-human-projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing-process-of-\langle'amplituding/formative-
epipstemicity>totalising~conceptualisation\rangle\}, actually takes the form of a numbing-traction—
of-desublimating—meaningfulness-and-teleology\{(as-perspective-lost-of-
'supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking -of-notional~deprocrypticism-{in-dimensionality-of-
sublimating — \langle'amplituding/formative-epistemicity>growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation\rangle\} which goes on to
instill (beyond-the-consciousness-awareness-teleology\langle'in-preconverging-existential-
extrication-as-of-existential-unthought>\rangle a social agency all of its own associated with
inducing prospective desublimating and dereifying of socio-institutional
conceptions/constructs/models. Such a historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—
‘meaningfulness-and-teleology\{(as-perspective-lost-of-
'supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking -of-notional~deprocrypticism-{in-dimensionality-of-
sublimating — \langle'amplituding/formative-epistemicity>growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation\rangle\} is manifested not
only with regards to specific socio-institutional conceptions/constructs/models practices but
englobes extended social institutions including the underpinning~suprasocial-construct, the
genuine social intellectual–function/posture as well as the media; and in many ways is the
enabler (as to its prompting of a supposedly
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable ‘presencing—absolutising-identitive-constitutedness'
<preconverging~'motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of a human rationalising closedness that structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying acceptability/seemliness’ of the given human presencing—absolutising-identititive-constitutedness

imbed preconverging—de-mentating/structuring/paradigming vices-and-impediments, and so as to dimensionality-of-desublimating-lack-of

(amplituding/formative) supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic—residuality/spirit-drivenness—equalisation (thus undermining the challenge of the double epistemic orientation to notional—deprocrypticism institutionalisation
‘unenframed/unbeholdening/bechancing—supererogation parameterisation/reparameterisation


supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbedded-postconverging/dialectical-thinking—of—notional—deprocrypticism—{in-dimensionality-of-

sublimating—<amplituding/formative—epistemicity—growth-or—>
Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving—positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis universalis schema/disseminative metaphoricity explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating universalising-idealisation instigation were in many ways rather beholding to a pre-universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates’ maieutics and Plato’s theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of universalising-idealisation particularly so by its emphasis on overall universalising-idealisation pragmatic knowledge including practical and natural phenomena universalising-idealisation implications. This
‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-
imbued-ontological-performanceTHINGZ—<including-virtue-as-ontology> as to presublimation and
nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ (in
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguityTHINGZ—of-
the-human-institutionalisation-processTHINGZ implicating as to existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-supererogationTHINGZ is effectively
what epistemically underlies the inherent ontological-veracity of the
‘postconverging/dialectical-thinkingTHINGZ of a reference-of-thought sublimating as to the implied
ontological-normalcy/postconvergence of notional–deprocrypticism’ over the inherent
ontological-flaw of the ‘preconverging/dementingTHINGZ of a reference-of-thought in desublimation-
as-presublimating as to the implied epistemic-abnormalcy of notional–procrypticism’; as to the
fact that the reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
speaks of the referencing projective-insights psychologically and apriorisingly underlying the prospective nascent-particular/incipient-
and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness
reference-of-thought-devolving> as to their operant predicative-insights. Insightfully (as to
its deneuterising —referentialism construed as of historiality/ontological-
eventfulness/ontological-aesthetic-tracing—perspective–ontological-
normalcy/postconvergence-reflected—epistemicity-relativism-determinism,)
notional–deprocrypticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-
thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’, and so superseding a naïve metaphysics-of-presence{implicated-
nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }
affect-driven mented or stigmatic psychology rather as of a shallow perspective of historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition and vaguely articulated as of
universal import but rather manifesting our positivism–procrysticism
 absolutising-identitive-constitutedness
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–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 psychologicist protraction of human relevantly induced notional–asceticism’ (as
to its skirting/peripheral initiation within a ‘presenting—absolutising-identitive-constitutedness
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–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’–entailing>–existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} perspectiveless-and-soulless blinded adherence to
speaking of notional–deprocrypticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking\(^2\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ for inducing prospective human \(^4\)historiality/ontological-eventfulness\(^3\)/ontological-aesthetic-tracing–\(<\text{perspective–ontological-normalcy/postconvergence-reflected–}\text{epistemicity-relativism-determinism}\rangle\). Basically, notional–asceticism\(^4\) is ever always associated with the successive relative-ontological-completeness registry-worldviews/dimensions possibility for prospective transcendence-and-sublimity/sublimation/suberogatory-de-mentativity to arise (as to the notional–asceticism\(^4\) instigating originariness-parresia,—as—spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising), and so because all the ‘existential and contemplative internal adequation’ available for any given relative-ontological-incompleteness registry-worldview/dimension is as of its inherent apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic,—as-derived-from—transversality–\(<\text{for-sublimating–existential-eventuating/denouement}\rangle–\text{of-affirmative-and-unaffirmative–disambiguated–}\text{motif-and-apriorising/axiomatising/referencing}\rangle\rangle\) that is not postconvergingly–de-mentated/structured/paradigmed to recognise the prospective sublimating relative-ontological-completeness registry-worldview/dimension apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic,—as-derived-from—transversality–\(<\text{for-sublimating–existential-eventuating/denouement}\rangle–\text{of-affirmative-and-unaffirmative–disambiguated–}\text{motif-and-apriorising/axiomatising/referencing}\rangle\rangle\) (with only the crossgenerational positive-opportunism—of-social-functioning-and-accordance arising from the relative-ontological-completeness comprehensively induced sublimation as to existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective–profound-
supererogation\textsuperscript{[96]} that then elicits the universal-transparency\textsuperscript{[10]}-transparency-of-totalising-entailing-as-to-entailing-amplituding-formative-epistemicity-totalising-in-relative-ontological-completeness, untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking-apriorising-psychologism of the relative-ontological-completeness apriorising/axiomatising/referencing-psychologism imbued logical-basis/logic-as-derived-from-transversality-for-sublimating-existential-eventuating/denouement-\textsuperscript{\textasciitilde}of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing\textsuperscript{[\textsuperscript{\prime}\prime]}). But then with such notional-asceticism\textsuperscript{[7]} 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-uced-and-avails-and-re-avails) for opting for sublimating ontological-good-faith/authenticity-postconverging-de-mentating/structuring/paradigming or opting for desublimating ontological-bad-faith/inauthenticity-preconverging-de-mentating/structuring/paradigming, and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism-imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality) ‘this most fundamentally potent point of human-subpotency is the epistemic point-of-departure for construing ontology/science as from the notional-deprocrypticism projected human-subpotency profound-and-complete mentation-capacity ontological implications’; given that to avoid being merely a complexification of positivism-procrypticism as of the possibility for disjointedness-as-of-reference-of-thought notional-deprocrypticism warrants the requisite human organic-disposition as of notional-deprocrypticism apriorising/axiomatising/referencing-psychologism
for prospective reasoning-through/messianic-reasoning ‘rather than just another induced reasoning-from-results/afterthought equally subjected to human notional-firstnaturedness—
temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>’ speaking of a circular positivism—procrypticism complexification as of
<amplituding/formative> wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }
as to human incapacity to psychically project the overall existential dimensionality-of-
sublimating—(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) underlying notional—asceticism’. This very notional—asceticism insight (speaking of dimensionality-of-sublimating—
(amplituding/formative> supererogatory—de-mentativeness/epistemic-growth—or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) about the notional—deprocrypticism reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process explains why the universalising-idealisation of the Socratic-philosophers is not a ‘disengaged articulation but subverts’ non-universalising sophistry, why budding-positivism is not a ‘disengaged articulation but subverts’ non-positivising medieval-scholasticism and prospectively why postmodern-thought and herein notional—deprocrypticism is not a ‘disengaged articulation but subverts’ modern-day manifestation of disparateness-of-conceptualisation—<unforegrounding—
disentailment,—failing-prospectively-to-reflect—’immanent-ontological-contiguity’—>
as pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—
<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness ) of
overcoming/unovercoming take up a pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation→(blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing←amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness ) and institutional self-preservation nature that falsely turns around (breaks with
‘prospective ontological-contiguity’ conception of relative-ontological-completeness as to
existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation’

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>) to
undermine prospective human knowledge-reification–gesturing—<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>, by wrongly
implying any such prospective construal of ‘prospective ontological-contiguity’ conception of
relative-ontological-completeness as to existence—as-sublimating-withdrawal/unenframing,-
elicited-from-prospective–profound-supererogation’ (as of dimensionality-of-sublimating—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) is about ‘a framework of metaphysical/ideological advocacy as of
totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of
ontological-veracity implied relative-ontological-completeness
<amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-
variability)’ and so in order to falsely nullify/undermine the subverting epistemic implications
of relative-ontological-completeness as to existence—as-sublimating-

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(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation 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)’ to then falsely justify their non-universalising
supererogation of budding-positivism’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness)’ to then falsely justify their scholastic non-positivising pedanticising

mentating/restructuring/reparadigming–psychologism’99 as of our modern-day presencing—absolutising-identitive-constitutedness{preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing–existentialising—enframing/imprintedness} {as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} as to
as-to-entailing ⦿ and institutional self-preservation and so over addressing its prospective
aporeticism-overcoming/unovercoming necessarily warranting prospective
nondisjointing/nondisparate implications as of ‘relative-ontological-
incompleteness’ ⦿ warranting prospective
⟨sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness⟩ as to human-and-social–expectations/anticipations—
metaphoricity —as-preconverging/postconverging—rede-
mentating/restructuring/reparadigmizing—psychologism” therein articulated as to
‘notional—deprocrypticism causality —as-to-projective—
totalitative–implications-of-prospective–nonpresencing—
contiguity as reflecting the overall ontological-contiguity —of-the-human-
institutionalisation-process, underlied as of prospective deprocrypticism—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation—(as-to-underlying,—ontological-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
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—superseding the argument
traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-

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metanarratives/ideologies and the lack of objectivity of meaning’ as a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’ as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’, and so as postmodern-thought is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia, with such messianicity and parrhesia herein articulated and elaborated as to the supererogatory—unbeholdening-confaltness of nascent–human-decisionality-induced-sublimation<of-blinded-relative-ontological-completeness–imbued,- supererogatory—reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> so-construed as ‘prospective/nascent relative-ontological-completeness reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning supererogatory—unbeholdening-confaltness 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 ’.

But rather postmodern-thought is of a prospective ‘relative-ontological-completeness’ re-originary–as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-

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

conflatedness ’-of-notional–deprocrypticism-prospective-sublimation)00 appraisal of human narratives as to dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-

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

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ thus implying rather a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/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-
on-tologisation’. In other words, the uninstitutionalised-threshold02 of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions show a decadent wariness to ‘break with prospective ontological-contiguity’67 conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation50 for knowledge-reification–gesturing<in-prospective Psychologismic–apriorising/axiomatising/referencing-

{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-

contiguity }—conflatedness —{preconverging-disentailment by}–postconverging-

entailment’ as to the necessity for the prospective human aporeticism requisite ‘relative-

ontological-completeness’ —apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-

{as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-

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spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective
methods/methodologies/approaches as from prospective sublimation induced
methodologising/mutualising/organising/institutionalising) and so counterintuitive to
secondnatured institutionalisation conceptions of sublimating 'meaningfulness-and-teleology'
in terms of mundane reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation comprehensive construal of sublimating 'meaningfulness-
and-teleology' on presencing-distorted—meritocracy/totalising—sovereign-apportioning—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 the underpinning—suprasocial-construct (historically involving ‘dominance/vested-
interest structure in relative-ontological-incompleteness—presublation-construct—of–
meaningfulness-and-teleology’ desublimating—existentialising—decisionality’ as from blatant
brutish conquest/subjugation conception of apportioning, dominion protection conception of
apportioning, to the very natural-order-of-things conception of apportioning and to our subtle
modern-day institutionally-distorted/disjointed conception of apportioning as particularly the
target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially
with regards to their poor/sheepish/dubious/ineffctual 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
preconverging/postconverging—de-mentative/structural/paradigmatic priorly-defaulted/usurped
social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-
relative-ontological-completeness—by-reification/contemplative-distension’). But then such a
presencing-distorted—meritocracy/totalising—sovereign-apportioning—of-human-ontological-performance conception of sublimating meaningfulness-and-teleology as so-construed fundamentally as to the underpinning—suprasocial-construct conception that mostly defines human meaningfulness-and-teleology as of the constraint of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology—\(<\) in preconverging—existential-extrication—\(>\) of existential-unthought> positive-opportunism—of-social-functioning-and-accordance of institutional-development—\(\rightarrow\) to—social-function-development and living-development—\(\rightarrow\) personality-development magnitudes), is rather predisposed to overlook the supererogation—\(\pekt\) profundity—\(\pekt\) postconverging—de-mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-for-relative-ontological-completeness—\(\pekt\) by—reification/contemplative-distension of Being-development/ontological-framework expansion—\(\pekt\) to—depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) as to underlying ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-construed as to the re-originary—as—unenframed/unbeholding/outlier-conceptualisation—\(\pekt\) imbedded/postconverging/dialectical—thinking—\(\pekt\) projective-insights/epistemic-projection—\(\pekt\) of—notional—depcrypticism-prospective-sublimation) intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry—worldview/dimension—\(\pekt\) presencing—absolutising—identitive—constitutedness—\(\pekt\) preconverging—motif—and—apriorising/axiomatising/referencing—\(\pekt\) existentialising—enframing/imprintedness—\(\pekt\) historicity—\(\pekt\) hyperrealisation/hyperreal-transposition) imbedded ‘ontological-good-faith/authenticity—\(\pekt\) and—equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy—\(\pekt\) relative—\(\pekt\) ontological—\(\pekt\) completeness—\(\pekt\) by—
possibility for prospective human emancipation/sublimation as reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective—profound-supererogation with respectively base-institutionalisation, universalisation, positivism and prospective notional–deprocrypticism (so-enabled rather by supererogatory dimensionality-of-sublimating—


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constitutedness\textsuperscript{14}\textless preconverging\textasciitilde motif-and-apriorising/axiomatising/referencing\textasciitilde entailing\textgreater
existentialising\textasciitilde enframing/imprintedness\{as-to\ historicity-tracing\ in-presencing\ hyperrealisation/hyperreal-transposition\} given presencing-distorted\textasciitilde meritocracy/totalising\textasciitilde sovereign-apportioning\textasciitilde of\human-ontological-performance\textsuperscript{72}\textless including-virtue-as-ontology\textgreater
(historically involving ‘dominance/ vested-interest structure in relative-ontological-incompleteness\textsuperscript{88} \textasciitilde presublimation-construct\textasciitilde of\ meaningfulness-and-teleology\textsuperscript{99} desublimating\textasciitilde existentialising\textasciitilde decisionality’ as from blatant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of apportioning). Again, as to the \textless cumulating/recomposuring\textasciitilde attendant-ontological-contiguity \textasciitilde successive registry-worldviews/dimensions decadent wariness to ‘break-away from prospective ontological-contiguity\textsuperscript{7} conception of relative-ontological-completeness\textsuperscript{87} as to existence\textasciitilde as-sublimating-withdrawal/unenframing\textasciitilde elicited-from-prospective\textasciitilde profound-supererogation\textsuperscript{96} for knowledge-reification\textasciitilde gesturing\textless in-prospective\ psychologismic\textasciitilde apriorising/axiomatising/referencing\{of\ attendant\ontological\contiguity\textasciitilde \textasciitilde educed\textasciitilde existentialising/contextualising/textualising-contiguity\} = conflatedness\textasciitilde in\{preconverging\textasciitilde disentailment\textasciitilde by\textasciitilde postconverging\textasciitilde entailment\textgreater \textasciitilde (hence inducing a flawed imponderable\textasciitilde inscrutable\textasciitilde unavoidable\textasciitilde inevitable\textasciitilde inescapable\textasciitilde unpreventable\textasciitilde unchangeable\textasciitilde unsurmountable\textasciitilde unovercomable epistemic-projection perspective that undermines prospective re-ontologisation and value-construction) as to wrongly construing of any such prospective insight as rather being of ‘a framework of metaphysical\textasciitilde ideological advocacy as of totalisingly-disentailing\textasciitilde discretion\textasciitilde whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness\textasciitilde <amplituding/formative\ disposedness\psychologismic\textasciitilde construct\textasciitilde \{as\to\orientation/value-
presencing-distorted–meritocracy/totalising–sovereign-apportioning—of-human-ontological-
performance\textsuperscript{72}\textendash\textlangle including-virtue-as-ontology\rangle \textendash historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\textendash presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{89} desublimating–existentialising–decisionality’ as from blatant brutish conquest/subjugation conception of apportioning, dominion protection conception of apportioning, to the very natural-order-of-things conception of apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of apportioning 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\textendash and\textendash lack-of-equanimity of social/institutional process towards preconverging/postconverging–de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-reification/contemplative-distension’\textrangle. Whereas (as of ‘ontological-good-faith/authenticity\textendash and\textendash equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-reification/contemplative-distension\textrangle\textrangle it is ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{\langle imbued–postconverging/dialectical-thinking \textendash \textlangle \textrangle of-notional–deprocrypticism-prospective-sublimation\rangle\textrangle\textsuperscript{80} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension \textlangle presencing—absolutising-identitive-constitutedness\textrangle\textlangle preconverging–\textlangle motif-and-apriorising/axiomatising/referencing–entailing\rangle existing–enframing/imprintedness\textsuperscript{\langle as-to\rangle\textsuperscript{ historicity-tracing—in-presencing\rangle}\textrangle\textsuperscript{\langle

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hyperrealisation/hyperreal-transposition) inducing prospective sublimation-over-desublimation "meaningfulness-and-teleology" infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning-suprasocial-construct prior conception of ontologisation and value-construction’ and so as to the underlying ‘tight-and-entwined relationship between the overall human ontological-commitment"<implied—self-assuredness-
of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>} inherent in the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking ~projective-insights/’epistemic-projection-in-
confladness ~of-notional-decrypticism-prospective-sublimation} intemporal-disposition can induce, and with such ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking ~projective-
insights’/’epistemic-projection-in-confladness ~of-notional-decrypticism-prospective-
sublimation} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction induced sublimation-over-desublimation "meaningfulness-and-teleology" infrastructure’ preconverging/postconverging–de-mentatively/structurally/paradigmatically explaining the possibility for the <cumulating/recomposuring–attendant-ontological-
contiguity >-succession of registry-worldviews/dimensions as to their induced institutional-
development–as-to-social-function-development and living-development–as-to-personality-
development magnitudes social-stake-contention-or-confliction. Inherently, unlike the flawed
as to induced prospective institutionalisation is an epistemic-constraint for undermining desublimation and inducing sublimation as such \[^{103}\] universal-transparency\[^{104}\] (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative epistemicity-totalising–in-relative-ontological-completeness> is so-reflected in the succession of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment)<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality>)’ as narrowing-down selectivity of the intemporal-disposition for prospectively secondnatured institutionalisation. This disparateness-of-conceptualisation\[^{<\text{unforegrounding-disentailment,-failing-prospectively-to-reflect–immanent-ontological-contiguity}>\] insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} of presublimating\[^{83}\] reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving>) is equally reflected in the manifestation of postlogism\[^{77}\] and social-postlogism\[^{77}\] (arising from conjugated-postlogism\[^{77}\] induced ‘meaningfulness-and-teleology’) across the \[^{<\text{cumulating/recomposuring–attendant-ontological-contiguity}>\] successive registry-worldviews/dimensions (as associated with psychopathy in our positivism–procrpticism registry-worldview/dimension); wherein the possibility for the specifically given registry-worldview/dimension induced postlogism and social-postlogism\[^{77}\] is fundamentally possible only as of the specific registry-worldview/dimension destructuring-threshold\[^{<\text{uninstitutionalised-threshold /presublimating–desublimating-decisionality}>\]}~of-ontological-
disontologising-logical-outcome-arrived-at \( \text{as if of postconverging-or-dialectical-thinking}^{21} \)-apriorising-psychologism) is susceptible to the postlogism\(^7\) of notions-and-accusations-of-sorcery \(^5\)meaningfulness-and-teleology \(^7\) (articulated rather as preconverging-or-dementing\(^\text{20}\)apriorising-psychologism) which will be preconverging/postconverging–de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism\(^7\)as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical} \rightleftharpoons \text{attendant-intradimensional} \)-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at cognisance-and-integration in presublimation \(^8\)reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning \(<\text{amplituding/formative} \rightarrow \text{disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived-parameterising)}\)’ speaks to the fact that more fundamentally postlogism\(^7\) and social-postlogism\(^7\) implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism\(^7\) and that inherently a presublimating \(^8\)reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather preconverging/postconverging–de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism and social-postlogism\(^7\) and such a presublimating \(^8\)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\(<\text{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)}\) perspective of notional–deprocrypticism, disparate-ness-of-conceptualisation\(<\text{unforegrounding-disentailment,-failing-prospectively-to-reflect} \leftarrow \text{immanent-ontological-contiguity} \rightarrow \) insight (as
to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } of
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 beholding ‘meaningfulness-and-teleology’ to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-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 preconverging/postconverging–de-
mentatively/structurally/paradigmatically already validating the animistic social-setup non-
positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation (thus inducing the animistic social-setup incrementalism-in-relative-
ontological-incompleteness —enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-
deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation of such an animistic social-setup God-of-plane non-positivistic proposition’ that enables the possibility for maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation as bringing to the consciousness-awareness-
teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation induced psychologism of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation psychologism of reference-of-thought) from whence
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\(^8\)—of-the-human-institutionalisation-process\(^8\) implications as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation \(^9\) ) with respect to all corresponding prospective relative-ontological-completeness\(^8\) projective-insights implicatios  

failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness\(^9\) is exactly what renders their supposed determination of what ca prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness\(^9\) is-educed–and–avails–and–re-avails) as of ontological-bad-faith/inauthenticity\(^6\) to the notion that afterall all the human world that exists is-as-of-their-given-registry-worldview/dimension however its preconverging–de-mentating/structuring/paradigming vices-and-impediments\(^5\) (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation \(^9\)). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance\(^7\)\rangle\langle including-virtue-as-ontology\rangle as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to \(^7\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to \(‘\text{re-originary-as-}\text{unenframed/unbeholding/outlier-conceptualisation-\langle\text{imbued-postconverging/dialectical-}\text{\rangle}}\text{\rangle}’\)
thinking -‘projective-insights’/‘epistemic-projection-in-confoundedness’ -of-
notional-deprocrypticism-prospective-sublimation) intemporal-disposition supererogatory
rescalarisation of ontologisation and value-construction (within any given registry-
worldview/dimension presencing—absolutising-identitive-constitutedness -
<preconverging—‘motif-and-apriorising/axiomatising/referencing’–entailing—-existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition}) inducing prospective sublimation-over-desublimation
‘meaningfulness-and-teleology’ infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning—suprasocial-construct prior conception of
ontologisation and value-construction’ reflects a spontaneous human incipient/seeding
sublimation-construct which is underlined by both human-decisionality-<as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-
sublimation/sublime. This spontaneous human incipient/seeding sublimation-construct
(underlined as of human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> and effectively-manifest-sublimation/sublime) is
incipiently/seedingly reflected in human aestheticisation and aestheticisation-towards-ontology
(as to artistic, the philosophical and the scientific/ontological orientations of human
‘meaningfulness-and-teleology’ ) and as human aestheticisation—and—aestheticisation-towards-ontology
translates into defining 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 magnitudes. 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-
decisionality-imbued-sublimation/desublimation> capacity underlied by overall existential dimensionality-of-sublimating -(<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) in ontological-normalcy/postconvergence so-reflected as to ‘re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-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’–entailing>-existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation ‘meaningfulness-and-teleology’ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. But then human notional–firstnatedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> (as to Being-development/ontological-framework-expansion–as-
personality-development magnitudes) necessarily reflect suboptimal human-decisionality-<as-
to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity due to beholdening-becoming—distortive-originariness/distortive-origination–as-to–’ historicity-
tracing~inhibited-mental-aestheticising in want for prospective ‘bechancing-becoming—
originariness/origination–as-to– historicity/ontological-eventfulness’/ontological-aesthetic-
meaningfulness-and-teleology\[9\] infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction’. This elucidation of human-decisionality-<as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-
sublimation/sublime as underlying human sublimation-construct is very much insightful for grasping-and-analysing the issues involved with prospective human aporeticism (human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint) as to prospective desublimation, so-reflected with the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-
referencing-imbued-ontological-performance’-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-
referencing’; and so in the sense that effectively-manifest-sublimation/sublime as strongly associated with nascent-sublimations (nascent-particular/incipient-and-material/technical-
sublimations<-blinded-to-their-relative-ontological-completeness – reference-of-thought-
devolving) induced as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-
prospective–profound-supererogation\[8\], do not necessarily imply holding-forth referencing/registering/decisioning as from such nascent–human-decisionality-induced-
sublimation<-of-blinded-relative-ontological-completeness -imbued,-

supererogatory- reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning> but are rather instigatively referenced/registered/decisioned by the overall underpinning–suprasocial-construct as to the (relative-ontological-incompleteness\[8\] presublimating \[8\]reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning) presublimation–human-
decisionality-induced-desublimation, and so as to a ‘prospective ontologically-flawed presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for
hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—meaningfulness-and-teleology {as-perspective-lost-of-
'supererogatory—acuity/perspicacity(astuteness/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}'). Most fundamental
to ‘human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality thus is the pretense to being as to
existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective—profound-
supererogation\(^{(16)}\) in inducing prospective effectively-manifest-sublimation/sublime, and such a
pretense is exactly what underlies overall human ontological-commitment —<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality> as to the possibility for
prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-
ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~—
as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction
underlying human ontological-commitment ~<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>); such that all presencing-distorted—meritocracy/totalising—sovereign-
apportioning—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\(^{(18)}\)—presublimation—
syncretising/circularity/interiorising/akrasiatic-drag as to social-vestedness/normativity\textsuperscript{1}

\textit{<discretely-implied-functionalism>}

transparency


messianic and parrhesiastic ontological-veracity of human
<amplituding/formative>disposedness/psychologismic-construct<as-to-orientation/value-
construct/valuation--and--derived-parameterising> (as to ‘prospective/nascent relative-
ontological-completeness’ reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning supererogatory-unbeholding-conflatedness projective-
insights as of notional-deprocrypticism’ underlying the overall: human-subpotency ‘fatedness-
of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’), is
effectively reflected by the fact that all presencing-distorted–meritocracy/totalising–sovereign-
apportioning—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 blatant brutish conquest/subjugation conception of apportioning, dominion protection
conception of apportioning, to the very natural-order-of-things conception of apportioning and
to our subtle modern-day institutionally-distorted/disjointed conception of apportioning) are
rather manifestations of ‘relic/artifactual–beholdening-constitutedness’<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing–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>


{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing-
‘herein–specifically–relevant human-subpotency’–epistemic-perspective-of
projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing–conceptualisation} in reflecting the overall ontological-contiguity—of-the-
human-institutionalisation-process’, underscores that the effective mechanism for overcoming ‘relic/artifactual–beholdening-constitutedness’ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ lies with the human capacity for reframing (as of supererogatory–unbeholding-conflatedness historicity/ontological-eventfulness ontological-aesthetic-tracing<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 Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development magnitudes). Inherently the requisite originariness-parrhesia,—as–spontaneity-of-aestheticisation for human reframing given human limited-mentation-capacity is rather more forthcoming with directly graspable contextually restricted frameworks-of-conceptualisation with human reframing capacity increasingly of apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity —educed–existentialising/contextualising/textualising-contiguity }—re-
originariness/re-origination impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing ‘sovereign-deference with lack of 100 universal-transparency 101
{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness }’ and leading to direct/indirect dominance/vested-interest—drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-
prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-
prospective-threshold-of-institutional-and-social-desublimation>
preconverging/postconverging–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
notional–reflexivity-<{veridical/sound}-relative-reflexivity–in-existence/relativising–from-
limited-mentation, as its deepening by {flawed/unsound} relative-unreflexivity-in-
existence/absolutising–from-limited-mentation> potential giving the perplexing/passivising modern-day scale of organisationally and institutionally preconvergingly–dementated/structured/paradigmed ‘meaningfulness-and-teleology’ as to the fact that modern-day organisational and institutional structure and purposes (by their social-stakes-contention-or-confliction) in critical ways render the sovereign human increasingly more of a mere cog within systems that as of their technical, bureaucratic and socially-defining ‘presencing—absolutising-identitive-constitutedness’<preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness⟩{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} purposes are already in many ways decisively preconverging/postconverging–dementatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable frameworks as not subject to prospective aporeticism-overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-representative human appreciation of deconstructive acuity and reappraisal (but for such institutional and organisational predetermined distorted conception of paucity/deficiency as to their very ‘presencing—absolutising-identitive-constitutedness’<preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness⟩{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} conceptualisations), as well as more fundamentally undermining the capacity for human re-originary–as-unenframed/unbeholdening/outlier-conceptualisation⟩{imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’–of-notional–deprocrypticism-prospective-sublimation⟩ engage ment with existence as to all-encompassing <amplituding/formative–epistemicity>totalising–renewing–realisation,-re-perception,-re-thought-in-epistemic-conflatedness in the contemplation of
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-
reflect-‘immanent-ontological-contiguity’> as of its flawed prior_knowledge-reification-gesturing,<in-prior_psychologismic–apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity}—
constitutedness <in-preconverging-entailment> fails to epistemically elucidate the ‘blinded
ontological-contiguity’ phenomenality so-construed as from ‘reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’ of nascent–human-
decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness>–imbued,-
supererogatory–reference-of-thought/grandest-axiomatic-construct—as-to-
reconciling/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/unenframing,-elicited-from-prospective–profound-supererogation’ (as can be so-
constrained as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
foregrounding_entailment-(postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-
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-
confatedness (bound to a ‘historiality/ontological-eventfulness'/ontological-aesthetic-
tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism'> formateness<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–beholdingening-constitutedness
(bound to a historicity-tracing—intemporal-projection). Human limited-mentation-capacity 
preconverging/postconverging–de-
mentatively/structurally/paradigmatically implies this seedingly/incipiently fundamental
paradox of ‘prospective/nascent sublimating supererogatory–unbeholdingening-conflatedness’
and ‘presublimating relic/artifactual–beholdingening-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-
teology involving ‘the epistemic-totalising—resubjecting or totalising-entailing–reconstrual of motif-as-to-aestheticisation<-imbued-projective-arbitrariness/waywardness> to existence—
as-sublimating-withdrawal/unenframing,—elicited-from-prospective–profound-supererogation
in preconverging/postconverging–rede-mentating/restructuring/reparadigming intelligibility
{as-to-human-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,in-
<amplituding/formative–epistemicity>totalising–conceptualisation}; wherein ‘the epistemic-
totalising ~resubjecting or totalising-entailing-reconstrual of motif-as-to-aestheticisation-

⟨preconverging–‘motif-and–apriorising/axiomatising/referencing’–entailing⟩-existentialising—enframing/imprintedness

(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) induc


This insight can be translated by the fact that nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-ontological-completeness –

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sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology’ of various societies/cultures and as of such ontologically-flawed representation across various human historial epochs). In this respect the ontological-veracity of human institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> (as of the accruing effectively-manifest-sublimation/sublime from stone-age to bronze-age to iron-age involving the formation of agrarian societies and cities and subsequent development of universalising societies and today’s positivising modern world) rather more aptly speaks of ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’; with the profound idea that the more momentous grasp of the notion of say the civilisations of Ancient Zimbabwe, Ancient Egypt, Ancient Greece, Ancient China, Ancient India or Ancient Aztec, etc. are rather as of a more profound point-of-departure as from a ‘human psychological-disposition for supererogatory-unbeholdening-confatledness’/historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> of sublimating intelligibility’ divulging the underlying dynamism of human ‘preconverging/postconverging–de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness’/historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of presublimating intelligibility’ of ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology’ caught up in complexes
knowledge-developing}-and-empowering> 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—apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence} epistemicity’ underlying ontological-performance’ ‘including-virtue-as-ontology’ insightfully reflects human sublimation/emancipation as to prospective ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—
reconceptualisation of ‘effectively underlying human beholdening—inching—apprehending—and-taming—drive or aestheticising—’ surrealisising/supererogating—drive for <postconverging—’motif-and-apriorising/axiomatising/referencing—entailing—existentialising—framing/imprinting {as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence—reflected—epistemicity-relativism-determinism’></vertical-align="middle">’ 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-
onlogising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional—
development—as-to-social-function-development and living-development—as-to-personality—
ontological-contiguity~/~educed–existentialising/contextualising/textualising-contiguity ~/ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility~/ (imbued-and–{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-
aeutingly}-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-
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
preconverging/postconverging–de-mentatively/structurally/paradigmatically of ‘beholdening as
sovereignising–imbued-subontologisation/subpotentiation’ while sublimating–nascence is
preconverging/postconverging–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/contextualising/textualising 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~nonpresencing<-perspective–


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That is, the individual and social existentialising—decisionality is more readily defined by default in ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ and this is effectively the default individual and social existentialising—decisionality psychological-disposition as to upholding/defending sovereignty, but then given human limited-mentation-capacity the individual and social are then secondarily predisposed to deferential-formalisation-transference existentialising—decisionality psychological-disposition as to the positive-opportunism—of-social-functioning-and-accordance consequences of deferring to ‘universal-transparency <transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness> of sublimating—nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating—withdrawal/unenframing,—elicited-from-prospective—profound-supererogation) with the lack of such ‘universal-transparency <transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness> of sublimating—nascence’ as to when ‘blurriness—sterilising/anecdotalising/trivialising-of—prospective-reontologising_by-preconverging,—in-disontologising-formulaic—dragging—out/hollowing-out> in existentialising—decisionality’ arises inducing defaulting ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality psychological-disposition (as to relative-ontological-incompleteness—presublimation—
nascence’) imply a depth of appreciation which initially leads to ‘blurriness—sterilising/anecdotalising/trivialisng-of-prospective-reontologising_by-preconverging—in-disontologising-formulaic—dragging-out/hollowing-out’ in existentialising—decisionality’ as of relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality. We can for instance appreciate this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ say with regards to cultural-diffusion in a non-positivistic like animistic social-construct wherein positivistic technical and material nascent-sublimations can relatively be easily appreciated/grasped in a short timeframe by their immediate sublimating—nascence but the more profound notion of a positivistic registry-worldview/dimension (as to social-and-institutional-frameworks-of—referencing/registering/decisioning of positivistic meaningfulness-and-teleology) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic presencing—absolutising-identitive-constitutedness existentialising—decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’); and this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ applies in the <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/unenframing,-elicited-from-prospective–profound-supererogation’ with regards to sublimating–nascence teleological-inflection-(as-to-more-profound-nondisjointing–<amplituding/formative–
epistemicity>totalising/circumscribing/delineating), likewise prospectively with regards to
nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-
onological-completeness – reference-of-thought- devolving> as underlying many a
technical and natural sciences it is ever always the ‘more profound reflection of existence—as-
sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-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/unenframing,-
elicited-from-prospective–profound-supererogation given that any such social and
institutional pretense-of-sublimation cannot generate any inherent technical and scientific
sublimating–nascence (wherein if such social-and-institutional-frameworks-of—
referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be
considered as 7 m/s² for instance for one reason or another but for existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-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 preconverging/postconverging–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’ sterilising/anecdotalising/trivialising-of-prospective-reontologising by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out‘ 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 preconverging/postconverging–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/unenframing,-elicited-from-prospective–profound-supererogation to then imply that genuine knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound
knowledge-reification–gesturing<<in-prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—conflatedness <in-{preconverging-disentailment_by}–postconverging-entailment> as to the preconverging/postconverging–de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification–gesturing<<in-prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—conflatedness <in-{preconverging-disentailment_by}–postconverging-entailment> inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification–gesturing<<in-prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—conflatedness <in-{preconverging-disentailment_by}–postconverging-entailment> for sublimation but rather more critically overt articulation of the ‘veridical preconverging/postconverging–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-entailment–of–motif-and-apriorising/axiomatising/referencing of knowledge is the very requisite condition for eliciting the true “meaningfulness-and-teleology” of any given specific knowledge-reification–gesturing<<in-prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—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–nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving> where the underlying registry-worldview/dimension existentialising–frame-of-entailment of motif and apriorising/axiomatising/referencing 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-’<amplituding/formative–epistemicity>totalising–conceptualisation’}) as to sublimating–nascence epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather the more profound as to when its deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought sublimating–existentialising–decisionality ‘the desublimating–existentialising–decisionality of such disjointing pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } underlying existentialising–frame-of-entailment–of-motif-and-apriorising/axiomatising/referencing 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/unenframing,-elicited-from-prospective–profound-supererogation (and in this regards theories and concepts cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in todays institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation } (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } since the very first credo of the intellectual is for inherent knowledge above any given theories and concepts and traditions which are rather subordinate to the more profound purpose of the human knowledge-reification–gesturing-in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness ~in {preeconverging 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\rangle as to its gesturing’ is as of ‘existentialising–decisionality that desublimatingly precedes prospective knowledge-reification–gesturing→in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ⊆-educed–existentialising/contextualising/textualising-contiguity }—conflatedness →in–{preconverging-disentailment–by}–postconverging-entailment⟩’ rather than veridically ‘knowledge-reification–gesturing→in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ⊆-educed–existentialising/contextualising/textualising-contiguity }—conflatedness →in–{preconverging-disentailment–by}–postconverging-entailment⟩ as of its very own deriving/manifest/ensuing/eventuating sublimating–existentialising–decisionality’ and as so-reflected when mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency is construed as doing away with priorly requisite-and-relevant supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–conceptualisation with the off-the-shelf and made-to-measure projection of methods and statistics by itself considered as supposedly profound knowledge, and even then such an approach ends up losing out on vision while wrongly reinforcing knowledge as a self-serving punctual/expeditious institutional enterprise rather than of overall prospective human existential
as of wooden-language-\{imbued—averaging-of-thought—\textless as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \textgreater as-of-
\textquote[\nonquote]{nondescript/ignorable—void }-\textquote[\nonquote]{with-regards-to-prospective-apriorising-implications}\textgreater ) 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-\textless reifying \textless as-to-knowledge-developing\textgreater -and-empowering\textgreater and so as to mediocre rationales of their very own presencing—absolutising-identitive-constitutedness \textless amplituding/formative—epistemicity\textgreater 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 magnitudes); and especially as so-prodded with social and intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\textless blurring/undermining-of-prospective-totalising-entailing—\textless as-to-entailing—\textless amplituding/formative—epistemicity\textgreater totalising—in-relative-ontological-completeness ) dispositions which paradoxically as to their pretense-of-sublimation in defending such ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ do not correspondingly contend that such lax/sloppy existentialising—decisionality should be the case with nascent-particular/incipient-and-material/technical-sublimations—\textless blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving\textgreater (speaking rather of self-serving social-vestedness/normativity—\textless discreetly-implied-functionalism\textgreater
absolutising-identitive-constitutedness

<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing–existentialising—enframing/imprintedness>


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 postconverging–aporeticism–overcoming/unovercoming of such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness

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 ~educated–existentialising/contextualising/textualising-contiguity } — conflatedness ~in {preconverging-disentailment by} ~postconverging entailment> for sublimation but rather about gimmicky-and-flashy threads of mere communication performance’ with many such interlocutors openly admitting-and-manifesting their critical lack of relevant intellectual thematic competence as popularity then supposedly becomes the driving force of thought; the fact though remains (however the seemingly trivialising concern about such media driven pop-intellectualism as rather unimportant in some milieus of more profound intellectual contemplation) that unfortunately in many ways directly or indirectly (as to the social-and-institutional-frameworks-of—referencing/registering/decisioning susceptibility to ‘ blurriness <sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging, ~in-disontologising-formulaic–dragging-out/hollowing-out> in existentialising–decisionality’ and as encouraged by dominance/vested-interest actors) such pop-intellectualism end up being elevated as the summum of intellection in the social while overlooking the requisite depth of sublimating universal-transparency ⟨transparency-of-totalising-entailing, as-to-entailing ⟨amplituding/formative–epistemicity⟩ totalising~in-relative-ontological-completeness ⟩ of critical importance for effective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality (and as the ‘mediatic framework of access and communication of sublimating thought’ is rather turned around into ‘a framework that supposedly inherently create sublimating thought by mere access and communication’ especially as to naive social feel-good banalities as supposedly sublimation actually of desublimating <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness>
as of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-entailing as so-demonstrable with say the momentous development of quantum physics with the physics totalising-entailing implications of argumentations of sublimating–existentialising–decisionality at critical moments moving from one physicist to the other as of ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein, Dirac, Schrödinger, 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 ~educed–existentialising/contextualising/textualising-contiguity — conflatedness <in-{preconverging-disentailment–by}–postconverging-entailment> as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation\(^6\) 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 postconverging~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/unenframing,-elicited-from-prospective–profound-
supererogation as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness-<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> of the social which can effectively be brought to exactifying/precisioning—of-sublimation—<as-to-postconverging—
narrowing-down–apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-
operand-implications> as to the requisite self-criticality overcoming as well as emotional-
involvement overcoming rather than assuming a relatively false social and institutional pre-
eminence driven relation to knowledge); with the further implication of such ‘totalising-
entailing pertinence of thought upheld/elevated above anyone person’ being that the ‘knowledge-reification—gesturing—<in-
prospective_psychologismic–apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity —educted—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging—dissentailment_by—}—postconverging—entailment> process becomes highly impersonal and complementary in a natural way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the pre-eminence of existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective–profound-
supererogation”. In this regards, it is contended that the argumentation articulated herein are strictly striving towards aetiologisation/ontological-escalation conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism—<reifying—as-to-knowledge-developing>—and-
empowering> in reflection of ‘abstract human intemporal individuative ontological-performane
(as to the backdrop of the notionalisation/notional-conception/amplituding of knowledge in reflection of human notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-
construed-as—from-perspective—ontological-normalcy/postconvergence>) while striving for totalising-entailing pertinence of thought’ and so projecting beyond any implications of
personalising/particularising import but rather turning towards 'ontological elucidation import as it then reifyingly-and-empoweringly enables human sublimation as to prospective operationalising construals' and so-reflected in the idea that the fundamental stakes of prospective knowledge-reification–gesturing─<in-

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

conflatedness ~in\{preconverging-disentailment by?\}–postconverging-entailment> is about prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic "meaningfulness-and-teleology") is not developed to go about articulating/relation-to "meaningfulness-and-teleology" as to the prior social-stake-contention-or-confliction of non-positivistic "meaningfulness-and-teleology"), and so by the mere implications of dimensionality-of-sublimating\(\langle<amplituding/formative>\)supererogatory–de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\(\rangle\) (even as such prospective "meaningfulness-and-teleology" tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of\(\langle<amplituding/formative>\)supererogatory–de-mentativeness/epistemic-growth-or-

conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\(\rangle\) by the prior presencing—absolutising-identitive-constitutedness

<preconverging~’motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—
enframing/imprintedness\{as-to– historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition\}). But then as well the fact remains that the reality of human knowledge-reification–gesturing─<in-

prospective_psychologistic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness in {preconverging-disentailment by} postconverging-entailment> especially (as speaking to prospective human destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance”<including-virtue-as-ontology>) is inevitably infused with social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating–existentialising–decisionality beyond just ‘a purported baseline conception of neutral knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by} postconverging-entailment>’ with such frameworks projecting their —presencing—absolutising-identitive-constitutedness—
<preconverging~’motif-and-apriorising/axiomatising/referencing’–entailing’–existentialising—
enframing/imprintedness–{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) conception of the ‘overall possibility of human existentialising–decisionality as to catchmenting-by-rejection/lip-
servicing/monopolising/gaming-of-the-system/charade/distraction’. In this respect, it is important to grasp that knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by} postconverging-entailment> then desublimatingly becomes an issue of more than just rightness or wrongness but involves a striving for interest/advantage/ascendancy/head-start with respect to existentialising–
decisionality of prospective knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> 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–‘motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness>
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of any shallow-supererogation\textsuperscript{[47]} 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\textsuperscript{[96]} 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’\textsuperscript{[39]} required for human self-surpassing—existentialism-form-factor—in-overcoming—‘notional~collateralising—beholdening—protohumanity’-to—‘attain—sublimating—humanity’—as—to—existence—potency—~sublimating—nascence,—disclosed-from—prospective—epistemic—digression: as to the fact that all human sublimation is instigated as of re-originary—as—unenframed/unbeholdening/outlier—conceptualisation—{imbued—postconverging/dialectical—thinking} —‘projective—insights’/‘epistemic—projection—in—conflatedness—‘of—notional—deprocrypticism—prospective—sublimation} before secondnaturing positive-opportunism—of-social-functioning-and-accordance institutionalisation, as so-reflecting Derridean messianicity wherein even when the messiah comes they still have to come (inevitably-so given prospective human notional—firstnaturedness—temporal—to—intemporal—dispositions—<so—construed—as—from—perspective—ontological—normalcy/postconvergence> to whatever induced supererogation\textsuperscript{[96]}/messianicity of originariness—parrhesia,—as—spontaneity—of—aestheticisation so-associated with human dimensionality—of—desublimating—lack—of—(<amplituding/formative>supererogatory—de—mentativeness/epistemic—growth—or—confaltedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation). It is this fact that explains why no underpinning—suprasocial—construct is able to coherently explain human—subpotency fatedness—of—sublimation—over—desublimation to existence—potency—~sublimating—nascence,—disclosed—from—prospective—epistemic—digression in reflecting holographically—<conjugatively—and—transfusively> the
ontological-contiguity — of-the-human-institutionalisation-process since it will always be caught-up in its presencing — absolutising-identitive-constitutedness\textsuperscript{14} <preconverging~'motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to its underlying presencing-distorted—meritocracy/totalising—sovereign-apportioning—of-human-ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> desublimating—existentialising—decisionality. In other words ‘the legislation for huma prospective sublation’ (as to sublimating—existentialising—decisionality) lies with the firstnatured intemporal individuation relation to existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective—profound-supererogation\textsuperscript{6} and the positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} arising thereof (as of a minimum) for human secondnaturing institutionalisation; and so as to the fact that the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaus, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. didn’t ask for any prior consent from the rest of the human species to undertake whatever sublation they envisioned about humanity making nonsensical the idea that there is any ‘generalised human deterministically constraining contemplation of prospective sublimation’. Humanity as such has always been, is and will ever always be about intemporal individuations imagination-and-capacity-for-prospective-sublation (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 magnitudes implications) and in that regards the triteness of human pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } in \textsuperscript{5} ‘incrementalism-in-relative-ontological-incompleteness’—
desublimating-decisionality⟩-of-ontological-performance seventy included virtue as ontology
means that human meaningfulness-and-teleology is ever always caught up prospectively between intellectualism sublimating-existentialising-decisionality and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness⟩ desublimating–existentialising–decisionality. This is the case given the requisite condition for the very basic human sublimating–existentialising–decisionality as so-underlied by existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation
<as-to-
perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-
overcoming/unovercoming’⟩ (reflecting the ever always present challenge for intellectualism over pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness⟩); so-underscored by the ever always present challenge for human dimensionality-of-sublimating
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to requisite epistemic-conflatedness implied projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’. In this respect, pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness⟩ poor appreciation of notional–self-distantiation—imbued—re-motif–and–re-apriorising/re-
relative-ontological-incompleteness\textsuperscript{38} –presublimation-construct–of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{50} 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\textsuperscript{<in-prospective психологизм–априоризация/аксиоматизация/ссылка–{of-attendant–онтологическая} контiguity ~еду́ч–existentialising/contextualising/textualising-contiguity }\textsuperscript{,} conflatedness \textsuperscript{in–}preconverging-disentailment \textsuperscript{by} \textsuperscript{postconverging-entailment} can be further elucidated along the same lines (with regards to \textsuperscript{institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes) 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/unenframing,-elicited-from-prospective–profound-supererogation\textsuperscript{31}). 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\textsuperscript{31} as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence\textsuperscript{31}, with the notion of ‘supposed genius’ serving as to human presencing—absolutising-identitive-constitutedness \textsuperscript{<preconverging–motif-and-apriorisation/axiomatisation/referencing–entailing–} existencialising—enframing/imprintedness\textsuperscript{(as-to–} historicity-tracing—in-presencing– hyperrealisation/hyperreal-transposition) (beyond-the-consciousness-awareness-teleology\textsuperscript{99} - <in–preconverging–existential-extrication-as-of-existential-unthought>\textsuperscript{)} to render obstruse the veracity of this epistemic-abnormalcy/preconvergence\textsuperscript{1} 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

\(\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\langle\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating’

\(\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\langle\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) 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\(\langle\text{in-preconverging–existential-extrication-as-of-existential-unthought}\rangle\) about substituting a different and desublimating–existentialising–decisionality (whether of pedantic \(\langle\text{incrementalism-in-relative-ontological-incompleteness}\rangle\)—enframed-conceptualisation or

\(\langle\text{amplituding/formative}\rangle\text{wooden-language–(imbued–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of–'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>})\) 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’

\(\langle\text{preconverging–'motif-and-apriorising/axiomatising/referencing’–entailing–existentialising—enframing/imprintedness–(as-to–historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) deficient notion of genius’ in spheres of inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-sublimations–blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving>\) is practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification–gesturing–in-
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-preconverging/postconverging–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-preconverging/postconverging–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
presence/self-constitutedness\textsuperscript{14} \textless \textlangle in-perspective–epistemic-abnormalcy/preconvergence\textrangle \textrangle).

All the more profound and truer notion of ontological-performance\textsuperscript{72} \textless \textlangle including-virtue-as-ontology\textrangle/morality/ethics/etc. rather lies with prospective dimensionality-of-sublimating\textsuperscript{25} \textlangle amplituding/formative\textrangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and this postconverging–aporeticism–overcoming/unovercoming ‘can’t be dodged’ and then a pretense of prospective ontological-performance \textless \textlangle including-virtue-as-ontology\textrangle/morality/ethics/etc. re-avails (explaining why what then arises is rather pedantic\textsuperscript{51} incrementalism-in-relative-ontological-incompleteness\textsuperscript{88} —enframed-conceptualisation and associated \textlangle amplituding/formative\textrangle wooden-language-{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}). Put simply as of \textsuperscript{61} nonpresencing-\textlangle perspective–ontological-normalcy/postconvergence\textrangle (in so-reflecting human limited-mentation-capacity-deepening ), the vices-and-impediments\textsuperscript{105} of the \textlangle cumulating/recomposuring–attendant-ontological-contiguity \textrangle-successive registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \textsuperscript{103} universalisation–non-positivism/medievalism and our positivism–procrypticism at their respective destructuring-threshold\textsuperscript{\textless \textlangle uninstitutionalised-threshold /presublimating–desublimating-decisionality\textrangle} of-ontological-performance\textsuperscript{72} \textlangle including-virtue-as-ontology\textrangle preconverging/postconverging–de-mentatively/structurally/paradigmatically speak to their requisite prospective dimensionality-of-sublimating \textlangle amplituding/formative\textrangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) postconverging–aporeticism–overcoming/unovercoming as all the more profound and truer notion of ontological-performance\textsuperscript{72} \textlangle including-virtue-as-
ontology>/morality/ethics/etc. and so overriding their nombrilistic ☐ presencing—absolutising-
identitive-constitutedness ☐ conceptual naiveties of ontological-performance ☐-<including-
virtue-as-ontology>/morality/ethics/etc. This ‘non-ontologising/disontologising surreptitious
knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ is
exactly what underlies the flawed circular manifestation of ‘human ☐ presencing—absolutising-
identitive-constitutedness ☐ <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in relative-ontological-incompleteness ☐
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 ☐-{<amplituding/formative>supererogatory–de-
mamentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)} in
reflection of profound-supererogation ☐ with regards to human
supererogating/<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing, in-perspective–ontological-normalcy/postconvergence>’ (and so
over the mechanical-knowledge conception implication of knowledge as a mere vague thing
ready-at-hand ‘separate from human construction-of-the-Self’ thus wrongly implying
dimensionality-of-desublimating-lack-of ☐-{<amplituding/formative>supererogatory–de-
mamentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)} as to
preconverging/postconverging–de-mentative/structural/paradigmatic flawed
proned to presencing—absolutising-identitive-constitutedness \[<\text{preconverging}-'\text{motif-and-apriorising/axiomatising/referencing'}-'\text{entailing}-'\text{existentialising}-'\text{enframing/imprintedness}\]
\[(\text{as-to- historicity-tracing—\text{in-presencing}—\text{hyperrealisation/hyperreal-transposition})]\] needs to be critically brought to the consciousness-awareness-teleology \[99\] of the ‘genuinely aspiring student of society and human-and-social-constructs’ (given a social-domain relatively undermined by ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating—existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification—gesturing<in-prospective\_psychologismic—\text{apriorising/axiomatising/referencing}—\{of-attendant—\text{ontological-contiguity} \sim \text{educed—existentialising/contextualising/textualising-contiguity}\} — \text{conflatedness}\ _{\text{in}}\ {\text{preconverging-disentailment by}\ }\text{postconverging-entailment},\) and so as the requisite postconverging—aporeticism—overcoming/unovercoming ‘for effectively conceptualising anything near a veridical ontology of the social’ along the same lines in the natural sciences (with ‘the very inherent knowledge-reification—gesturing<in-prospective\_psychologismic—\text{apriorising/axiomatising/referencing}—\{of-attendant—\text{ontological-contiguity} \sim \text{educed—existentialising/contextualising/textualising-contiguity}\} — \text{conflatedness}\ _{\text{in}}\ {\text{preconverging-disentailment by}\ }\text{postconverging-entailment}\) as determining sublimating—existentialising—decisionality’). Critically in this regards, human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-empowering> (as to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-
\{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutely\}educing—‘herein-specifically-relevant\_human-subpotency’—epistemic-perspective-of—projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
‘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-preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism’

) speaks to the ontological-veracity that human sublimation reflected in human ontological-performance is conceptually more than just of ‘mere discrete individuals relevant ontological-performance’ (as can naively be construed with notions of morality/ethics, etc. failing to reflect, as from ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective, the more ontologically profound issue of any given registry-worldview’s/dimension’s ‘destructuring-threshold’

temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence—’ as so-associated with human <amplituding/formative> wooden-language-{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—

<postconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>—
est最少alising—framing/imprinting–<as-to-prospective–historiality/ontological–
mentating/structuring/paradigming). This points out why human knowledge is veridically a race-to-the-top-exercise/millipede-movement as to the very givenness of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation that is not subjected to human-subpotency in-effect absolution temporal-dispositions; as to the fact that it is only a human limited-mentation-capacity maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation relation with existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation that can induce sublimation-over-desublimation.

of human limited-mentation-capacity-deepening\(^{1}\)). This elucidation is important in the sense that pedantic science-ideology is driven by a conception of mere-manipulable formulaicity of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that poorly appreciates the profound-supererogation\(^{10}\) 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\(^{9}\)’ 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

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

conflatedness \(\sim\)–in–{preconverging-disentailment–by}–postconverging-entailment\(\succ\))’; with this shallow-supererogation\(^{9}\) 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-identititive-constitutedness\(^{14}\) conception in desublimating–referenced/registered/decisioned self-presence/self-constitutedness\(^{14}\)–<in-perspective–epistemic-abnormalcy/preconvergence \(\succ\)>

(without or poorly appreciating the profound-supererogation\(^{10}\) 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of genuine knowledge, in ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } confluencedness ~in-[preconverging-disentailment–by]–postconverging-entailment>‘). It is herein contended that in many ways as to human ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming”, it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing,–elicited-from-prospective–profound-supererogation”~<as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>), as to the fact that ontology is absolutely bound to its course come-what-may ‘with such contrivances rather notionally integrated as herein into the elucidation of ontological-veracity as part-and-parcel of ontological-elucidation’ that allows no room for any pedantic ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
knowledge/extra-knowledge paradox’ and not even when it elicits wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-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 beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising (speaking of shallow ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’/‘taxingness-of-originariness,-imbued—sublimating-by-desublimating—amplituding as to the backdrop-of-inherent-immanent-existence’s—sublimation-structure<of—unsurrealistic-as-real—ontological-normalcy/postconvergence>). In many ways this latterly identified manifestation of ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’, wherein political purpose supposedly supersedes human
intellective potency is the very crème-de-la-crème preconverging/postconverging–de-
mentative/structural/paradigmatic and defining basis for social-and-institutional-frameworks-
of—referencing/registering/decisioning of desublimating–existentialising–decisionality as to
‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied
pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking
precedence over inherent prospective knowledge-reification–gesturing—
prospective_psychologistic-apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—
confatedness \{in–\{preconverging-disentailment_by\}–postconverging-entailment\}’; so-
reflected with dominion/statal–logic–\{preconverging/shallow-supererogating–‘human-and-
social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-
its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity–<discretely-implied-functionalism>⟩ ‘temporal beholdening
as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation
as to desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification–gesturing—
prospective_psychologistic-apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—
confatedness \{in–\{preconverging-disentailment_by\}–postconverging-entailment\}’). In other
words, the global political and geopolitical dynamics itself (so-associated with derived
economic and social dominance/vested-interest) is preconverging/postconverging–de-
mentatively/structurally/paradigmatically instigative of a ‘surreptitious-and-flawed claim in
desublimating–existentialising–decisionality upon human genuine social intellectual–
function/posture’ as to social-and-institutional-frameworks-of—
postconverging-aporeticism–overcoming/unovercoming along these intimately-and-dynamically reinforcing existentialising—frames of human destructuring-threshold\{(uninstitutionalised-threshold /presublimating–desublimating-decisionality\}—of-ontological-performance\^\<including-virtue-as-ontology\>. This latter conceptualisation goes well beyond a point of just mere technical ontological-pertinence as to the fact that it operantly captures in a nutshell the prospectively requisite human postconverging-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 \~educed–existentialising/contextualising/textualising-contiguity }—conflatedness \~in-{preconverging-disentailment–by}–postconverging-entailment> as determining sublimating–existentialising–decisionality’) following the social and industrial transformation occurring by the end of the th century very much underlies the ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing\<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity }—conflatedness \~in-{preconverging-disentailment–by}–postconverging-entailment>)’ which could only end up in the human-made calamities of the 20\textsuperscript{th} century so-critically attributable to dominion/statal–logic\{preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific—collateralising-beholdening—<whether—trepidatious—or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>). In many ways, this highlights the subjection of the genuine social intellectual—function/posture by dominion/statal—logic—{preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific—collateralising-beholdening—<whether—trepidatious—or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>}) (reflected as to the underpinning—suprasocial-construct enclosing/hemming-in religiosity inculcated as defining the very epistemic/notional 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 magnitudes and so consciously/unconsciously as supposedly superseding pure-ontology); and so across all the various registry-worldviews/dimensions whether so manifested in say the recurrent religio-political induced instability in Ancient Egypt despite its advanced technical and organisational development, Ancient Athenian political decadence associated with the Socratic-philosophers aspiration for enlightening-renewal of the political process or the medieval establishment politico-religious excesses underlying the reformation and renaissance and its prolongation into the enlightenment genuine social intellectual—function/posture strive for science, universal human rights and enlightened society and governance. Such a varying relation between the possibility for profound-supererogation” inducible as from genuine social intellectual—function/posture and dominion/statal—logic—{preconverging/shallow-supererogating—‘human—
and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’
as-to-its-specific–collateralising-beholdening—<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>⟩ in many ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual–function/posture (as to its abstract epistemic/notional possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic—{preconverging/shallow-supererogating—‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’—as-to-its-specific–collateralising-beholdening—<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>⟩) tend to be paradoxically re-construed (on the basis of dominion/statal–logic—{preconverging/shallow-supererogating—‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’—as-to-its-specific–collateralising-beholdening—<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>⟩)
as at best subject to the dominion/statal–logic—preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism—as-to-its-specific–collateralising-beholdening—<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>— and at worst of relative irrelevance to prospective social sublimation/emancipation (especially as to when it ambitions a criticism of profound social emancipation), and so as to muddlement induced subversion of such genuine social intellectual–function/posture marked by the overt and covert cultivating of pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and a conception of the genuine social intellectual–function/posture as remote and directly irrelevant to social postconverging–aporeticism–overcoming/unovercoming. This flawed conception of the genuine social intellectual–function/posture is supposedly justified across human history on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all societies even in many a premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically ignoring the hazardouness of such desublimating–existentialising–decisionality apparently implying ontological-veracity can be achieved without any relative-ontological-completeness basis for such supposedly ontological insight so-critically provided by the veridical genuine social intellectual–function/posture. Critically, such dominion/statal–logic—preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism—as-to-its-specific–collateralising-beholdening—<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—<discretely-implied-functionalism>— carry a ‘bogus reflex of
categorical-imperatives/axioms/registry-teleology } as well as pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation’ rather to the veridical genuine social intellectual—function/posture, and so in a Machiavellian perpetuation of dominion/statal—logic—preconverging/shallow-supererogating—‘human-and-social—
expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its
specific—collateralising-beholdening—whether—trepidatious-or-warped-or-preclusive—or—
occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence—
as-to-social-vestedness/normativity—discretely-implied-functionalism> which is in a ‘shallow
relation with sublimating knowledge-reification—gesturing<in—
prospective Psychologism-apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity }——
conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment>
accountability’ as to a relative expropriating/estranging/constraining/limiting of public
sovereignty representation as to its ‘temporal 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 Psychologism—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity }——
conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment>’). The fact
remains that the genuine social intellectual—function/posture (even as to when it is undermined
with punctual pedantising/muddling/formulaic-hollowing-out—in—
subontologisation/subpotentiation—\{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—\langle\text{amplituding/formative—epistemicity—totalising—}\text{in-relative-ontological-completeness}\rangle\text{desublimatingly pandering to the powers of the day}\} \text{remains the only human conduit to sublimating ontological-veracity that cannot be substituted but rather supererogated as to undermining such pedantic \text{incrementalism-in-relative-ontological-incompleteness} —}\text{enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a preconverging/postconverging—de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a preconverging/postconverging—de-mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite profound-supererogation \text{over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-contention-or-conflict}} \text{‘knowledge-reification—gesturing—\langle in—prospective\text{ psychologismic—apriorising/axiomatising/referencing—}\{\text{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity}\}\text{ —}\text{conflatedness \text{in—}\{\text{preconverging—disentailment—by—}\text{postconverging—entailment}\}\text{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, 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—\{\text{preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its—specific—collateralising-beholdening—\langle \text{whether—trepidatious-or-warped-or-preclusive-or—}\}

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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 ascendancy rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness’–by-reification/contemplative-distension’ associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } ~ conflatedness ~ in {preconverging disenchantment 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—dementating/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’–entailing>-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 postconverging–aporeticism–overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning–suprasocial-construct
enframing/imprintedness—hyperrealisation/hyperreal-transposition (as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development magnitudes) poses a major challenge as public-sovereignty is existentialisingly—enframed/imprinted to be wary of prospective re-ontologisation of alternative institutional aestheticising contemplation ‘given dominion/statal—logic’—calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance—including-virtue-as-ontology as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for presencing—absolutising-identitive-constitutedness—calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for presencing—absolutising-identitive-constitutedness—calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ (however their preconverging/postconverging—de-mentative/structural/paradigmatic flaws). Critically (beyond
just the present democratic crisis as it reflects upon prospective human socio-econo-political
sublimation/desublimation), all human societies arrive at their desublimating–existentialising–
decisionality destructuring-threshold-(uninstitutionalised-threshold/presublimating-desublimating-decisionality)-of-ontological-performance<including-virtue-as-ontology>,
and so as to the fact that human technical-and-associated-organisational-development central to
human social formation and social-enhancement is prospectively ‘apprehended/locked-in by the
dominion/statal–logic-preconverging/shallow-supererogating–human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-
specific–collateralising-beholdening—whether—trepidatious-or-warped-or-preclusive-or-
occlusive—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity—discretely-implied-functionalism> dominating over such
technical-and-associated-organisational-development as to imply its inherent mystic of social-
and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’ (seeming to thus wrongly imply that there isn’t any
prospectively requisite preconverging/postconverging–de-mentative/structural/paradigmatic
sublimating–existentialising–decisionality of ‘human sovereign–function/posture as to public-
sovereignty–giving function/posture’ as determining the valid sublimating–existentialising–
decisionality or invalid desublimating–existentialising–decisionality of dominion/statal–logic
(preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming—psychologism’-as-to-its-specific–collateralising-
beholdening—whether—trepidatious-or-warped-or-preclusive-or-occlusive—and—its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity—discretely-implied-functionalism>) with respect to prospective
technical-and-associated-organisational-development implications). Actually the history of
human advancement is essentially the history of the sublimating transformation of human
and speaking in all the above epochal instances of 'ontological-bad-faith/inauthenticity—and—lack-of-equanimity of social/institutional process towards preconverging/postconverging—dementative/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—dementating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising—beholding—<whether—trepidatious-or-warped—or-preclusive-or-occlusive>—and—its—consociated-dominance/ vested-interest-subontologising—skewed-influence—as-to-social—vestedness/normativity—<discretely-implied-functionalism>) (as falsely implying the perpetuation of the relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality as so-manifested with ancient-sophists over prospective universalising-idealisation, medieval—scholastics over prospective rational-empiricism/positivism, religio-political dominions across the history of all human societies as associated with the reformation and renaissance in medieval Europe as well as the increasingly ‘locked-in/defaulting’ democratic process as to our positivism—procrypticism occlusivity) have always undermined the ‘prospective human sovereign—function/posture momentous sublimating—existentialising—decisionality’ derived as to veridically profound genuine social intellectual—function/posture and its sublimating implications of ‘intemporal unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification—gesturing—<in—prospective—psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity}—conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment> as determining sublimating—existentialising—decisionality) so-associated-with and rising-to-the-
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology ⟩ as well as pedantic \textsuperscript{5}\textsuperscript{5} incrementalism-in-relative-ontological-incompleteness\textsuperscript{5}\textsuperscript{5}—enframed-conceptualisation with both underlied as to dominance/vested-interest—drivenness-⟨as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation⟩; the task to which the veridical genuine social intellectual—function/posture as to human social postconverging—aporeticism—overcoming/unovercoming needs to explicit as to the induced-entrapment of dominion/statal—logic-⟨preconverging/shallow-supererogating—human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising-beholdening—⟨whether—trepidatious-or-warped—or-preclusive-or-occlusive⟩—and—its-consociated-dominance/vested-interest-subontologising—skewed-influence—as-to-social-vestedness/normativity—⟨discretely-implied-functionalism⟩⟩ as a conceptualising framework preconverging/postconverging—de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human-decisionality—⟨as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation⟩ omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In many ways, we can appreciate that the modern-day genuine social intellectual—function/posture as to its relatively genuine sublimating—existentialising—decisionality critically ‘operates mostly in the wake of the social-and-institutional-frameworks—of—referencing/registering/decisioning desublimating—existentialising—decisionality of dominion/statal—logic-⟨preconverging/shallow-supererogating—'human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising-beholdening—⟨whether—trepidatious-or-warped-or-preclusive-or-occlusive⟩—and—its-consociated-dominance/vested-interest-subontologising—skewed-influence—as-to-social-vestedness/normativity—⟨discretely-implied-functionalism⟩⟩’; as to the fact that the
critical aftereffects of political, economic, social and mediatic strategic policy orientations
reflected in socio-econo-political and legal decision-making associated with various crises
whether decadal economic crises, media and information crises, political accountability, etc. are
effectively related by the genuine social intellectual–function/posture but very much after the
facts (often decades after the social-and-institutional-frameworks-of—
referencing/registering/decisioning desublimating–existentialising–decisionality of
dominion/statal–logic-(preconverging/shallow-supererogating–‘human-and-social—
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-
specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity–<discretely-implied-functionalism>)), and so as to the
sublimating impotence of such genuine social intellectual–function/posture. Critically in this
respect the very artifice available to modern-day democracy dominion/statal–logic–
(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>) involves the ‘punctual and
surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at
moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–
function/posture comes to think otherwise and disapprovingly of the given decisions, as better
still so long as this rather plays the role of a psychological-outleting that project a falls sense of
public accountability of poor or no effective resolutive course, this mechanism of ‘punctual and
surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at
moments of decision’ can perpetuate itself as to a Machiavellianism underlying the
dominion/statal–logic\{preconverging/shallow-supererogating–‘human-and-social
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its
specific–collateralising–beholding–<whether–trepidatious-or-warped-or-preclusive-or
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 \(<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing}–\text{existentialising—enframing/imprintedness–}
\{\text{as-to– historicity-tracing—\text{in-presencing–hyperrealisation/hyperreal-transposition}}\}\) of the
human sovereign–function/posture thrives on social and intellectual pedantic \(^{<}\text{incrementalism–}
in-relative-ontological-incompleteness\)–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\(<\text{in-prospective psychologismic–apriorising/axiomatising/referencing–}
\{\text{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }\}–\text{conflatedness ~in–\{preconverging-disentailment by\}–postconverging-entailment}\) 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
\(<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing}–\text{existentialising—}–\text{as-to-social-vestedness/normativity–}<\text{discretely-implied-functionalism}>\rangle\)
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} reflex (bandied about as supposedly the very sumnum 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 }—
confledness—in-[preconverging-disentailment-by]–postconverging-entailment> ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation inherently-so given prospective human notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to whatever induced supererogation’/messianicity of originariness-parrhesia,—as–spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of—a
\langle amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
confledness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–
same lines that a scientist or mathematician preconverging/postconverging–de-
mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific
and technical sublimating or desublimating ontological-performance; and it is this insight that underlies overall human reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility
\{imbued-and-

\{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly\}educing:
‘herein–specifically–relevant human–subpotency’–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing~conceptualisation\}. Even then the pedantic \{preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations–de-
mentating/structuring/paradigmising–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 psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness –in [preconverging-disentailment_by]–postconverging-entailment–
sublimating–existentialising–decisionality, such that the conceptivity/epistemic-
reflexivity/epistemicity-relativism–determinism<reifying{as–to-knowledge–developing}–and–
empowering> 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’–
entailing>–existentialising—enframing/imprintedness–{as–to– historicity–tracing—}}
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’—
entailing>–existentialising—enframing/imprintedness—(as-to—historicity-tracing—in—
presencing–hyperrealisation/hyperreal-transposition) fundamentally skewing the democratic
public debate undermining an ontology/ontological-veracity driven conception reflected as to
‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of
eexistence (implied as to the very 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> as
determining sublimating–existentialising–decisionality’; and critically this ‘subliminally
induced <preconverging~'motif-and-apriorising/axiomatising/referencing’—entailing>—
existentialising—enframing/imprintedness—{as-to—historicity-tracing—in—presencing–
hyperrealisation/hyperreal-transposition} reflex’ is a reflex that has ever always existed across
the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of human
registry-worldviews/dimensions notwithstanding the paradox of huma prospective
sublimation/emancipation despite this reflex (thus speaking to the requisite crossgenerational
dispensing-with-immediacy-for-relative-ontological-completeness—by—
reification/contemplative-distension underlying the genuine social intellectual–
apriorising/axiomatising/referencing as to human conceptivity/epistemic–
apriorising/axiomatising/referencing’> for all prospective sublimation/emancipation is
rather as to the overall sublimation-induced human-and-social–expectations/anticipations—
metaphoricity′–as-preconverging/postconverging–redeb-
mentating/restructuring/reparadigming–psychologism<as-from-perspective–ontological-
normalcy/postconvergence>. Thus the genuine social intellectual–function/posture
existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing is the
social harbinger of ‘unbeholding sublimating–nascence ontologising-depth of the full-
potency of existence’ as of its perpetuation of ‘nonpresencing<perspective–ontological-
normalcy/postconvergence> projection (as to ‘reference-of-thought–and– reference-of-
thought–devolving–meaningfulness-and-teleology comprehensiveness of prospective
sublimating–nascence’ so-underlied as of ‘the very inherent knowledge-reification–gesturing–
in-prospective-psychologismic–apriorising/axiomatising/referencing–of-attendant–
ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }—
conflatedness –in {preconverging-disentailment–by}–postconverging-entailment> as
determining sublimating–existentialising–decisionality’), and so with regards to the fact that the
reality of human limited-mentation-capacity warrants a human capacity for re-orginariness/re-
origination as of ‘relative-ontological-incompleteness'/relative-ontological-completeness
(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-
normalcy/postconvergence>} as to human-and-social–expectations/anticipations—
metaphoricity′–as-preconverging/postconverging–redeb-
mentating/restructuring/reparadigming–psychologism’. But then existence’s inherent
sublimating–nascence as to human-subpotency conceptivity/epistemic-reflexivity/epistemicity-

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teleology\(^9\) desublimating–existentialising–decisionality) in want for prospective ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality psychological-disposition (as to ‘\(^{8}\)reference-of-thought–and–
reference-of-thought–\(^{8}\)devolving–\(^{9}\)meaningfulness-and-teleology\(^{10}\) comprehensiveness of prospective sublimating–nascence’), thus speaking to the ‘relative-ontological-
incompleteness\(^8\)/relative-ontological-completeness\(^7\)’

(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity\(^7\)–as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism’\(^9\) with respect to inherent existence’s
sublimating–nascence (as to human Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology
, institutional-development–as-to-social-function-development and living-development–as-to-
personality-development magnitudes). This \(^{11}\)nonpresencing–<perspective–ontological-
normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—
modalisation–<as-to-absolute-referencing–of–\(^{5}\)meaningfulness-and-teleology\(^{10}\) > upon inherent
existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ is effectively
what holographically–<conjugatively-and-transfusively> reflects the seedingness/incipience of human \(^{5}\)meaningfulness-and-teleology\(^9\) as of ‘sublimating aestheticisation–and–
aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-
historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-
institutional-manifestations) underlying the ontological-contiguity\(^7\)–of-the-human-
institutionalisation-process\(^8\)’, so-associated with human limited-mentation-capacity-
undertaken with many a subject-matter failing ‘supererogatory—aestheticising—<as-from-perspective—ontological-normalcy/postconvergence>—re-

orgination/reshuffling/anarchisation/transformativeness in hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly-educing

‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>’ and rather betrothed to a ‘functionalism projection and conception’ (to which the notion of prospective sublimation/desublimation as to the possibility for prospective knowledge-reification—
gesturing—<in-prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—

conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> is inevitably bogged down to the <amplituding/formative—epistemicity> totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag of our modern ‘presencing—

absolutising-identitive-constitutedness’ of social-vestedness/normativity—<discretely-implied:—

functionalism—inducing of subontologisation/subpotentiation) as so-reflected in a psychological-disposition to presublimating relic/artifactual—beholding-constitutedness

preconverging/postconverging—de-mentatively/structurally/paradigmatically bound to

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. This is exactly in contrast to the whole object of effective fundamental ontology as incipiently/seedingly central to Derridean deconstruction and Foucauldian genealogy (and as reflected with science-in-practice driven as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—

<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>’ conception and not naïve science-ideology
hyperrealisation/hyperreal-transposition conception), as to foundational issues and point-of-
departure of knowledge-reification–gesturing—in-prospective_psycho
gologismic–apriorising/axiomatising/referencing–of-attendant–ontological–
contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment>; wherein
the Derridean quasi-transcendental deconstruction and Foucauldian archaeology/genealogy
postures (as of human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
<reifying {as-to-knowledge-developing}–and-empowering> imbued
theoretical/conceptual/operant implications in knowledge-reification–gesturing—in-
prospective_psycho
gologismic–apriorising/axiomatising/referencing–of-attendant–ontological–
contiguity ~duced–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in–{preconverging-disentailment–by}–postconverging-entailment}> strive to
supersede any social-vestedness/normativity inducing of subontologisation/subpotentiation in
the ‘implicated conceptualisation of a foundational point-of-departure of knowledge-reification–
istentment-capacity-deepening ^ postconvergingly–de-
mentating/structuring/paradigming–out the ontological-contiguity~ of-the-human–
stitutionalisation-process with regards to Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfull

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and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development magnitudes). This conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying—as-to-knowledge-developing>—and—empowering> 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 postconverging—aporeticism—overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic postconverging—aporeticism—overcoming/unovercoming nature of the highway and adopting extricatory stratagems for dealing with the highway in its given state ‘with the implicated expectation of accidents’; and in this respect deconstruction and genealogy analyses (and notional—deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity—of—the-human-institutionalisation-process) as to ‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology’ > upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ sublimating–existentialising-decisionality is bound to a knowledge-reification—gesturing—in—prospective_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 postconverging aporeticism–overcoming/unovercoming issues underlying say the present decadal economic crises, media and information crises, political accountability, etc., whereas ‘human sublimating/desublimating—modalisation-as-to-absolute-referencing-of-meaningfulness-and-teleology’ upon social-vestedness/normativity-discretely-implied-functionalism inducing of subontologisation/subpotentiation’ supposedly of sublimating–existentialising-decisionality as implied not only with regards to overall social-and-institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly ignore/consider this more foundational problematic postconverging 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 existed—existentialising/contextualising/textualising-contiguity constitutedness in-preconverging entailment inclinations) as a given and rather come-up-with/reflect ‘stratagems of extricatory solutions considered of sublimating–existentialising-decisionality’ and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicated conceptualisation of social-vestedness/normativity-discretely-implied-functionalism and thus incapable of an orientation for addressing fundamental ontology as to veridical postconverging 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
historiality/ontological-eventfulness\textsuperscript{13}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}
implications that rather bring out the true lustre of science, scientific methods, statistics and mathematics when-and-if of sublimating–nascence relevance. Critically, the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture in many ways renders blurry the differentiation of such a historiality/ontological-eventfulness\textsuperscript{13}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}
and historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with respect to true knowledge-reification—gesturing\textsuperscript{<in-prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }}= conflatedness—in-{preconverging-disentailment by}–postconverging-entailment\textsuperscript{>} and overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality; as to the fact that ‘totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ and ‘profound-supererogation\textsuperscript{96} entailing\textsuperscript{<amplituding/formative—epistemicity>} totalising—\textsuperscript{in-relative-ontological-completeness}’ sublimation’ can be easily passed for one another in a public debate critically fragile to pedantic disorientation even as in many ways the human sovereign–function/posture is very much conscious of the social-stake-contention-or-confliction postconverging—aporeticism—overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social intellectual–function/posture can effectively speak to. From the nonpresencing\textsuperscript{<perspective–ontological-normalcy/postconvergence>} epistemic conception what fundamentally underlies this ‘human limited-mentation-capacity projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing as of reference-of-thought conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\textsuperscript{-<reifying{as-} }}
sublimating aestheticisation—and—aestheticisation-towards-ontology’ as to overall sublimation-
induced human-and-social—expectations/anticipations—metaphoricity—as-
preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism—<as—
from-perspective—ontological-normalcy/postconvergence>, and so-reflect as to ‘unbeholding sublimating—nascence ontologising-depth of the full-potency of existence’ bifurcatingly with ‘nascent-particular/incipient-and-material/technical-sublimations<blinded-
to-their-relative-ontological-completeness — reference-of-thought—devolving>
sublimating—existentialising—decisionality (however the devolved/devoluted—referencing-
narrowness with respect to overall social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising—decisionality)’ and ‘reference-of-thought—
and—reference-of-thought—devolving—meaningfulness-and-teleology’ comprehensiveness of prospective sublimating—nascence (over relative-ontological-incompleteness —
presublimation-construct—of—meaningfulness-and-teleology ) as to overall social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—
decisionality’. In other words, ‘human supererogatory—aestheticising—<as-from-perspective—
ontological-normalcy/postconvergence>—re-
origination/reshuffling/anarchisation/transformativeness reflected as to human aestheticising—
’surrealising/supererogating—drive for <postconverging—‘motif-and-
apriorising/ axiomatising/referencing’—entailing—existentialising—framing/imprinting—<as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism-
determinism’>’ basically speaks of the fact that the hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly-educing
‘reframing/reimprinting of <postconverging—‘motif-and-apriorising/ axiomatising/referencing’—
entailing—existentialising—framing/imprinting—<as-to-prospective—historiality/ontological—
sublimation/desublimation
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly-imbuing
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential ontological-performance’<including-virtue-as-ontology>/potentiation’ for prospective human
postconverging—apoteticism—overcoming/unovercoming in reconstrual of
‘<amplituding/formative—epistemicity>totalising—thrownness-in-existence’ as to re-
aestheticising/re-motif—<in-postconverging—narrowing-down—‘sublimation-of-taste—hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly-educing-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to-
knowledge-developing}>—and-empowering>—of—historiality/ontological-eventfulness/ontological-aestheticising-tracing’—as-to-existence—as-sublimating-withdrawal/unenframing—elicited-from-prospective—profound-supererogation > and re-
procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing—<in-postconverging—narrowing-down—‘sublimation-of-apriorising/axiomatising/referencing—hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly-educing-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{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 magnitudes. This analysis (as to fundamental
human existentialising—anxiety-imbued-beholdening-inducing, <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing–existentialising—enframing/imprintedness-
⟨as-to–historicity-tracing—implies–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
<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in an
absolutising <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing–
existentialising—enframing/imprintedness–⟨as-to–historicity-tracing—implies–
hyperrealisation/hyperreal-transposition⟩) as so-associated with the ‘lesser-renewal/aversity-to-
profound-renewal of <postconverging–‘motif-and-apriorising/axiomatising/referencing’–
entailing–existentialising—framing/imprinting–⟨as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩⟩ with regards to
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology (so-associated with the
relative perennity of human language, cultures, institutions, etc. but rather relatively renewed as
of cultural-diffusion); and so notwithstanding the ontological-veracity of the ontological-
normalcy/postconvergence nature of existence rather misconstrued in epistemic-
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-disentailment 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 to 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’–entailing–existentialising—
enframing/imprintedness—{as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} (which is prospectively in relative-ontological-
incompleteness~presublimation-construct–of–meaningfulness-and-teleology)
desublimating–existentialising–decisionality, and so as from blatant brutish
human limited-mentation-capacity-deepening\(^1\); with the implication that the crassness of ‘supposed reified thoughts projecting our procrypticism/disjointedness-of-reference-of-thought’ as to our ‘occlusive discrete inheritance of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of—meaningfulness-and-teleology\(^1\)> on the basis of presencing—absolutising-identitive-constitutedness\(^1\) social-vestedness/normativity\(^2\) <discretely-implied-functionalism\> inducing of subontologisation/subpotentiation’ is in many ways just reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) as to the crassness of ‘supposed reified thoughts projecting the notional–procrypticism/notional–disjointedness-of-reference-of-thought’ of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions given human limited-mentation-capacity uninstitutionalised-threshold\(^2\) as associated with recurrent-utter-uninstitutionalisation crassness-of-thoughts, base-institutionalisation–ununiversalisation crassness-of-thoughts, \(^1\) universalisation–non-positivism/medievalism crassness-of-thoughts, and our positivism–procrypticism crassness-of-thoughts in presencing—absolutising-identitive-constitutedness\(^4\). That the genuine social intellectual–function/posture as to its implied ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of—meaningfulness-and-teleology > upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-dementating/structuring/paradigming–out the ontological-contiguity—of-the-human-institutionalisation-process\(^8\) with human limited-mentation-capacity-deepening\(^3\) is the ontologically-veridical basis for human sublimation-over-desublimation, is validated by the fact that once prospective relative-ontological-completeness\(^5\) avails (as to ‘overall interceding human-and-social–expectations/anticipations—metaphoricity\(^7\)—as-preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism <postconverging–‘motif-and-apriorising/axiomatising/referencing’—entailing>-

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existentialising—framing/imprinting\{as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\}<\text{perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}\}\rangle \text{ of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigm\ing} \text{ as-being-as-of-existential-reality} \text{ as to existence—as-sublimating-withdrawal/unalienating,-elicited-from-prospective–profound-supererogation } \) all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold\textsubscript{102} crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional–procrypticism/notional–disjointedness-of’\textsuperscript{9} reference-of-thought’ as to their ‘discrete inference of sublimating/desublimating—modalisation<as-to-absolute-referencing–of–meaningfulness-and-teleology\textsuperscript{9} on the basis of \textsuperscript{90} presencing—absolutising-identitive-constitutedness\textsuperscript{14} social-vestedness/normativity<\textit{discretely-implied-functionalism}> inducing of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-threshold\textsubscript{102} genuine social intellectual–function/posture as it provides \textsuperscript{50} meaningfulness-and-teleology\textsuperscript{9} infrastructure reflected as \textit{Being\-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology} for the given institutionalised registry-worldview/dimension to even have the possibility to exist (explaining why the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaus, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. as to their <postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—framing/imprinting\{as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\}<\text{perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}\}\rangle outlived their
\text{constitutedness –in–preconverging-entailment}\) as to the given registry-worldview/dimension
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 postconverging–aporeticism–overcoming/unovercoming masked/avoided/ignored/deflated by pedantic manipulation as well as the fundamental human ontological-commitment_


postconverging–narrowing-down–‘sublimation-of-apriorising/axiomatising/referencing–
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly-educing-
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–<reifying {as-to-
knowledge-developing}–and-empowering>–of- historiality/ontological-
eventfulness /ontological-aestheticising-tracing’,–as-to-existence—–as-sublimating-
withdrawal/unenframing,—elicited-from-prospective–profound-supererogation >). Critically,
the ‘punctual <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up
success/accomplishment/aspiration in shallow-supererogation of manifest in-effect
absolution–<as-to–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity —educed–existentialising/contextualising/textualising-contiguity } —
constitutedness —in–preconverging-entailment> as to the given registry-worldview/dimension
<preconverging–’motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—
framing/imprintedness–(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)’ is involved in a prospectively desublimating
ontological-performance —<including-virtue-as-ontology> that confuses its ‘’presencing—
absolutising-identitive-constitutedness social-vestedness/normativity —<discretely-implied-
functionalism> <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>—
existentialising—framing/imprintedness–(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) ontologically-flawed construal of totalising-entailing’
with ‘the prospective nonpresencing—<perspective–ontological-normalcy/postconvergence>
<postconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>—
existentialising—framing/imprinting{(as-to-prospective– historicity/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}> ontologically-
veridical construal of entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness
and-teleology, institutional-development—as-to-social-function-development and living
development—as-to-personality-development magnitudes) is desublimatingly-referenced/registered/decisioned in the self-presence/self-constitutedness\textsuperscript{14}—<in-perspective—epistemic-abnormalcy/preconvergence\textsuperscript{3}> of the relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{9} desublimating—existentialising—decisionality as to social-and-institutional-frameworks—of—referencing/registering/decisioning existentialising—decisionality prone to presencing—absolutising-identitive-constitutedness\textsuperscript{14} (as to the underlying mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re-
externalising—enframing/imprintedness—{(as-to—historicity-tracing—in-presencing—
eventfulness/ontological-aesthetic-tracing—<perspective—ontological—

potency as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–
profound-supererogation^ will be highly challenging to any incompetent mind pretending to be
technically/scientifically apt/of-sublimating–existentialising–decisionality in lieu of the truly
apt/of-sublimating–existentialising–decisionality technician/scientist) so-translating in the
blurriness<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-
preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> of human social-
and-institutional-frameworks-of—referencing/registering/decisioning existentialising–
decisionality as of a rather actively induced notional–self-distantiation<-imbued—re-motif-and-
re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–
frame-of entailment of motif and apriorising/axiomatising/referencing as to transversality
<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing in attaining the same
candidity/candour-capacity for prospective sublimation (so-construed as notional–asceticism).
Notional–asceticism thus arises because of the very nonpresencing<-perspective–
ontological-normalcy/postconvergence> nature of existence as to existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-supererogation^, in the sense
that the ‘full meaningfulness-and-teleology^ perfectly avails as to the inherent immanency-
of-existence’ but this presupposes absolute-mentation-capacity and not human limited-
mentation-capacity with the consequence that prospective knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment_by}–postconverging-entailment> is as of
human hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acuttingly-
educing ‘reframing/reimprinting of <postconverging–’motif-and-
apriorising/axiomatising/referencing’–entailing>–existentialising—framing/imprinting–{as-to–
prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism'> in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing so-articulated to ‘a human limited-mentation-capacity
contradictorily operating punctually in-effect on the basis of absolute-mentation-capacity’ thus
induces ‘presencing—absolutising-identitive-constitutedness’<preconverging~’motif-and-
apriorising/axiomatising/referencing’–entailing—existentialising—enframing/imprintedness>
(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
of ‘meaningfulness-and-teleology’ in want for ‘prospective’ nonpresencing—
<perspective–ontological-normalcy/postconvergence>
<preconverging~’motif-and-
apriorising/axiomatising/referencing’–entailing—existentialising—framing/imprinting—
(prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’)> meaninglessness-and-teleology—as-metaphoricity ‘. In the bigger scheme of
things unlike it is falsely projected as to ‘presencing—absolutising-identitive-
constitutedness’ social-vestedness/normativity<discretely-implied-functionalism>
<preconverging~’motif-and-apriorising/axiomatising/referencing’–entailing—existentialising—
enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
onologically-flawed construal of totalising-entailing
implications of social-stake-contention-or-confliction, the ontological-veracity of the genuine
social intellectual–function/posture ‘is not in a process/processive bothsidesism equivalence of
contention’ with ‘punctual <amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag’ rather measuring-up
success/accomplishment/aspiration in shallow-supererogation of manifest in-effect
absolution—<as-to–apriorising/axiomatising/referencing—{of-attendant–ontological—
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
constitutedness in preconverging–entailment as to the given registry-worldview/dimension 
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—
enframing/imprintedness {as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}; with the genuine social intellectual–function/posture prospective 
‘<postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>–
existentialising—framing/imprinting {as-to-prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective–ontological-
normaley/postconvergence-reflected–‘epistemicity–relativism–determinism’>} ontologically-
verbatim construal of entailing—<amplituding/formative–epistemicity>totalising—in-relative-
ontological-completeness77 implications’ effectively arising in notional–self-distantiation—
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative 
existentialising-frame of entailment of motif-and-
apriorising/axiomatising/referencing as to transversality—<for-sublimating–existential-
eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ with regards to the fundamental human ontological-
commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality> of all human 5(meaningfulness-and-teleology99) as to prospective
sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-
faith/authenticity99—postconverging–de-mentating/structuring/paradigming77—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>) and the human sovereign–function/posture intuitive grasp of prospective
<perspective–ontological-normalcy/postconvergence> nature of existence as to existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective–profound-supererogation (as grasped by notional~asceticism) and go on to adopt ‘discrete inherence of sublimating/desublimating—modalisation—meaningfulness—and-teleology > on the basis of present—absolutising-identitive-constitutedness social-vestedness/normativity inducing of subontologisation/subpotentiation’ and qualifying such notional~asceticism as conspiratorial as to its ‘punctual 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—constitutedness—in–preconverging-entailment> as to the given registry-worldview/dimension—ineduced–existentialising/contextualising/textualising-contiguity—constitutedness—in–presencing—hyperrealisation/hyperreal-transposition’. However, it is only a veridical ‘non-presencing—<perspective–ontological-normalcy/postconvergence> epistemic-projection insight in relative-ontological-completeness that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold—of-ontological-performance—<including-virtue-as-ontology>, in the sense that critically from the epistemic perspective of the ancient-sophists, medieval-scholastics and our modern-day intellectual muddlement (as to their perspective epistemic-abnormalcy/preconvergence) in many ways the criticisms of ‘Socratic-philosophers projected universalising-idealisation over non-universalising’, ‘budding-positivists projected rational-empiricism/positivism over non-positivism/medievalism’ and

{blurring/undermining—of—prospective—totalising—entailing—as—to—entailing—}

<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness }
totalisingly-disentailing—discretion/whim—of—thought’ (as to relative nonpresencing—<perspective—ontological-normalcy/postconvergence>) respectively are rather conspiratorial;
given the fact that such a notion of prospective destructuring-threshold—\(<\text{uninstitutionalised-threshold} /\text{presublimating—desublimating—decisionality}\) of—ontological-performance—

<including—virtue—as—ontology> is ‘conceptually a nondescript/ignorable—void of meaningfulness-and—teleology’ in the contemplation 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—\(<\text{of—attendant—ontological—contiguity} \text{—educed—existentialising/contextualising/textualising—contiguity} \text{—} \text{constitutedness—}\text{in—preconverging—entailment} \text{—} \text{as—to—the—given—registry—worldview/dimension} \text{—}\text{preconverging—}\text{motif—and—apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness—(as—to— historicity—tracing—}\text{in—presencing—hyperrealisation/hyperreal—transposition}\text{—}\text{)}

thus in many ways undermining/distracting from the direct addressing of prospective social—stake—contention—or—confliction postconverging—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 postconverging~aporeticism–overcoming/unovercoming engagement’ as-so particularly associated with massive opportunity-and-income-inequality and public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism>, with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency meaningfullness-and-teleology-infrastructure as to preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation<as-to-absolute-referencing–of–meaningfulness-and-teleology> on the basis of ‘presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’) supposedly more critical and superseding the more
profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction postconverging~aporeticism–overcoming/unovercoming (as of ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology'> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’); with such a mediatically manipulated ontologically-flawed ‘process/processive bothsidesism formulation across the decades’ on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow-supererogation’ as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>’ (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign–function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly- universal-possibilities-and-opportunities>).

While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’
manipulation as rather patronising/condescending upon the human sovereign–function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction postconverging 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-beholding-inducing–
<preconverging–’motif-and-apriorising/axiomatising/referencing’–entailing>–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-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism <postconverging–’motif-and-
apriorising/axiomatising/referencing’–entailing>–existentialising—framing/imprinting–(as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’}> of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal/unenframing, elicited-from-prospective–profound-supererogation’ and not ‘of discrete isolated individuals sublimating/emancipative intellection’ as so-falsely implied pedantically as so-effectively exposing the human sovereign–function/posture to surreptitious/underhanded disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely imply that it is such an aversed reflex that will naturally deal with the instigation of prospective human sublimation/emancipation without the accompanying genuine social intellectual–function/posture (whose existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing is the social harbinger of ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ projection) articulated prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness⟩ ⟨sublimating–referencing/registering/decisioning, as-self-becoming/self-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-preconverging/postconverging–rede-mentating/restructurizing/reparadigming–psychologism’ (speaking to the more profound reality that the truer problem of a democratic crisis lies in the fact that it is poorly interceded by the genuine social intellectual–function/posture as it enables ‘human sublimating/desublimating—modalisation-⟨as-to-absolute-referencing–of–meaningfulness-and-teleology⟩ upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ to then go on to concretely resolve socio-econo-political social-stake-contention-or-confliction postconverging–aporeticism–overcoming/unovercoming and rather disenfranchisingly
interceded by a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\(\text{blurring/undermining-of-prospective-totalising-entailing, -as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}\) that is enabling preconverging/postconverging—de-mentatively/structurally/paradigmatically (whether by wrong/flawed analysis or cynical ontological-bad-faith/inauthenticity\(^6\) misanalysis) to ‘occlusive discrete inherence of sublimating/desublimating—modalisation—\(<\text{as-to-absolute-referencing–of–meaningfulness–and-teleology}>\text{ on the basis of } \langle \text{presencing—absolutising-identitive-constitutedness}\rangle\text{ social-vestedness/normativity—<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’}, especially-so as to an economically driven media landscape that can hardly discriminate between intellection and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\(\text{blurring/undermining-of-prospective-totalising-entailing, -as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}\) and in many ways passes the latter for the former as-so associated with overall social banalisation-of-thought with foils/stooges of pop-intellectuals as the ‘greatest thinkers’ of our present intellectually shameful epoch). In this regards, it is critical to appreciate that the democratic process is a sovereignty-imbuing process and while this sovereignty-imbuing process is critical as the point-of-departure for socio-econo-political social-stake-contention-or-confliction postconverging~aporeticism–overcoming/unovercoming it is incomplete if it is merely construed/manipulated as to essentially sovereignty-giving without a cultured aspiration to grasp and operate as to prospective ontological-veridicality (as so-understood by the Socratic-philosophers) just as our sovereignty over say our house doesn’t necessarily imply our technical competence with requisite house enhancements like electricity, plumbing, etc. even as our sovereignty is the point-of-departure for our independent/sovereign contemplating to undertake such house enhancement chores. This reality underlies the
contention herein of the ‘overrated pedantising/muddling/formulaic-hollowing-out—inesubontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising—in-relative-ontological-completeness) of ‘meaningfulness-and-teleology’ as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal/unenframing—elicited-from-prospective—profound-supererogation as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks—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-normaley/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/paradigmapping—as-being-as-of—existential-reality⟩) and its consequent notional—self-distantiation—⟨imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing⟩/‘distantiation of contemplative existentialising—frame of entailment—of—motif and apriorising/axiomatising/referencing as to transversality <for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ in superseding any
(⟨amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and dimensionality-of-sublimating 13

entailing—as-to-entailing—\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising—in-relative-ontological-completeness}\rangle, \langle\text{amplituding/formative}\rangle\text{wooden-language—\langle\text{imbued—temporal–mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}\rangle\text{and sovereign—function/posture critically underlied by positive-opportunism—of-social-functioning-and-accordance}’ ‘ad-hocly tied to punctual/immediacy social-stake-contention-or-confliction interests in in-effect absolute terms of \langle\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness—\{as-to—historicity-tracing—\langle\text{imbued—postconverging/dialectical-thinking} ‘projective—\text{insights’/epistemic-projection-in-conflatedness}’ of-notional—deprocrypticism-prospective-sublimation\}\rangle\text{in perspective ontological-normalcy/postconvergence beyond normativities’ but when seconndnaturedly habituated as to positive-opportunism—of-social-functioning-and-accordance for institutionalisation become normativities such that ‘what is then ever always lost’ prospectively to all secondnatured institutionalisation is this ‘ungraspable/conflating perspective ontological-normalcy/postconvergence underlying firstnaturedness re-ontologisation/omnipotentiality’ to which ‘habituated secondnaturedness institutionalisation ever always prospectively presents ‘presencing—absolutising-identitive-constitutedness’}
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-existential-unthought>)

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
epistemic-totalising – apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’>, 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
epistemic-totalising – hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting
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-of-entailment-of-motif-and-
apriorising/axiomatising/referencing 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 epistemic-totalising–
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 epistemic-totalising–
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 ~duced–existentialising/contextualising/textualising-
contiguity
apriorising/axiomatising/referencing’ as to the fact that the positivistic/rational-empiricist meaningfulness-and-teleology\textsuperscript{99} is of utter ‘\textit{\langle \textit{amplituding/formative}\rangle\textit{disposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation-and-derived-parameterising} and \textit{\langle \textit{amplituding/formative}\rangle\textit{entailment-{as-to-totalising-contiguous/coherent-factuality-of-variability}}}’ break/impasse (with the animistic meta-conceptualisation scheme of \textsuperscript{59}meaningfulness-and-teleology\textsuperscript{99} as to its prospective uninstitutionalised-threshold\textsuperscript{02}) for inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness\textsuperscript{13} of the animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\textit{\langle \textit{reifying\{as-to-knowledge-developing\}-and-empowering\}}); 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}presenting—absolutising-identitive-constitutedness\textsuperscript{14} \textit{\langle \textit{preconverging~’\textit{motif-and-apriorising/axiomatising/referencing’–entailing}–\textit{existentialising—enframing/imprintedness-{as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\rangle} for the possibility of re-ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\textit{\langle \textit{reifying\{as-to-knowledge-developing\}-and-empowering\}} underlied by distantiation that is behind a Rousseauist noble-savage conception not necessarily by implying that the noble-savage is punctually/immediately of a positivistic/rational-empiricism mental-projection for instance but rather of an equivalent human potential self-becoming/self-conflatedness \textit{\langle \textit{formative–supererogating–\textit{projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}\rangle} thus with the latter construed as the more essential definition of
humanity as from ‘\(\text{nonpresencing-}\langle\text{perspective-}\text{ontological-normalcy/postconvergence}\rangle\) notion of supererogatory–progressivity’). Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a prospective threshold of pedantising/muddling/formulaic-hollowing-out—\(\text{in-subontologisation/subpotentiation}\) (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\) ) and associated epistemic-decadence (but then the detachment and lesser ‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical/sublimations\(\langle\text{blinded-to-their-relative-ontological-completeness – reference-of-thought-}\text{devolving}\rangle\) renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness \(\langle\text{in-perspective–}\text{epistemic-abnormalcy/preconvergence}\rangle\) of social-and-institutional-frameworks-of—\(\text{referencing/registering/decisioning existentialising–decisionality prone to}\) presencing—absolutising-identitive-constitutedness ). Thus the genuine social intellectual–function/posture is ever always about emphasising the ontological-veracity of human knowledge rather constrained to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness \(\langle\text{preconverging–’motif-and-apriorising/axiomatising/referencing’–entailing}\rangle\)-existentialising—enframing/imprintedness\(\langle\text{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\rangle\) ) 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\(\langle\text{immediacy-driven/nombrilistic positive-opportunism—of-social-functioning-and-accordance}\rangle\)
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 magnitude 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 magnitudes. 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—of—entailment—of—motif—and—apriorising/axiomatising/referencing as to transversality<for—sublimating—existential—eventuating/denouement>—of—affirmative-and-
unaffirmative—disambiguated—motif—and-apriorising/axiomatising/referencing’ implies that the-very-same instigative firstnaturedness intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their presencing—absolutising-identitive-constitutedness social-vestedness/normativity
<discretely-implied-functionalism>, is the-very-same intemporal-disposition originariness-parrhesia,—as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation that is warranted and ontologically-valid for prospective human emancipation/sublimation with the contention that claims from the ‘distractive-alignment-to—reference-of-thought—apriorising/axiomatising/referencing> pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ of the various registry-worldviews/dimensions’ are ‘exactly non-responsible’ for the possibility of their priorly-educed as well as prospective sublimation/emancipation (in reflection of their pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-entailing–

imbued-postconverging/dialectical-thinking - projective-insights’/epistemic-projection-in-conflatedness ‘-of-notional-deprocrypticism-prospective-sublimation’; such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’>) the genuine social intellectual–function/posture is of most profound-supererogation about relaying a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the cumulative/recomposuring–attendant-ontological-contiguity >succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating —<amplituding/formative>supererogatory-de-mentativity/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (and we can appreciate that the cumulative/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supereorogatory-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—epistemicity-relativism-determinism’ social-stake-contention-or-confliction’ given that the latter utterly redefines the existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing for human sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it ‘is reflective of historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’ as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising-purview-of-construal as of human limited-mentation-capacity-deepening’ while the former rather ‘is reflective of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to a <amplituding/formative–epistemicity>totalising-self-referencing-syneretising/circularity/interiorising/akrasiatic-drag that is poorly contemplative of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
epistemicity>totalising~conceptualisation`)) which beholding ‘wrongly projects a contrastive equivalence relation’ between notional–self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>; as rather notional–self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is a ‘submission-to and
making-up-to existence’s ontological-normalcy/postconvergence’ as to when relative-ontological-completeness is-educated–and–avails–and–re-avails (and not a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness as wrongly implied with distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing), thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In this respect, we can appreciate that appropriate notional–self-distantiation–imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing is effectively what is bound to bring about momentous ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’ as to a human genuine social intellectual–function/posture (underlied by ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>) wherein without such a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ the transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity–together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction adopted a distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing as to a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness, but then the very healthy intellectual environment meant that even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional–self-distantiation–imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> that would be receptive to such an eventual ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-
ontologisation’) while in contrast such transformation implied (with respect to the relative
‘blurriness<-sterilising/anecdotalising/trivialising-of-prospective-reontologising by-
preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out of ‘social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality
as to immaterial/social overall relative-ontological-incompleteness”–presublimation-construct–
of–meaningfulness-and-teleology’ eliciting ontologically-flawed distractive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing> as of a contrastive
equivalence ‘submission-to and making-up-to human-subpotency epistem-
abnormalcy/preconvergence’ in relative-ontological-incompleteness, has tended to be
relatively problematic inducing desublimating pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation of bluffing/undermining-of-prospective-totalising-
entailing, as to entailing/<ampliﬁng/formative–epistemicity>totalising as to relative-
ontological-completeness as can be appreciated with the <cumulating/recomposuring-
attendant-ontological-contiguity>-successive registry-worldviews/dimensions reference-of-
thought postconverging 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-of-
entailment of motif and apriorising/axiomatising/referencing as to transversality<for-
sublimating—existential-eventuating/denouement>of-affirmative-and-unaffirmative—
disambiguated—motif-and-apriorising/axiomatising/referencing’) is actually the very
essential epistemicity attribute of the full-potency of existence, and it is so underlined by the
perspective ontological-normalcy/postconvergence veracity of existence as to
phenomenal/manifest—subpotencies {in-transitive-conflatedness—reflexivity, in-the-full-
potency-of-existence’s–sublimating–nascence) supervening manifestations in notional-conflicatedness (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 <reifying {as-to-knowledge-developing}-and-empowering> of supervening/supererogating apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }–conflicatedness –in–{preconverging-disentailment–by}–postconverging-entailment and not as to constitutive physics even as physics relevant insights are then reconstrued in epiphenomenal terms as to chemistry supervening), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining why biology is effectively practiced in its phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism <reifying {as-to-knowledge-developing}-and-empowering> of supervening/supererogating apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }–conflicatedness –in–{preconverging-disentailment–by}–postconverging-entailment and not as to constitutive chemistry even as chemistry relevant insights are then reconstrued in epiphenomenal terms as to biology supervening) and likewise the reflection of biological and neurological embodiment processes in human and social consciousness speaks to an overall consciousness supervening determination (explaining why the human and social sciences are effectively practiced in phenomenal conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism <reifying {as-to-knowledge-developing}-and-empowering> of supervening/supererogating
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted
existentialising/contextualising/textualising-contiguity }—conflatedness —in–{preconverging
disentailment–by}—postconverging-entailment and not as to constitutive biology and neurology
even as biology and neurology relevant insights are then reconstrued in epiphenomenal terms as
to human and social sciences supervening), and such secondary epiphenomenalities as of
various levels of phenomenal/manifest-subpotencies-{in-transitive-conflatedness—reflexivity,—
in-the-full-potency-of-existence’s–sublimating–nascence} critically explains existence’s
‘phenomenality–by–epiphenomenalities supervening-as-supererogating imbued superseding–
oneness-of-ontology’ (as so-epistemically underlying
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/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—reifying{as-to-
knowledge-developing}—and-empowering> as to ‘human consciousness point-of-departure for
their
prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant–ontological-
contiguity ~educted–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
say in a non-positivistic like an animistic social-setup notionally implies a <supererogatory–human-subpotency>–effecting ‘psychosomatic reactivity as to the animistic apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying {as-to-
abnormalcy/preconvergence, in reflection of human dimensionality-of-sublimating
\langle\text{amplituding/formative}\text{-de-mentativeness/epistemic-growth-or-conflatedness} /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle \text{ for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation enabling re-ontologisation/omnipotentiality for prospective secondnatured
meaningfulness-and-teleology percolation-channelling-\langle\text{in-deferential-formalisation-transference}\rangle). \text{Thus, in both instances inherent existence exudes of a deterministic constraining that is not of sublimative-reflexivity–beholdening to any given human registry-worldview/dimension
presencing–absolutising-identitive-constitutedness}
\langle\text{preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing–existentialising–enframing/imprintedness–as-to– historicity-tracing–in-presencing–hyperrealisation/hyperreal-transposition}\rangle, \text{with this constraining as of existence-potency\textsuperscript{99}–sublimating–nascence–disclosed-from-prospective-epistemic-digression implying that it is the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} 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 \text{de-mentation-\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} as to reference-of-thought–devising apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }\text{—relation-to-the-world as so-reflecting holographically–\langle\text{conjugatively-and-transfusively}\rangle the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{65}. This reality is underlined by the fact that even budding practitioners of science like Newton were caught up}
normalcy/postconvergence epistemic-projection as to the disambiguation of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentiaising/contextualising/textualising-contiguity }—constitutedness | in preconverging entailment in preconverging-or-dementing apriorising-psychologism and apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentiaising/contextualising/textualising-contiguity }—conflatedness | in {preconverging disentailment by} postconverging entailment in postconverging-or-dialectical-thinking apriorising-psychologism) precedes-and-defines the occasioning/instantiation of human metaphoricity and meaningfulness-and-teleology (given that '<supererogatory~human-subpotency>--effecting self-becoming/self-conflatedness |/formative~supererogating<
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> of human notional~self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity and then meaningfulness-and-teleology' is what truly reflects notionally/underlyingly unbehoolding re-motif—and—re-procession/re-automatism <historiality/ontological-eventfulness>/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> whereas
'<supererogatory~human-subpotency>—effecting self-presence/self-constitutedness | <in-perspective—epistemic-abnormalcy/preconvergence> of human notional~self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity and then meaningfulness-and-teleology as rather in behoolding is bound to re-motif—and—re-procession/re-automatism historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition); inherently-so because human
<amplituding/formative—epistemicity>totalising—thrownness-in-existence ,<imbued-projective-arbitrariness/waywardness>{as-to-the-human—projective/reprojective—aestheticising-re-motif—
elicited-incipience-of-existentialising–decisionality’ undergirding the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–effecting imbed epistemic-totalising
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity
reification–gesturing~in-prospective_pyschologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-
contiguity }—conflatedness ~in~{preconverging-disentailment–by}–postconverging-
entailment> (when the existentialising–leeway-thresholding,-allowing-formatively-for-
<disontologising-subontologisation/subpotentiation-in-order-to-enable-prospective-
ontologising/re-ontologising-performance~of-sovereign-self-reflexive~instigative-eventuating> 
ontologisingly overwhelms/enhances hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly as to 
prospective epistemic-totalising">~resubjecting or totalising-entailing~reconstrual of attendant–
ontological-contiguity">~educated–existentialising/contextualising/textualising-contiguity —in-
elucidation-or-reification for prospective ontologisation/re-ontologisation) is equally 
susceptible to desublimating pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation ~(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing~<amplituding/formative–epistemicity>totalising~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 } (when the existentialising–leeway-thresholding,-
allowing-formatively-for<disontologising-subontologisation/subpotentiation-in-order-to-
enable-prospective-ontologising/re-ontologising-performance~of-sovereign-self-
reflexive~instigative-eventuating>  disontologisingly underwhelms/disenhances 
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly as to 
prospective epistemic-totalising">~resubjecting or totalising-entailing–reconstrual of attendant–
ontological-contiguity">~educated–existentialising/contextualising/textualising-contiguity —in-
elucidation-or-reification for prospective ontologisation/re-ontologisation); and so-illuminating

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting prospective epistemic-totalling~resubjecting or totalising-entailing–reconstrual of attendant–ontological-contiguity~–educed–existentialising/contextualising/textualising-contiguity–in-elucidation-or-reification as to prospective disontologisation/ontologisation-and-re-ontologisation”; as so-reflecting of the more profound/fundamental need to cater for ‘effectively ontologising/re-ontologising sublimating social as to human-and-social–expectations/anticipations—metaphoricity –as-preconverging/postconverging–rede-
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>’ underlying human ‘epistemic-growth/disquiet/discomfort”
(induced-sublimation, as-from-existence’s—effusing/ecstatic—inlining-as—historiality
{science/authenticity/nonextrication}–beyond-merre-formulaicity-as—historicty-tracing
{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-
immediacy–for-relative-ontological-completeness”–by-reification/contemplative-distension”) while undermining disontologisation from human individual, institutional and social numbing-
traction—of-desublimating—`meaningfulness-and-teleology” {as-perspective-lost-of-
’supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–as-to-the-imbued-
postconverging/dialectical-thinking –of–notional–deprocrypticism–{in-dimensionality-of-
sublimating — <amplituding/formative–epistemicity>–growth-or-
conflatedness /scalarisation-as-to-rescalarisation–as–re-ontologisation}”) (inducing desublimating pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation–{blurring/undermining-of-prospective-totalising-entailing–
as-to-entailing<–amplituding/formative–epistemicity>–totalising–in-relative-ontological-
completeness as well as generalised wooden-language-{imbued-
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives–of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology }) 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–prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’ 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/textually/reprojectively/supererogatingly/zeroingly/re-acutingly-imbuing
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential ontological-
performance’–<including-virtue-as-ontology>/potentiation’ for prospective human
postconverging–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/textually/reprojectively/supererogatingly/zeroingly/re-acutingly-educing-
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–<reifying {as-to-
knowledge-developing}>-of–historiality/ontological-

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conception of \(<_{\text{supererogatory~human-subpotency}}>-effecting\) is critically relevant in appraising that ‘technical/profound articulations are not made gratuitously’ (in contrast to a modern-day unnecessary ‘social-and-media reflex of facility/convenience’ shunning technicity/profundity which goes on it is herein argued to be at the ‘infrastructural/root source of the cultivation of public and institutional discursive mediocrity’ as to ‘enculturating a practice of public interestedness/profundity mediocrity and public awareness/accounting/decisioning mediocrity’ whereas the technicity/profundity of modern-day training and professions rather points to the fact of a public potentially capable to handle more creatively profound/technical public analysis and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite social notional–self-distantiative contemplative technicity/profundity that inherent existence sublimating–nascence warrants to make available appropriately sublimating \(<_{\text{supererogatory~human-subpotency}}>-effecting\) (whether as to direct knowledge acquisition or appropriate percolation-channelling-\(<_{\text{in-deferential-formalisation-transference}}>-\) 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-\(<_{\text{induced-sublimation,~as-from-existence’s—effusing/ecstatic–inlining-as–historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as-historicity-tracing-\{science-ideology/fashionability/distraction\}\}}\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’ by-


reification/contemplative-distension’ 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 optimal 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—

<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,—in-
disontologising-formulaic—dragging-out/hollowing-out—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 imbedded epistemic-totalising

preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of metaphoricity? and then 

meaningfulness-and-teleology99 as to existentialising–frame-of-entailment of motif-and-apriorising/axiomatising/referencing) ‘that then permits hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly human sublimating-accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-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/unenframing,-elicited-
from-prospective–profound-supererogation’ imbuing human ontological-commitment’
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality’) are found to be
wanting in contrast with the true nature and existential sublimating/desublimating implications
of professional/technical/scientific knowledge inherent subject-matter content as abstraction-of-
thought/principled-thought (notwithstanding supposedly professional/technical/scientific
auxiliary/substitutive practices of ‘normalised/stereotyped/selfhelping/feel-good knowledge
being brought at the individual-by-institutional-by-social sovereign’s service lacking in the
underlying conception of epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-
existence’s—effusing/ecstatic–inlining-as- historicity-{science/authenticity/nonextrication}-
beyond-mere-formulaicity-as- historicity-tracing-{science-
ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension’
that are closely attached-and-driven directly or indirectly by public ratings and/or
sales/merchandising with little consideration for veridical/optimal existential
sublimating/desublimating implications, even as it is herein argued
professional/technical/scientific abstraction-of-thought/principled-thought content mustn’t
necessarily generate less public interest but should primarily be motivated with inherent
knowledge-reification–gesturing—<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment>
sublimating–existentialising–decisionality implications). It is herein contended 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 epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting potential. A lot of true learning, understanding and engagement (beyond attention-grabbing and simplification convenience) comes and expands hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly as to re-exposition to same and similar content for eliciting an active thought/contemplative engagement that is sufficiently challenging to people's true intellectual growth possibility as to creatively eliciting and developing true contemplative interest and not just passivity (however the habituation of a plainness that turns out to seem to be ‘the popular choice’ to which in reality all individuals can succumb to but which is as of their self-reflection actually subpotentiating with regards to the ‘broad existential panoply of human epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historiality-{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”’ necessary for prospective ontologisation/re-ontologisation as to epistemic-totalising ~resubjecting or totalising-entailing–reconstrual of attendant–ontological-contiguity~/~educed–existentialising/contextualising/textualising-
contiguity\(^{40}\) -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—inlineing-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\(^{31}\) to the education of children and young people can be particularly detrimental to critical thinking (while cultivating ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to \(^{5}\)meaningfulness-and-teleology\(^{99}\)) due to the overly denatured and insufficiently challenging—and—independence-eliciting existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of \(^{5}\)meaningfulness-and-teleology\(^{99}\) (as to veridical epistemic-totalising\(^{3}\)—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting re-exposition for eliciting active thought/contemplative engagement as of prospective epistemic-totalising\(^{3}\)—resubjecting or totalising-entailing—reconstrual of attendant—ontological-contiguity\(^{47}\)—educed—existentialising/contextualising/textualising-contiguity\(^{40}\) -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/unenframing,-elicited-from-prospective—profound-supererogation\(^{96}\).
presencing–hyperrealisation/hyperreal-transposition) (starkly reflected as to the temporal-
advantageousness and manifest in-effect absolution<as-to-
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness in pre-converging-
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-imbedded-postconverging/dialectical-thinking—of-notional–deprocrypticism—{in-
dimensionality-of-sublimating — <amplituding/formative–epistemicity>growth-or-
conflicatedness /scalarisation-as-to-escalarisation-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 —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation}’ so-implied as of prospective ‘deprocrypticism—or—preempting—
disjointedness-as-of-reference-of-thought non-presencing—<perspective–ontological-
normalcy/postconvergence> sublimating–existentialising–decisionality
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world). Ultimately,
technicity/profundity is inescapable for achieving sublimating–nascence whether as more
readily appreciated with nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving>
existentialising–decisionality (as no normalised/stereotyped/selfhelping/feel-good knowledge is
hardly of any help to the technician/practitioner/scientist in the face of constraining existential
implications) or with the relative blurriness-<sterilising/anecdotalising/trivialising-of-
prospective-reontologising-by-preconverging,-in-disontologising-formulaic–dragging-
out/hollowing-out> of social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality, and critically in many ways
the cultivation of shallow technicity/profundity (as to poor ‘epistemic-
growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–
inlining-as- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification/contemplative-distension’ requiring appropriate notional–self-distantiation-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>) in public spaces is not
detached from ‘public interestedness/profundity mediocrity’ and ‘public
awareness/accounting/decisioning mediocrity’. But then technicity/profundity as to the public
discourse is all about cultivating the possibility for ‘a public formulative appraisal and
habitation for an enlightened sovereign engagement with public decision-making policies and
technicalities’; and in this regards it is herein contended that unlike it can naively be construed
about human capacity for understanding, a lot of ‘human understanding is actually passive
exposition to understanding of appropriately articulated/formulated knowledge-reification–
gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }—
conflatedness <in-[preconverging-disentailment-by?–postconverging-entailment>—
so-underlying <supererogatory–human-subpotency>—effecting as to the formative-and-enabling
formulative backdrop for sovereignly appraising ‘meaningfulness-and-teleology’
tecchnicity/profundity’ whether with regards to public education or even childhood-development
education and/or formative institutional/professional education, as to the fact that formulative
understanding (as of supererogatory–human-subpotency–effecting) is the sovereignty/independence giving possibility for human ‘epistemic-growth/disquiet/discomfort–induced-sublimation,–as-from-existence’s—effusing/ecstatic–inlining-as- historiality-science/authenticity/nonextrication}-beyond-mere-formulaicity-as- historicity-tracing-science-ideology/fashionability/distraction}\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’–by-reification/contemplative-distension’ relation with knowledge (as to conscious awareness existentialising–decisionality implications even if complete understanding as of complete ‘meaningfulness-and-teleology’ technicity/profundity is not achieved and thus rendering the public resilient to desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-blurring/undermining-of-prospective-totalising-entailing,’ as-to-entailing-amplituding/formative–epistemicity-totalising–in-relative-ontological-completeness } with regards to the competing discourse in public spaces by such a direct or deferential capacity for notional–self-distantiation–<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> to cultivate ‘epistemic-growth/disquiet/discomfort–induced-sublimation,–as-from-existence’s—effusing/ecstatic–inlining-as- historiality-science/authenticity/nonextrication/-beyond-mere-formulaicity-as- historicity-tracing-science-ideology/fashionability/distraction\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’–by-reification/contemplative-distension’ over a facility/convenience mental-reflex). In this regards, the sovereign–function/posture ontologising-aptness is truly realised as to a dynamic deferential-formalisation-transference relation with the genuine social intellectual–function/posture that is much more than a conception of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort–induced-sublimation,–as-from-existence’s—}
effusing/ecstatic–inlining-as- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as- historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness'-by-reification/contemplative-distension”’ as such a flawed conception is very much prone to disenfranchising public, media and institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} bound to ultimately induce individuals reflective estrangement and disinterest with regards to optimal public outcomes of social-stake-contention-or-confliction (and as such disenfranchising framework render the truly relevant public issues secondary/indirect to their punctual/immediate purpose of ratings/popularity than genuine thought). But rather the sovereign–function/posture ontologising-aptness in many ways is in a protracted continuum with the genuine social intellectual–function/posture, so-implied as to ‘a totalitative construal of the genuine social intellectual–function/posture parallel intellectual contestation of aptitudinal-substantive-pertinence educing layers of deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness (as so-undergirded by ‘the overall underlying social-construct ontological-commitment implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> so-reflected as of social notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>). The sovereign–function/posture ontologising-aptness warrants that it doesn’t fall prey to falsehoods of ‘contrastive equivalence’ implied as of distractive-alignment-to-”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–entailment–of–motif–and–apriorising/axiomatising/referencing 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–entailment–of–motif–and–apriorising/axiomatising/referencing 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- historicity-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’ (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<sterilising/anecdotalising/trivialising-of-prospective-reontologising by-preconverging,—in-disontologising-formulaic–dragging-out/hollowing-out> 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—\textsuperscript{56}meaningfulness-and-teleology \textsuperscript{99}as-perspective-lost-of-
\textsuperscript{supercerogatory—}acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking—of—notional—deprocrypticism—\{in-dimensionality-of-
sublimating—\textsuperscript{<amplituding/formative–epistemicity>growth-or-
conflatedness }/scalarisation-as-to-rescalarisation-as–re-ontologisation\}\textsuperscript{99} wherein ‘an elicited
mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to
\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}’ undermines the individual’s and social ‘conscious-and-
active epistemic-totalising’ re-procession of the existentialising–frame-of-entailment-of–
motif and apriorising/axiomatising/referencing re-apriorising/re-axiomatising/re-referencing of
\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}’ while overemphasising rather a ‘subconscious-and-passive
epistemic-totalising\textsuperscript{33} re-automatism relation with the existentialising–frame-of-entailment-of–
motif and apriorising/axiomatising/referencing re-apriorising/re-axiomatising/re-referencing of
\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} as elicited with pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation—\{blurring/undermining-of-prospective-totalising-
entailing—\textsuperscript{<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 conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism—\textsuperscript{<reifying{as-to-knowledge-developing}-and-
empowering> 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 postconverging–aporeticism–overcoming/unovercoming’ as to postconverging epistemic—projective-equalisation social dynamics of percolation-channelling-⟨in-deferential-formalisation-transference⟩ (rather than the manifested mediatic silliness wherein ‘re-processive technicity/profundity’ is widely scorned upon ‘in favour of vague normalised/stereotyped/selfhelping/feel-good narratives’ as to mere entitlement-and-access and ratings-drivenness eliciting pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–⟨amplituding/formative–epistemicity–totalising–in-relative-ontological-completeness⟩⟩ in a ‘framework of preconvergingly–de-mentated/structured/paradigmed institutional and media contrivance’ and so-inducing ‘individuals reflective estrangement and disinterest with regards to optimal public outcomes of social-stake-contention-or-confliction’, and as so-cynically-and-surreptitiously cajoled by dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩ rendering the ‘overall social intellection-aptitude body’ relatively irrelevant towards upholding the sovereign–function/posture). Thus, the sovereign–function/posture is effectively disempowered as to its relevance to optimal 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-entailment–of–motif-and-apriorising/axiomatising/referencing of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity (such that in effect through the decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩ has paradoxically effectively-and-preemptively succeeded in ‘qualifying in the public psyche’ the ‘specific
overall social intellection-aptitude body that is the public university as to its underlying social-construct ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> so-reflected as of social notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> with regards to socio-econo-political social-stake-contention-or-confliction postconverging–aporeticism–overcoming/unovercoming’ in falsehoods terms of ‘contrastive equivalence’ implied distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> and so-undermining its ‘neutral sovereign–function/posture upholding’, and with a failed public consciousness about the sovereign importance of the public university practically subjecting them to increasing private funding deeply eroding-and/or-corrupting their capacity for ‘neutral sovereign–function/posture upholding’ and most critically-so not necessarily in quashing ideas but inducing social apprehension and contestive inactivity). In many ways, the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign–function/posture upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) in recent decades with regards to socio-econo-political subontologisation/ideology-over-ontology has often failed to appreciate the implications of the fact that given human <amplituding/formative–epistemicity>totalising–thrownness-in-existence’, ‘human ‘meaningfulness-and-teleology’ is effectively of epistemic-totalising consequence reflecting epistemic-totalising growth/conflatedness/postconverging as to attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity~in-elucidation-or-reification knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening (thus implying human meaningfulness-and-teleology profoundness/ontologising-depth is of notional–nondisjointedness/contiguity/coherence as of
‘epistemic-totalising —apriorising/axiomatising/referencing-residuality—in-re-originariness/re-origination’> (while clearly inducing disontologising socio-econo-political outcomes)’ cannot be construed as the all-be-all of human institutions but rather ‘process/processiveness has to be associated with sublimating—existentialising—decisionality institutional socio-econo-political outcomes and purpose reappraisal reflected with the epistemic-totalising ——resubjecting or totalising-entailing—reconstrual of attendant—ontological-contiguity ——educed—existentialising/contextualising/textualising-contiguity ——in-elucidation-or-reification’ as to profound supererogatory—aucity/perspicacity/astuteness/edginess/incisiveness ontologising/re-ontologising conception of social-stake-contention-or-confliction to avoid their pedantising skewing into numbing-traction—of-desublimating—meaningfulness-and-teleology ——{as-perspective-lost-of-
supererogatory—aucity/perspicacity/astuteness/edginess/incisiveness—as-to-the-imbued-postconverging/dialectical-thinking—of—notional—deprocrypticism—{in-dimensionality-of-
sublimating — <amplituding/formative—epistemicity>growth—or-condifledness /scalarisation-as-to-rescalarisation-as—re-ontologisation}’). Thus the veracity/efficiency of social intellection is rather in terms of ‘the consequent sovereign—
function/posture contemplative capacity/deferential-capacity in epistemic-totalising

growth/conflatedness/postconverging as to attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity -in-elucidation-or-reification

knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening, allowing for appropriate coherence between concrete–social-reality<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality<as-to-manifest-sublimation/desublimation> with respect to optimal public outcomes of social-stake-contention-or-confliction and so rather than the naive counterintuition of mere ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in constitutedness /preconvergence in an atmosphere of incoherence between concrete–social-reality<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality<as-to-manifest-sublimation/desublimation>’ (and so as to the fact that ‘existence as to ontological-veracity consequence of the social reality’ so-underlined by manifest social-stake-contention-or-confliction issues should as to human epistemic-growth/conflatedness/postconvergence instigatively drive public debates rather than ‘the naivety that the balancing of human-subpotencies as of vague process/processive bothsidesism mental-reflex in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness in–preconverging-entailment/preconvergence will then reflect sublimating social ontological-veracity’ so-underlined by issues of relatively little relevance to general social-stake-contention-or-confliction with the latter just making room for desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness }

induced
distractive-alignment-to—reference-of-thought—<of-
apriorising/axiomatising/referencing> and wherein issues of minor or irrelevant social-stake-contention-or-confliction are used to disorientate and estrange the sovereign–function/posture while trivialising-and-enframing issues of central public interests). The consequence being that a ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness /preconvergence in an atmosphere of incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>’ is critically inadequate for ‘neutral sovereign–function/posture upholding’ as so particularly elicited with distractive-alignment-to-<reference-of-thought-of-apriorising/axiomatising/referencing> issues. The fundamental point here is that existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal/unenframing—elicited-from-prospective—profound-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 conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-reifying{as-to-knowledge-developing}-and-empowering’ imbued theoretical/conceptual/operant implications detour to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression’ in pointing out the prospect of sublimating/desublimating–existentialising–decisionality socio-econo-political outcomes and implications rather than the ‘passive deification of institutional process/processiveness as of mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of–epistemic-totalising—apriorising/axiomatising/referencing—residuality—in–re-originariness/re-origination’ (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 as {flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-mentation 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 postconverging aporeticism—overcoming/unovercoming’ as to postconverging epistemic—projective-equalisation 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’—entailing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) political culture/discourse that by its self-drivenness/self-containment at critical moments of the democratic process seem to bypass the relevance of such recurrent disontologising socio-econo-political outcomes (even as the-very-same social themes are recurrently and superficially raised as to a numbing-traction—of—desublimating—
sublimating—<amplituding/formative—epistemicity>growth-or—conflicatedness/ascalarisation-as-to-rescalarisation-as—re-ontologisation} ) treatment); so—reflecting a ‘habituatedness/mental-colonisation of the sovereign—function/posture to the—
{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness }
exercise in undermining prospective human re-ontologisation/omnipotentiality. Basically the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity\textsuperscript{7} and then ‘meaningfulness-and-teleology\textsuperscript{9} as to existentialising–frame–of entailment of motif and apriorising/axiomatising/referencing) speaks to the ‘epistemic-totalising\textsuperscript{3} nonrecomposuring-cumulating/addending of human ‘meaningfulness-and-teleology\textsuperscript{9} as liable to dispensing with its ‘limited-mentation-capacity necessity for re-originariness/re-origination’/limited-mentation-capacity-deepening\textsuperscript{53} (as so-reflecting human notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disontologising ontological-performance\textsuperscript{1} -<including-virtue-as-ontology> within any given registry-worldview/dimension); thus speaking to the preconverging/postconverging–de-mentative/structural/paradigmatic veracity of the ‘prospective disontologising of any given human prior sublimating \textsuperscript{5} meaningfullness-and-teleology\textsuperscript{9} into prospective pedantising/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{8} ) as to prospective social-stake-contention-or-confliction’ (so-reflected with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastrucutre-of−meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes). Disontologisation as such is a reflection of the fact that the very seedingness/incipience of human sublimating ontologising-depth reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{9} —of-the-human-
institutionalisation-process, lies with human dimensionality-of-sublimating, 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, Disontologisation thus arises at human destructuring-threshold, reflected as to numbing-traction—of-desublimating—meaningfulness-and-teleology—{as-perspective-lost-of-
'supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking—of-notional—deprocripticism—{in-dimensionality-of-
sublimating — <amplituding/formative–epistemicity>growth-or-
conflatedness /scalarisation-as-to-recalarisation-as–re-ontologisation}}. The bigger point here has to do with the requisite conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to-knowledge-developing}-and-empowering—imbeded
theoretical/conceptual/operant implications as to ‘social and institutional notional–self-
distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing‘/’distantiation of contemplative existentialising–frame-of-entailment of motif-
and-apriorising/axiomatising/referencing as to transversality—<for-sublimating–existential-
eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated—‘motif-and-
apriorising/axiomatising/referencing‘ elicited ontological-normalcy/postconvergence recovery-of/making-available of prospective ontologising-depth of meaningfulness-and-
teleology in so-overriding sovereignising disposition for beholdening subontologisation/subpotentiation as associated with social and institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness
)
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—sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out allowing for the relative pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness
)
preconvergingly–de-mentated/structured/paradigmed undermining of prospective genuine social intellectual–function/posture as to its projected re-ontologisation/omnipotentiality drive; as so-critically reflected with a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing<-amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness ) that in many ways openly-assert having nothing to do with present human and
social postconverging~aporeticism–overcoming/unovercoming or superficially gloss over such
human and social postconverging~aporeticism–overcoming/unovercoming in a confusion
between advocacy/ministration/sermonising and intellection going on to trivialise and
undermine the profound enlightening implications of true intellection (as to a fundamental
dearth of knowledge-reification–gesturing<-in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-{preconverging-disentailment–by–postconverging-entailment> however
crude as knowledge becomes an issue of ‘personalised and free-floating mentioning’ incapable
of true objectifying knowledge-reification–gesturing<-in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-{preconverging-disentailment–by–postconverging-entailment>
as to ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-
knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications’
enabling the conceptualisation of momentous /historiality/ontological-
eventfulness \ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and further
contriving to undermine anti-intellectually (as to confusion between intellectual engagement
and bland media-driven influence) a genuine social intellectual–function/posture projective
resolutioning of such prospective human and social postconverging~aporeticism–
overcoming/unovercoming as so-fraudulently directed against the prospective
sublimating–existentialising–decisionality of many a postmodern thought and other critical

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thinkers. Such a disontologising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\( \text{blurring/undermining-of-prospective-totalising-entailing,} \) as-to-entailing—\( \text{amplituding/formative—epistemicity} \text{totalising—} \text{in-relative-ontological-completeness} \) is one that ‘increasingly runs away from and thrive outside the very central notion defining intellectualism’ (herein implied as ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—\( \text{reifying} \text{as-to-knowledge-developing}- \text{and-empowering} \) imbued theoretical/conceptual/operant implications’) as to its dereification gesturing cultivating the decadent notion that ‘mere sovereignty equates with technicity/profundity’ (as the ‘critical cancer’ of our modern-day democratic process as it shuts-off requisite sovereign ‘epistemic-growth/disquiet/discomfort—\( \text{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as—historiality—} \) \{\text{science/authenticity/nonextrication}-\text{beyond-mere-formulaicity-as—historicity-tracing—}\} \text{science-ideology/fashionability/distraction}\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—\( \text{reification/contemplative-distension} \)’ so-associated with ‘individuals reflective estrangement and disinterest with regards to optimal public outcomes of social-stake-contention-or-confliction’); as to when such pedantry openly affirming ignorance or demonstrates ignorance go on to ‘supposedly articulate sublimating knowledge’ with such normalised/stereotyped/selfhelping/feel-good conception of knowledge ‘mediatically and socially popularised’ inducing (given direct-and-indirect epistemic-totalising consequence of human \( \text{meaningfulness-and-teleology} \)) ‘incoherence between concrete–social-reality—\( \text{as-to-manifest-sublimation/desublimation} \) and overall public perception of concrete–social-reality—\( \text{as-to-manifest-sublimation/desublimation} \)’. The implications of such dereification gesturing (as to its reflection of human self-referencing-syncretising relation with ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—\( \text{reifying} \text{as-to-knowledge-developing}- \text{and-empowering} \) imbued
theoretical/conceptual/operant implications’) speaks to a degenerate conception of human self-referencing-syncretising that seem to imply surreptitiously that no relative-ontological-completeness is pertinent (which it rather cynically qualifies as relativism/relative-scope) as to a cynical self-presence/self-constitutedness of presencing—absolutising-identitive-constitutedness of preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness—(<as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>)’ and very much explains why it fails to appreciate that without ‘relativism’ there is no progress since progress is relative to lack-of-progress with regards to human limited-mentation-capacity-deepening. Critically in this regards, human civilisation is only possible as to the genuine social intellectual—function/posture rather eliciting and fulfilling human ontological-commitment—(<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality>) and so in a cogent percolation-channelling—(<in-deferential-formalisation—transference>) existentialising—frame of entailment—of—motif—apriorising/axiomatising/referencing allowing for human and humanity’s ‘epistemic—growth/disquiet/discomfort—{induced-sublimation,—as—from-existence’s—effusing/ecstatic—linlining—as—historiality—{science/authenticity/nonextrication}—beyond—mere—formulaicity—as—historicity-tracing—{science—ideology/fashionability/distraction}) as to construction—of—the—Self in dispensing—with-immediacy—for-relative-ontological-completeness—by-reification/contemplative-distension’ (and not flawed normalised/stereotyped/selfhelping/feel-good conception of knowledge). We can appreciate in this regards that the specialist whether astronomer, technician, electronician, etc. is more critically sublimating/emancipating as to a ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying—as—to—knowledge-developing—and—empowering>’ imbued theoretical/conceptual/operant implications’
by-reification/contemplative-distension' as an exercise that is behind knowledge-production in-the-very-first-place and is required for effective prospective attendant–ontological-contiguity‘~educted–existentialising/contextualising/textualising-contiguity‘-in-elucidation-or-reification of knowledge content as to epistemic-totalising‘~resubjecting or totalising-entailing~reconstrual) suffices without factoring that this is exactly what allows for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-

{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }
desublimation; as knowledge effectively requires a sound grasp-of and referencing-to its sublimating/emancipating cogent percolation-channelling<in-deferential-formalisation-transference> existentialising–frame-of-entailment of motif and apriorising/axiomatising/referencing given human limited-mentation-capacity (as to the fact that the ordinary citizen doesn’t need to be a physicists or astronomer or engineer or a public policy expert as more directly relevant in the democratic process but rather needs to have the appropriate fundamentals-and-distance as of capacity/deferential-capacity to be able to sovereignly relate-to and reference-to the implications of such technicity/profundity sublimating/emancipating knowledge-reification–gesturing<in- prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological- contiguity ~educted–existentialising/contextualising/textualising-contiguity } — conflatedness ~in-{preconverging-disentailment–by}–postconverging-entailment>

hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly (with regards to effective prospective attendant–ontological-contiguity‘~educted–existentialising/contextualising/textualising-contiguity‘-in-elucidation-or-reification of knowledge content as to epistemic-totalising‘~resubjecting or totalising-entailing~reconstrual) and so while at the same time not subject-to/avoiding vague conceptualisations inducing
frame of entailment of motif and apriorising/axiomatising/referencing as to transversality
reference-of-thought sublimating–nascence’ captures the ontological-veracity of the idea of
\[ \text{de-mentation} \langle \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–}
\text{stranding-or-attributive-dialectics} \rangle \]
articulated and elucidated herein, as to the profound-and-scientific reflection of the underlying ontological-contiguity
\[ ^{68} \text{–of-the-human-institutionalisation-process} \]
involving human limited-mentation-capacity-deepening in the
succession of \[ \langle \text{postconverging–motif-and-apriorising/axiomatising/referencing–entailing–}
\text{existentialising–framing/imprinting–(as-to-prospective–historiality/ontological–}
\text{eventfulness} /\text{ontological-aesthetic-tracing–(perspective–ontological–}
\text{normalcy/postconvergence-reflected–epistemicity–relativism–determinism)} \rangle \]
that speak of ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ implied notional–self-distantiation–\[ ^{34} \text{–imbued–re-motif-and–}
re-apriorising/re-axiomatising/re-referencing\] and so rather than ‘the
\[ ^{amplituding/formative–epistemicity} \text{–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic–drag} \]
of an intradimensional desublimating conception of its reference-of-thought’, so-manifested
beyond-the-consciousness-awareness-teleology\[ ^{99} \text{–in–preconverging–existential-extrication–as–}
of–existential–unthought\], as to its given manifest in-effect absolution\[ ^{as-to–apriorising/axiomatising/referencing–(of–attendant–ontological–contiguity ~educed–}
existentialising/contextualising/textualising-contiguity \} \text{–constitutedness in–preconverging–}
\text{entailment} \]
registry-worldview/dimension \[ ^{\text{preconverging–‘motif-and–}
apriorising/axiomatising/referencing–(of–attendant–ontological–contiguity ~educed–}
existentialising/contextualising/textualising-contiguity \} \text{–constitutedness –in–preconverging–}
\text{entailment} \]
\[ ^{\text{as-to–historicity-tracing–in-presencing–hyperrealisation/hyperreal-transposition)} \]
such as of ideological capitalistic or communistic conceptualisation within our positivism–procrypticism
occlusiveness manifest in-effect absolution\[ ^{as-to–apriorising/axiomatising/referencing–(of–}
attendant–ontological–contiguity ~educed–existentialising/contextualising/textualising-
contiguity \} \text{–constitutedness in–preconverging–entailment} \]
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’ for such a translating-insight; herein construed as to prospective re-originariness/re-origination ‘postconverging-or-dialectical-thinking apriorising-psychologism’ (in apriorising/axiomatising/referencing-of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment by} postconverging-entailment) epistemic-projection perspective reflection upon a preconverging-or-dementing apriorising-psychologism (in apriorising/axiomatising/referencing-of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity constitutedness in {preconverging-entailment}), as recurrently manifested across the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions. Critically, human <amplituding/formative–epistemicity>totalising–thrownness-in-existence educing intelligibility, as of ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional-originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then
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\(^7\), and so as to individual and social subconscious and

conscious educing intelligibility: in translating the ‘imbued counterintuitive’ nonpresencing-

<perspective–ontological-normalcy/postconvergence> epistemic-projection’ as from incipient

‘sublimating–nascence devolved axiomatic-constructs’ into ‘straightened-out or

postconvergingly–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 ‘\(<\text{supererogatory}–\text{human-subpotency}>–\text{effecting imbued}

epistemic-totalising\(^3\) 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–

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

elicited-incipience-of-existentialising–decisionality’ as to both ‘the consequent human

sublimating/desublimating—modalisation–as-to-absolute-referencing–of—meaningfulness-

and-teleology > upon inherent existence’s sublimating–nascence inducing of re-

ontologisation/omnipotentiality sublimating–existentialising-decisionality’ and ‘the consequent human

sublimating/desublimating—modalisation–as-to-absolute-referencing–of—meaningfulness-and-teleology” > upon social-vestedness/normativity–<discretely-implied-
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 }—
thought as so-associated relatively with ‘unblurriness＜re-ontologising_by-postconverging-as-
to-dragged-out-supererogatory-wholesomeness/profound-supererogation’, while-
anecdotalising-prior-disontologising-thresholding> and retrogressive/degenerative upon
lacking/unelicitable existence’s sublimating–nascence as to undergirding ‘self-
reflexive–instigative-eventuating{(as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity ～educed–existentialising/contextualising/textualising-contiguity }—
elicited-incipience-of-existentialising–decisionality’ threshold-of-＜self-reflexive＞-willed–will
as so-associated relatively with ‘unblurriness＜re-ontologising_by-postconverging-as-
to-dragged-out-supererogatory-wholesomeness/profound-supererogation’, while-
anecdotalising-prior-disontologising-thresholding> and retrogressive/degenerative upon
lacking/unelicitable existence’s sublimating–nascence as to undergirding ‘self-
reflexive–instigative-eventuating{(as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity ～educed–existentialising/contextualising/textualising-contiguity }—
elicited-incipience-of-existentialising–decisionality’ threshold-of-＜self-reflexive＞-willed–will
as so-associated relatively with ‘unblurriness＜re-ontologising_by-postconverging-as-
to-dragged-out-supererogatory-wholesomeness/profound-supererogation’, while-
anecdotalising-prior-disontologising-thresholding> and retrogressive/degenerative upon
lacking/unelicitable existence’s sublimating–nascence as to undergirding ‘self-
reflexive–instigative-eventuating{(as-to-teleological-instigative/incipient–

drivenness–equalisation⟩ preconverging/postconverging–de-
mentatively/structurally/paradigmatically arises/re-arises at prospective destructuring-threshold
⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩ of-ontological-
performance"<including-virtue-as-ontology> as to:
- human lack of visibility of prospective ontologising-depth and epistemic-totalising implications as so-undermining prospective ontologisation (as from the <self-reflexive>-willed–thought of the genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) and so-
eliciting prospective disontologisation (as from the <self-reflexive>-willed–will of dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ),
- institutionalising percolation-channelling–in-deferential-formalisation-transference>
defaulting into a 'subconscious-and-passive epistemic-totalising' re-automatism relation with the existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing re-
apriorising/re-axiomatising/re-referencing of "meaningfulness-and-teleology" (in shallow supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness) and so over ‘conscious-
and-active epistemic-totalising' re-procession of the existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing re-
apriorising/re-axiomatising/re-referencing of "meaningfulness-and-teleology" (as so-reflecting ‘the requisite dynamic sublimating grasp/mastery hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly
of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
human<amplituding/formative–epistemicity>totalising–purview-of-construal’ in-accounting-
epistemicty>totalising—in-relative-ontological-completeness of knowledge-reification—
gesturing—in-prospectivepsychologismic—apriorising/axiomatising/referencing—{of-attendant—
onontological-contiguity—-educated—existentialising/contextualising/textualising-contiguity}
conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment in reflecting
historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-
normality/postconvergence-reflected—‘epistemicty-relativism—determinism’—’ whether as of a
Derridean différence deconstruction knowledge-reification—gesturing—in—

prospectivepsychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—-educated—existentialising/contextualising/textualising-contiguity}
conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment or
Foucauldian genealogy/archaeology knowledge-reification—gesturing—in—

prospectivepsychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—-educated—existentialising/contextualising/textualising-contiguity}
conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment or as herein
in reflecting holographically—<conjugatively—and-transfusively> the ontological-contiguity—
of-the-human-institutionalisation-process as to an explicit ontological-
normalcy/postconvergence epistemic-projection knowledge-reification—gesturing—in—

prospectivepsychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—-educated—existentialising/contextualising/textualising-contiguity}
conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment or for that
matter natural science and true scientific knowledge-reification—gesturing—in—

prospectivepsychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—-educated—existentialising/contextualising/textualising-contiguity}
conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment, wherein the
knowledge-reification—gesturing—in—
prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> is totalising-entailingly explicative of everything within its epistemic bounds as to reification and dereification in the sense for instance that a physics/chemistry/biology principle is not disentailing as it explains both predicative effectiveness and/or ineffectiveness as to the fact that the same law of gravity can explain totalising-entailingly why a mechanical setup functions well or doesn’t function well as to the underlying knowledge-notionalisation

- epistemic-projection perspective lost of instigative/incipient profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation (in dimensionality-of-sublimating

dementing –narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology⟩ (in the bigger picture and more starkly we can appreciate ‘the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness—presublimation-construct–of—meaningfulness-and-teleology—value-construct and shallow-suprerogating methodologising/mutualising/organising/institutionalising <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing—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 postconverging-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)

so-instantiated as to devolving sublimating–nascence (and so-reflecting in prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality)


but which is not immuned from estranged-interpreting-and-purposes and contextual-misanalysis (as can be so-appreciated with respect with many a critical and postmodern thought) inducing disontologisation, and just as well institutional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness )

project such shallow supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness that contorts ontological-veracity while undermining veridical issues of postconverging–aporeticism–overcoming/unovercoming (as can be fairly appreciated with the skewed outcomes associated with decades-long theorising and politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.)
- a fundamental ‘deficiency of excessive/undue magnanimity’ of the genuine social
intellectual–function/posture throughout-and-all-along the ontological-contiguity
—of-the-human-institutionalisation-process that seem to merely imply that ‘its social sublimating
pertinence is only as to the mere positive-opportunism—of-social-functioning-and-accordance
that enables prospective human transcendence-and-sublimity/sublimation/supererogatory–
dementativity’ 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/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’ as to ‘epistemic-
growth/disquiet/discomfort—\{induced-sublimation,—as-from-existence’s—effusing/ecstatic–
inlineing-as—historiality—\{science/authenticity/nonextrication\}—beyond-mere-formulaicity-as-
historicity-tracing—\{science-ideology/fashionability/distraction\} as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness —by-
reification/contemplative-distension—’ as central to the attendant–ontological-
contiguity—educed–existentialising/contextualising/textualising-contiguity of such
meaningfulness-and-teleology implied prospective knowledge-reification–gesturing—\in-
prospective_psychologistic–apriorising/axiomatising/referencing—\{of-attendant–ontological-
contiguity —educed–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 uninsightful about originariness-parrhesia, as spontaneity of-aestheticisation ‘is bound as of threshold of self-reflexive-willed will to be developed into desublimating beholding-becoming distortive-originariness/distortive-origination as to historicity-tracing inhibited-mental-aestheticising of presencing absolutising-identitive-constitutedness <preconverging motif-and-apriorising/axiomatising/referencing entailing existentialising enframing/imprintedness as to historicity-tracing in-presencing hyperrealisation/hyperreal-transposition as can arise with associated generalised social amplituding/formative wooden-language imbued temporal mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives of the reference of thought categorical-imperatives/axioms/registry teleology and more ruthlessly with associated dominance vested-interest-subontologising skewed-influence as to social vestedness/normativity discretely implied functionalism and pedantising/muddling/formulaic-hollowing-out in subontologisation subpotentiation blurring undermining of prospective totalising-entailing as to entailing amplituding/formative epistemicity totalising in relative ontological completeness such that the prospective deprocrypticism or preempting disjointedness as of reference of thought registry worldview/dimension projection is of a nonpresencing perspective ontological-normalcy/postconvergence sublimating apriorising axiomatising referencing {of attendant ontological-contiguity ~educated existentialising contextualising textualising contiguity } relation to the world implying a human self reflexive-willed thought awareness of originariness-parrhesia as spontaneity of aestheticisation as to profound supererogatory acuity perspicacity astuteness edginess incisiveness of apriorising axiomatising referencing intelligibility setup measuring instrument for conceptualisation in reflection of human dimensionality of sublimating
for re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality possibilities) but for the genuine social intellectual–function/posture cyclically induced prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for such re-ontologisation overriding of such ‘measuring-up success/accomplishment/aspiration in shallow-supererogation 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 ‘their given present 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<reifying{as-to-knowledge-developing}-and-empowering> 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/unenframing,-elicited-from-prospective–profound-supererogation’ imbuing human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-existential-reality>’ and ‘universal-transparency{(transparency-of-totalising-entailing, as-to-entailing—<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) as available-to/elicitable-to the
social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of the given registry-worldview/dimension <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing–existentualising—enframing/imprintedness
{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-
<amplituding/formative–epistemic>totalising—in-relative-ontological-completeness }’ (thus reflecting why for instance the democratic process is bound to ebb in suboptimisation/subontologisation/subpotentiation given the inherent overall disparity/incongruence of the actual manifestation of a social-setup’s self-reflexivity as to ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ and the potential manifestation of
the social-setup’s self-reflexivity as to perspective ‘re-ontologising/potentiating/optimisable
sublimating–nascence ontologising-depth as of the full-potency of existence’); and it is
critically the genuine social intellectual–function/posture imbuing knowledge-reification–
gesturing–<in-prospective Psychologism–apriorising/axiomatising/referencing–{of-attendant–
onological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness · in · [preconverging-dsentailment by] · postconverging-entailment> as of
maximising-recomposuring–for-relative-ontological-completeness”—unenframed-
conceptualisation as to postconverging–aporeticism–overcoming/unovercoming
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-
knowledge-developing} and empowering> that carries the potential for pushing and making-
available/eliciting such a prospect for re-ontologisation (and as so effectively manifested
historically as to the relatively low emotional-involvement with non-socially implied
sublimation/emancipation and the relatively high emotional-involvement with socially implied
sublimation/emancipation, and in the latter instance particularly when the threshold-of~<self-
reflexive>–willed–will of defaulting dominance/vested-interest-subontologising-skewed-
influence-as-to-social-vestedness/normativity<discretely-implied-functionalism> and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–
{blurring/undermining-of-prospective-totalising-entailing–as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness })
overplays the card of ‘their given present 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–
of intellectualism including the illuminating genuine social intellectual–function/posture, the
appraisal of ‘overall social intelllection-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 translative as to ‘living-development–as-to-
personality-development beholding/unbeholdening existentialising–frame-of-entailment-of-
 As to induced sublimation, as from existence’s—effusing/ecstatic—lining-as—historiality—
{science/authenticity/nonextrication}—beyond-mere-formulaicity-as— historicity-tracing—
{science-ideology/fashionability/distraction} as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension(71’). Ultimately, our human—presencing—absolutising-identitive-constitutedness
</preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—
existentionalising—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-
ontol<ontology>g> elicited prospective transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity) 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 pedantising/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 so as to a human social environment where dominance/vested-interest-
subontologising-skewed-influence-as-to-social-vestedness/normativity—\<discretely-implied-
functionalism> and pedantising/muddling/formulaic-hollowing-out—in
subontologisation/subpotentiation—\{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing—\<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness \}) in many ways seem to be wary of prospective human re-
ontologisation/omnipotentiality implications as if our very presence isn’t the outcome of
successive prior re-ontologising. It is thus critical for humanity as a whole and as of social
science practice to inculcate the attitude that despite the blurriness<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-
disontologising-formulaic—dragging-out/hollowing-out> 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\textless discretely-implied-functionalism\textgreater ; 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 \textless amplituding/formative\textgreater wooden-language\{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology \} of any such dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity\textless discretely-implied-functionalism\textgreater 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\textless discretely-implied-functionalism\textgreater and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
\textless amplituding/formative–epistemicity\textgreater totalising—in-relative-ontological-completeness \} undermining of genuine knowledge-reification–gesturing\{in-
prospective_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity \} —
conflatedness —in [preconverging disentailment by] postconverging entailment\} is their poor appreciation and deriding of any such notion of the postconverging–de-
mentating/structuring/paradigming possibility that makes-available worldview conceptualisation as herein implied as to ‘conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism\textless reifying\{as-to-knowledge-developing\}-and-empowering\textgreater imbued
theoretical/conceptual/operant implications’ (so-construed as of prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness’) (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflicatedness /formative–supererogating,<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity —as-preconverging/postconverging—re-de-mentating/restructuring/reparadigming—psychologism’); as to a decadent immediate materialism that will not recognise that the ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism=<{reifying{as-to-knowledge-developing}>-and-empowering> imbued theoretical/conceptual/operant implications’ of the physicists or chemists or biologists for instance is what allows for the expectations/anticipations underlying physical engineering/application or chemical engineering/application or biological engineer/application as to generated material productions (as without abstract science contemplation the very imagination of derived technologies will not arise) and along the same lines it can only be of the utmost disappointment to realise that at the very core of academic institutionalised social and philosophical contemplation is the manifestation of a pedantry that doesn’t have or project the lack of the least insight about the historiality/ontological-eventfulness/ontological-aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism’ of social and philosophical ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism=<{reifying{as-to-knowledge-developing}>-and-empowering> imbued theoretical/conceptual/operant implications’ as underlying the effective sublimating human and social expectations/anticipations that sublimatingly beget societies up to our age and as of relevance for prospective human and social construction. For such dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity\textless discretely-implied-functionalism\textgreater \hspace{1cm} and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
\textless amplituding/formative—epistemicity\textgreater 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-referring-syncretising in terms of self-presence/self-constitutedness\textless in-perspective—epistemic-abnormalcy/preconvergence\textgreater of \textless preconverging—’motif-and-apriorising/axiomatising/referencing’—entailing\textgreater existentialising—enframing/imprintedness\textless as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textgreater ; but then in reality it is herein contended that in the middle to long run such posturing falsehoods are untenable notwithstanding their apparent punctual/immediate impression for the simple reason that veridical knowledge is not built on eliciting human sovereignising beholdening but rather eliciting human ontological-commitment\textless implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of—existential-reality\textgreater as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective—profound-supererogation\textsuperscript{10} (and it is in this regards that human history speaks of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation\textsuperscript{3} (imbued-postconverging/dialectical-thinking—’projective-insights’/’epistemic-projection-in-conflatedness —of-notional—deprocrypticism-prospective-sublimation)\textsuperscript{10} as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression in reflecting holographically—
The ontological-contiguity—of-the-human-institutionalisation-process). At the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ such a conceptualisation may seem frivolous but then the work/job of doing philosophy and thinking is not for those of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’; that is why such pettiness-of-minds cannot recognise true work/job when they see it and it is herein contended are better off elsewhere rather than ‘merely hanging to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ that fails prospective human re-ontologisation/omnipotentiality. The above insight provides a relevant backdrop for a truer appreciation of what is entailed by prospective ‘nonpresencing—<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ since critically any given registry-worldviews/dimensions imbued prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold ‘self-referencing-syncretising forward-facing—supposedly—postconverging-or-dialectical-thinking —apriorising-psychologism epistemic-projection as of prior mere-formulaicity—as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of— ‘epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re—originariness/re-origination’ so-reflecting their ‘preconverging/dementing—as-to—prospective-uninstitutionalised-threshold’ ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and—accordance—as-of—social-stake-contention-or-confliction’ reflects of itself mainly as of postconverging-or-dialectical-thinking—apriorising-psychologism while qualifying its prospective uninstitutionalised-threshold (as of preconverging-or-dementing—apriorising-psychologism) as nondescript/ignorable—void and so in a presencing—absolutising—identitive-constitutedness <preconverging—‘motif-and-apriorising/axiomatising/referencing’—
nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation

and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
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心理学 or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as superseding by such an underlying ‘psychological histioriality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-`epistemicity-relativism-
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology is mostly appreciable as of its crossgenerational posterity implications ominously beyond ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the underlying possibility for human transcendence-and-sUBLIMITY/sublimation/supErOgatory-de-mentativity; thus underlying the most profound <amplituating/formative–epistemicity>totalising~`ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity~`~educated–


conflatedness ~in {preconverging-disentailment by} postconverging-entailment> in reflecting ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normaley/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-normaley/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
postconverging—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/unenframing,-elicited-from-prospective—
profound-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-postconverging—narrowing-down—apriorising/axiomatising/referencing—
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—entailing—existentialising—
enframing/imprintedness—(as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)’). However, because of the high emotional-
involvement in the social, the default posturing one way or the other is ever always to adopt a
self-reflexive—willed—will ideological stance (integrating <amplituding/formative> wooden-
language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic—
drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology } explaining the discomfort induced when
such conscious or unconscious ideological stances are subjected to deconstruction analysis or
genealogical/archaeological analysis as to ‘nonpresencing—perspective—ontological—
normalcy/postconvergence> implications of human limited-mentation-capacity-deepening
and so over an existence-driven <self-reflexive>-willed–thought; in a flawed prior_knowledge-
reification–gesturing<<in-prior_psychologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-
contiguity }—constitutedness —in–preconverging-entailment> that poorly appreciates the two-
sided epistemic-veracity of undergirding human ‘self-reflexive–instigative-eventuating-{as-to-
teleological-instigative/incipient—

willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
elicited-incipience-of-existentialising–decisionality’ so-reflect by the ‘supererogating/willing
side’ and the ‘existence sublimating-validation/desublimating-invalidation side’ for sound human intelligibility to arise (and critically the reality of a truly social scientific insight is one
that necessarily has to take a considerable distance from the immediate/punctual high
emotional-involvement as inherently manifested in the direct socio-econo-political processes of
social-stake-contention-or-confliction and its associated directed ideologies with such a truly scientific endeavour not about pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,—
as-to-entailing<-amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } but ‘rather most thoroughly involved in social-stake-contention-or-confliction
postconverging—aporeticism–overcoming/unovercoming’ along the lines of a more profound human and social sublimation arising as from human ‘epistemic-growth/disquiet/discomfort—
{induced-sublimation,as-from-existence’s—effusing/ecstatic–inlining-as- historiality–
{science/authenticity/nonextrication}-beyond-mere-formulaicity-as–historicity-tracing—
\{\text{science-ideology/fashionability/distraction}\} \text{ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension\}.\text{ 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 \text{ pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation} (\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}\text{<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness of}\text{ presencing—absolutising-identitive-constitutedness social-vestedness/normativity}\text{<discretely-implied-functionalism> can be veridically undermined superseded by a ‘corresponding antipodal/diametrical compensatory subontologisation’ (as manifested between the conflicting capitalistic and communistic ideologies), rather than a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself so-implied as of supererogatory–progressivity as to human postconverging–aporeticism–overcoming/unovercoming in enabling prospective sublimating–nascence for human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality (even as the practicalities of the political environment inevitably will elicit thresholds of disontologising as to non-ontologising/subontologising conceptualisations); but then just as the natural scientist’s basic research is to ‘open-up’/‘throw-up’/‘reveal’ sublimating avenues for ‘more and more profound ontologising possibilities for engineering/technical practices’ likewise the genuine social intellectual–function/posture has to be able to ‘open-up’/‘throw-up’/‘reveal’ ‘more and more profound ontologising possibilities/avenues of contemplative sublimating for more and more profound social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality’ notwithstanding ideological pretenses of mere-formulaicity-as-to-mere-formulaic—\}
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in re-
originariness/re-origination’ as to mere-formulaic capitalistic/communistic ideological
methodologising/mutualising/organising/institutionalising that seem to be utterly immuned
from the ontological-veracity of huma prospective ‘originariness-parrhesia,–as–spontaneity-of-
aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness
underlying dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /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,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in re-
originariness/re-origination’>) and in many ways such ideologically induced conscious-and-
unconscious ‘habituatendedness/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
postconverging–aporeticism–overcoming/unovercoming. Such a postmodern philosophical
anti-ideological stance of ‘‘nonpresencing-<perspective–ontological-
normalcy/postconvergence> anachic-growth/anarchisation for re-ontologisation’ (just as is the
case with the natural sciences as to ‘prospective scientific sublimating reconstruels of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal as of human
limited-mentation-capacity–deepening’ not to be confused with science ideology which is
rather about ‘consciously or unconsciously usurping the sublimating credence of science in its
science ideology pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation–{blurring/undermining-of-prospective-totalising-entailing–
as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness⟩ exercise’) is all about human candidity/candour-capacity for effectively
tackling prospective human postconverging–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 postconverging–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/textually/reprojectively/supererogatingly/zeroingly/re-acutingly of a
prospective nonpresencing 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-prospectively-losing-track-of-epistemie-totalising-apriorising/axiomatising/referencing-residuality-in-re-originariness/re-origination (as of human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation) in an already prospectively poorly apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—relation-to-the-world’, and in this regards we can appreciate that budding-positivists critical philosophical insight was more than just their effectively instigative/incipient budding science but a critical appreciation that the medieval-scholasticism non-positivism apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-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-of-entailment-of-motif
and apriorising/axiomatising/referencing as to transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-

institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) in many ways undermining prospectively profound intellectualism and the genuine social intellectual—function/posture). In this regards, it should be appreciated that as to notional—deprocrypticism reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process: ‘such a deprocrypticism imaginary is claiming to be the very rule of human civilisation’ as to the fact that ‘there is no recurrent-utter-uninstitutionalisation basis for advancing prospective base-institutionalisation’, and ‘no base-institutionalisation basis for advancing prospective universalisation’, ‘no universalisation basis for advancing prospective positivism/rational-empiricism’ and prospectively ‘no positivism—procrypticism basis for advancing prospective deprocrypticism/nondisjointing’ but for ‘the inherent nonpresencing—<perspective—ontological-normalcy/postconvergence> nature of existence’ instantiated hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly 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-entailment–of–motif-and-
apriorising/axiomatising/referencing of intellectualism’; as so-involving the illuminating
genuine social intellectual–function/posture, the appraisal of the ‘overall social intellection-
aptitude body’ as well as generalised social advocacy in contemplating about prospective ‘re-
ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as
of the full-potency of existence’. In other words, ‘existence imposes its sublimating rules to the
human mortal subpotency’ as the very ‘fundamental meaning of science’ (notwithstanding
vague human-subpotency self-important ‘methodologising/mutualising/organising/institutionalising’ anti-intellectual fooling-about and
complotment); in a continual prospective relativistic process of human limited-mentation-
capacity-deepening\(^5\). In this respect, it is herein contended as of a most intimate appreciation that such anti-relativism stances which will imply no human progress occurs are ‘so moronic’ it is doubtful these are held out of true conviction (bad or good), but rather are ‘cynical and strategic anti-intellectualism stances hanging upon mere sterile/anecdotal institutional imprimaturing (as overplaying the card of ‘their given present 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\(^7\) entailing\(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}\)\(^8\) 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/relative-scope’ and rather turning to surreptitious and media-driven strategies avoiding intellectual engagement in inducing social and institutional numbing-traction—of-desublimating—meaningfulness-and-teleology \(\langle\text{as-perspective-lost-of-}
\text{supererogatory}–\text{acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking-of-notional–deprocrypticism–in-dimensionality-of-
sublimating}–\text{amplituding}/\text{formative–epistemicity}>\text{growth-or-
\text{as-to-entailing–amplituding}/\text{formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}\}’ it is herein contended is much more potently effective in preconvergingly–de-mentating/structuring/paradigming social and institutional in-effect bigotedness (consciously or unconsciously) than the overt and superficial name-calling social manifestations conception of
bigotry/prejudice/narrow-mindednes as to emotional distress; and so, as the deferential social
and institutional interpretation of such in-effect bigotedness stances
surreptitiously/underhandedly undermine the requisite social and institutional prospective
human postconverging—aporeticism—overcoming/unovercoming as to profound
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness eliciting of human
‘epistemic-growth/disquiet/discomfort—induced—sublimation—as-from-existence’s—

effusing/ecstatic—inlining—as—historiality—{science/authenticity/nonextrication}-beyond-mere-
formulaicity-as—historicity-tracing—{science-ideology/fashionability/distraction}) as to
construction-of-the-Self in dispensing-with-immediacy—for-relative-ontological-completeness
by-reification/contemplative-distension . Basically, we can garner that ‘the very epistemic
condition inherent to human limited-mentation-capacity in contrastive relation to the
nonpresencing—perspective—ontological-normalcy/postconvergence of inherent existence
sublimating—nascence’, induces (as of human <amplitudding/formative—
epistemicity—totalising—thrownness-in-existence> ) a ‘huma prospective regressive-shift in
ontological-normalcy/postconvergence conceptualisation’ (so-reflected in the mere-
formulaicity—<as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,—prospectively—losing-track-of—
epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re—
originariness/re-origination’> implied prior seconndnatured reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility—of-aestheticisation) as of human
dimensionality—of—desublimating—lack—of —<amplitudding/formative>supererogatory—de—
dementativeness/epistemic—growth—or—conflatedness /transvaluative—
universalizing/transposestemic/anamnesis-residuality/spirit—drivenness—equalisation); so—
underlying ‘human ontological-performance.—<including—virtue—as—ontology> degrades into
prospective epistemic-abnormalcy/preconvergence’; with respect to human ‘social—
confaltedness /scalarisation-as-to-rescalarisation-as–re-ontologisation\rangle. What then can be pertinently contemplated from this summary articulation of human ontological-performance\langle-including-virtue-as-ontology\rangle is potently about understanding/analysing-as-from-the-angle of such ‘huma prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ into ‘epistemic-abnormalcy/preconvergence’ of mere-formulaicity\langle-as-to-

mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-

losing-track-of-‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-

originariness/re-origination’ implied prior secondnatured reproducibility—

mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’, so-underlied with regards to ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment of motif-and-

apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ (so-

reflected as to the ‘preconverging/postconverging–de-mentative/structural/paradigmatic formative-risk of disontologisation associated with the prospect for veridical human ontologising/re-ontologising’ for appropriate human sovereign ‘epistemic-
growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic-

inlining-as- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-

historicity-tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-

Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-

reification/contemplative-distension’, and as so-undergirded by human ‘self-

reflexive–instigative-eventuating\langle-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 ]—
‘epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination’ which rather induces ‘huma prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’). But then, all social-setups ‘as specifically instantiated social-constructs of human intelligibility’, are wedded whether as of relatively shallow-supererogation or relatively profound-supererogation (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 magnitudes) to ‘their given mere-formulaicity—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—
uninstitutionalised-threshold 02 ‘self-referencing-syncretising’ forward-facing—
supposedly~postconverging-or-dialectical-thinking –apriorising-psychologism  epistemic-
projection as of prior mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing—residuality—in–re-
originariness/re-origination’>’ so-reflecting their ‘preconverging/dementing-<as-to-
prospective-uninstitutionalised-threshold 102> ignoring/biased inclination’ for the sake of ‘their
given present minimum-and-balancing expectations/anticipations of social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction’ will formatively drift into
prospective disontologisation over prospective ontologisation/re-ontologisation; with the
ultimate notional–deprocrypticism postconverging–apereticism–overcoming/unovercoming
cognisance and implication that ‘human prospective regressive-shift in ontological-
normalcy/postconvergence conceptualisation’ is inevitably given as to a mere-formulaicity-<as-to-
prospective-uninstitutionalised-threshold 102—methodologising/mutualising/organising/institutionalising,-prospectively-
losing-track-of-‘epistemic-totalising –apriorising/axiomatising/referencing—residuality—in–re-
originariness/re-origination’> relation to intelligibility, thus requiring a deprocrypticism
‘rehabilitated conceptualisation of human purposeful profound-supererogation‘ together with
‘rehabilitated conscious reflexion about the inherent prospective deficiency in mere-
formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing—residuality—in–re-
originariness/re-origination’> 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,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing—residuality—in–re-
positivism/rational-empiricism registry-worldview/dimension that we are naturally predisposed
to relate to the postconverging-de-mentating/structuring/paradigmimg implications of
prospective true knowledge in terms of their veridical entailing-amplituding/formative-
epistemicity-totalising-in-relative-ontological-completeness without a disontologising
disposition. Rather the ‘fundamental ontologising/disontologising confliction’ (as to Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–meaningfulness-and-teleology) arises effectively as of ‘a prospective
nonpresencing-perspective-ontological-normalcy/postconvergence> change in knowledge-
reification–gesturing-in-prospectivepsychologistic-apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness—in-{preconverging-disentailment-by}–postconverging-
entailment in maximalising-recomposing-for-relative-ontological-completeness —
enunframed-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-prospectivepsychologistic-apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment-by}–postconverging-entailment for
prospective ontologisation/re-ontologisation in maximalising-recomposing-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’ with respect to medieval-scholastics ‘non-positivising disontologising incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation’ and it is herein claimed as well 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’ maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation (objectifying knowledge conception say with incipient/budding différance deconstruction or genealogy/archaeology as to such explicited knowledge-reification–gesturing—in-prospective_psycho
gologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–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_psycho
gologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in {preconverging-disentailment by}–postconverging-entailment or as herein construed in reflecting holographically~<conjugatively-and-transfusively> the ontological-contiguity—one-of-the-human-institutionalisation-process’) with respect to modern-day ‘manifestation of disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-
prospectively-to-reflect-‘immanent-ontological-contiguity’ disontologising incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation’ (personalising knowledge conception as of institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-
totalising-entailing—as-to-entailing<amplituding/formative–epistemicity>totalising—in-relative-
language-\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology } in its genuine social intellectual—function/posture’ (and in so-doing undermining the falsehood explicated or implicit of ‘a common
knowledge-reification—gesturing-<in-
prospective_psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological—
contiguity —duced–existentialising/contextualising/textualising-contiguity \} —
confatedness —in—\{preconverging—disentailment–by\}—postconverging—entailment> as of
apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity —duced–
existentialising/contextualising/textualising-contiguity \} —relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying\{as-to-
knowledge-developing\}-and-empowering>’ which is the basis for the false projecting-and-
analysing of the ‘relative-ontological-completeness’\textsuperscript{57} knowledge-reification—gesturing-<in-
prospective_psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological—
contiguity —duced–existentialising/contextualising/textualising-contiguity \} —
confatedness —in—\{preconverging—disentailment–by\}—postconverging—entailment> as of
apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity —duced–
existentialising/contextualising/textualising-contiguity \} —relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying\{as-to-
knowledge-developing\}-and-empowering>’ in terms of the ‘relative-ontological—incompleteness’ prior_knowledge-reification—gesturing-<in-
prior_psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological—
contiguity —duced–existentialising/contextualising/textualising-contiguity \} —
constitutedness —in—preconverging—entailment> as of apriorising/axiomatising/referencing—\{of-
attendant—ontological-contiguity —duced–existentialising/contextualising/textualising-
contiguity—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-reifying {as-to-knowledge-developing}-and-empowering by such pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

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singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>’ lies in an equivalence/correspondence relation with modern-day ‘manifestation of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-’immanent-ontological-contiguity’> disontologising’ secondnatured social-setup; are naiveties of human distractive-alignment-to-\(^3\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^8\) (as to the fact that prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is all about intellectually-and-morally superseding its Age as to relative-ontological-completeness\(^7\) maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation and not subjecting-itself/succumbing to the relative-ontological-incompleteness\(^8\) incrementalism-in-relative-ontological-incompleteness\(^8\)—enframed-conceptualisation of its Age, and as so-inherently warranted by existence-potency \(^\sim\) 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-\(\{\text{science/authenticity/nonextrication}\}^{-\text{beyond-mere-formulaicity-as- historicity-tracing-\(\{\text{science-ideology/fashionability/distraction}\}}}\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness \(\sim\) by-reification/contemplative-distension\(^7\)).

Prospective \(\text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology}\) imaginaries as such as to the implied human notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>, ‘do not truly manifest sublimating–nascence validity’ by fulfilling/satisfying any human self-presence/self-constitutedness\(^1\)-\(\langle\text{in-perspective–epistemic-abnormalcy/preconvergence}\rangle\) inclinations (even if that arises incidentally/parenthetically as of the induced secondnatured positive-opportunism—of-social-functioning-and-accordance\(^7\) accompanying the intemporal-disposition firstnaturedness

In this regards, the genuine social intellectual–function/posture should be able to ‘sneer’ at its social-setup, as to the fact that its ‘incarnation of prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology imaginaries’ cannot be beholdening to its presencing—absolutising-identitive-constitutedness—social-vestedness/normativity—<discretely-implied-functionalism> social-setup but rather ‘beholdening to existence-potency’—sublminating–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\textsuperscript{27}’ (just as the true technician and scientist is not of sublimative-reflexivity—beholdening to ‘peoples’ human-subpotency temporal-dispositions but rather to existence-potency\textsuperscript{39}—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\textsuperscript{2}-existentialising–frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing 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 imprimaturing conception of supposed intellectualism’ that by supposedly succumbing/ingratiating to institutional and social lip-servicing (as to an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of epistemic-growth/disquiet/discomfort\textsuperscript{(induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as–historiality-\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as- historicity-tracing-\{science-ideology/fashionability/distraction\}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{27}’) supposedly so-earning intellectual recognition/due; thus paradoxically subjecting the notion of
inherent immanent-existence’s sublimation-structure’/omnipotentiality). In the bigger scheme of things as to nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection, human social-setups reflecting the respective states of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non- positivism/medievalism and positivism–procrypticism are transcended/superseded exactly because of an incipient/nascent/instigative genuine social intellectual–function/posture ‘sneering’ at them and never as to otherwise ingratiating at them as manifested by the Socrates, Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposing conception as to maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation for prospective social aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—reifying{as-to- knowledge-developing}-and-empowering> (noting that the notion of ‘huma prospective notional~self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposing self-becoming/self-confoundedness/formative–supererogating—<projective/reprojective—aestheticising-re-motif—re–apriorising/re–axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>’ is about eliciting the sense of fellow human capacity/deferential-capacity to appreciate the inherent soundness of epistemic-growth/disquiet/discomfort—induced-sublimation—as-from-existence’s— effusing/ecstatic—inlining—as—historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity—as—historicity-tracing—{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension as to the fellow human capacity/deferential-capacity for undergirding ‘self-reflexive~instigative-eventuating{as-to-teleological—
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology }; reflecting the reality that the genuine social intellectual–function/posture must be
able to stand at a ‘distance as of notional–self-distantiation’ with their Age, society and social
institutions (and critically many an intellectual failing is exactly because of this defect that
actually subconsciously stifles the natural direction/conclusion of their work as in the case with
Heidegger, and so understood rather than an after the fact <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness–
{as-to- historicity-tracing— in-presencing– hyperrealisation/hyperreal-transposition}
conceptualisation which itself fails the test of standing at a ‘distance as of notional–self-
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ with its
own Age, society and social institutions to then be able to open the avenue for prospective
human sublimation/emancipation as requisite to supersede/transcend its inherent
preconverging–de-mentating/structuring/paradigming vices-and-impediments (as
limitations).

This disparity–of-momentousness/magnanimity/scale/magnitude underlies the
notional–ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-
contiguity—educed–existentialising/contextualising/textualising-contiguity (as it reflects
holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process ) preconverging/postconverging–de-
mentative/structural/paradigmatic implications (as to Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development magnitudes); as so-
underlying ‘the <cumulating/recomposuring–attendant-ontological-contiguity >–succession of
human registry-worldviews/dimensions notional–ratiocontiguity/ratiocination-as-
referentialism—implicited_attendant–ontological-contiguity\$^\text{vii}\$-educed–
existentialising/contextualising/textualising-contiguity\$^\text{vii}\$-ontological-performance\$^\text{vii}\$-<including-
virtue-as-ontology>’ as of <amplituding/formative–epistemicity>totalising~‘random-as-
impulsive—implicited_attendant–ontological-contiguity\$^\text{vii}\$-educed–
existentialising/contextualising/textualising-contiguity\$^\text{vii}\$-phenomenal-abstractiveness–of-
presencing-in–‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation,
<amplituding/formative–epistemicity>totalising~‘nominal-as-tendentious—
implicited_attendant–ontological-contiguity\$^\text{vii}\$-educed–
existentialising/contextualising/textualising-contiguity\$^\text{vii}\$-phenomenal-abstractiveness–of-
presencing-in–‘warped-consciousness’ with base-institutionalisation–ununiversalisation,
<amplituding/formative–epistemicity>totalising~‘ordinal-as-qualifying—implicited_attendant–
ontological-contiguity\$^\text{vii}\$-educed–existentialising/contextualising/textualising-contiguity\$^\text{vii}\$–
phenomenal-abstractiveness–of-presencing-in–‘preclusive-consciousness’ with
universalisation–non-positivism/medieval,
<amplituding/formative–epistemicity>totalising~‘intervalist-as-categorising—implicited_attendant–ontological-
contiguity\$^\text{vii}\$-educed–existentialising/contextualising/textualising-contiguity\$^\text{vii}\$–phenomenal-
abstractiveness–of-presencing-in–‘occlusive-consciousness’ with positivism–procrypticism, and
<amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-
referentialism—implicited_attendant–ontological-contiguity\$^\text{vii}\$-educed–
existentialising/contextualising/textualising-contiguity\$^\text{vii}\$–phenomenal-abstractiveness–of-
presencing-in–‘protensive-consciousness’ with deprocrypticism. Such a disparity–of-
momentousness/magnanimity/scale/magnitude notional–ratiocontiguity/ratiocination-as-
referentialism—implicited_attendant–ontological-contiguity\$^\text{vii}\$-educed–
existentialising/contextualising/textualising-contiguity\$^\text{vii}\$–phenomenal-abstractiveness–of-
presencing-in–‘protensive-consciousness’ with deprocrypticism. Such a disparity–of-
momentousness/magnanimity/scale/magnitude notional–ratiocontiguity/ratiocination-as-
referentialism—implicited_attendant–ontological-contiguity\$^\text{vii}\$-educed–
existentialising/contextualising/textualising-contiguity\$^\text{vii}\$–conception (as it reflects
holographically-<conjugatively-and-transfusively> the ontological-contiguity\$^\text{vii}\$—of-the-
existentialising/contextualising/textualising-contiguity → constitutedness → in preconverging-entailment

elicited-incipience-of-existentialising–decisionality’ as to ‘social-functioning-and-accordance—
as-of–social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment-of
motif-and-apriorising/axiomatising/referencing 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 preconverging/postconverging–de-
mentative/structural/paradigmatic possibility for dimensionality-of-sublimating
\begin{equation}
\langle \text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness } /\text{transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle \text{ (as so-required for prospective deprocrypticism imaginary) can only}
\end{equation}
be elicited as from an angling-of-imaginary abstract-projection drivenness (as to the thoughtful
sublimating coherence of the sublimating–postconverged ‘substantive abstract-tissue-of–social-
emanance hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly–
cumulated/recomposured as to cumulated/recomposured implicitated_attendant–ontological-
contiguity\textsuperscript{‘}–educated–existentialising/contextualising/textualising-contiguity\textsuperscript{‘}’) over psychical-
nascency outturn-projection drivenness (as to the preconverging–existential-extrication-as-of-
existential-unthought of the sublimating coherence of the sublimating–postconverged
‘substantive abstract-tissue-of–social-emanance hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly–
cumulated/recomposured as to cumulated/recomposured implicitated_attendant–ontological-
contiguity\textsuperscript{‘}–educated–existentialising/contextualising/textualising-contiguity\textsuperscript{‘}’). This human
individuation and social projection divergence between human psychical-nascency and human
angling-of-imaginary (as to disparity–of-momentousness/magnanimity/scale/magnitude) is
willing/arbitrariness/waywardness/faith-drivenness/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 –educed–existentialising/contextualising/textualising-contiguity }—
elicited-incipience-of-existentiaialising–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 magnitudes); and so-critically underlying its preconverging–de-
mentating/structuring/paradigming ‘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—imbued-'notional~firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor’ (but for when prospective effective
sublimating–nascence manifests as to ‘a rootless sourcing/generating of social sublimating–
nascence manifestations and their prospective sublimating possibilities’), speaking to ‘a
relatively poor abstractive relation with the instigation/incipience of effective sublimating–
nascence manifestations and their prospective protracted sublimating possibilities and thus a
relatively poor abstractive relation with prospective instigation/incipience of social
sublimating–nascence’ (as to its ‘presencing—absolutising-identitive-constitutedness’)
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiac-drag ‘prospectively {flawed/unsound}–
relative-unreflexivity—in-existence/absolutising—from-limited-mentation as un-origininary
encounter/confrontation with existence—as-the-absolute-a-priori-of-
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
existentialising/contextualising/textualising—contiguity }—relation—to—the—world
conceptivity/epistemic—reflexivity/epistemicity—relativism—determinism—<reifying—as—to—knowledge—developing>—and—empowering
before arriving at our present rational—empiricism/positivising
‘relative—ontological—completeness’
apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity
existentialising/contextualising/textualising—contiguity }—relation—to—the—world
conceptivity/epistemic—reflexivity/epistemicity—relativism—determinism—<reifying—as—to—knowledge—developing>—and—empowering’, with the possibility of the successive human
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 ~educated–existentialising/contextualising/textualising-
contiguity }—conflatedness —in—{preconverging-disentailment—by}—postconverging-
entailment> as to ³reference-of-thought—³ and ³reference-of-thought—³ 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 preconverging/postconverging—de-
mentatively/structurally/paradigmatically have a potent prospective disontologising
psychosomatic grip’ (as of <preconverging—‘motif-and-apriorising/axiomatising/referencing’—
entailing>—existentialising—enframing/imprintedness(as-to— historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition)) upon human ontologising/re-ontologising
capacity in re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—{imbued-
postconverging/dialectical-thinking ‘projective-insights’/’epistemic-projection-in-
conflatedness ’-of-notional–deprocrypticism-prospective-sublimation} even at the exclusion
of prospective ontologising implications of existence—as-sublimating-
meaningfulness-and-teleology prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’) can be garnered with regards to the fact that all successive prior registry-worldviews/dimensions do not ‘harbour/contemplate of the imaginary’ of their successive prospective registry-worldviews/dimensions (as so-reflected as to the successive change of ‘relative-ontological-completeness’ knowledge-reification—gesturing<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }— conflatedness—in—{preconverging—disentailment by}—postconverging—entailment> as of apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}—and-empowering>’; such that our very own positivism—procrysticism imbued disjointing doesn’t/hardly effectively renege/revoke/rescind on the idea that its present ‘occlusive as disjointing prior knowledge-reification—gesturing<in-prior_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity ~educed—existentialising/contextualising/textualising-contiguity }— constitutedness—in—preconverging—entailment> as of apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism—determinism<reifying{as-to-knowledge-developing}—and-empowering>’ 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 existences requiring prospective human limited-mentation-capacity-deepening’ (in inducing the preconverging/postconverging—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)
that a relic/artifactual interpretation of any prospective knowledge is bound to effectively undermine the prospective human postconverging~aporeticism–overcoming/unovercoming required for prospective knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity  ~educated–existentialising/contextualising/textualising-contiguity  \}—
conflatedness  ~in {preconverging-disentailment by] postconverging-entailment> in the sense
that for instance in many ways budding-positivists and their medieval-scholastics counterparts
dealt more or less with the same knowledge issues but with medieval-scholasticism
‘beholding as sovereignising–imbued-subontologisation/subpotentiation in totalisingly-
disentailing—discretion/whim-of-thought’ fundamentally stalled/hampered by their non-
positivising and undermining the budding-positivism epistemic-projection perspective of
‘positivising supererogatory–acuity/perspicacity/stuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument  –for–
conceptualisation as to its postconverging–de-mentating/structuring/paradigming
postconverging~aporeticism–overcoming/unovercoming’ and along the same axiomatic-
construct lines, though in contrast to the above positivism/rational-empiricism example of the
reference-of-thought as grandest-axiomatic-contruct, the convolutedness of say modern-day
DNA genetics knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity  ~educated–existentialising/contextualising/textualising-contiguity  \}—
conflatedness  ~in {preconverging-disentailment by] postconverging-entailment> axiomatic-
construct in attendant–ontological-contiguity  ~educated–
existentialising/contextualising/textualising-contiguity  cannot be construed as of mere
conceptual-patterning–(as-devoid-of-attendant–ontological-contiguity  ~educated–
existentialising/contextualising/textualising-contiguity  ‘s–reifying-or-elucidating-of-
A poor appreciation of the veracity of historical interpretation as more critically being about ‘angling-of-imaginary epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening 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 of limited-mentation-capacity-deepening)’ in so-providing the most profound insight about history (rather than just a naïve collating and artifactual/relic exercise ‘devoid of the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness that truly-and-profoundly arises from the existentialising/contextualising/textualising exercise of postconverging–aporeticism–overcoming/unovercoming in epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening re-originary–as-unenframed/unbeholdening/outlier-conceptualisation{imbued-postconverging/dialectical-thinking -'projective-insights'/'epistemic-projection-in-conflatedness -'of-notional–deprocrypticism-prospective-sublimation} encounter/confrontation with existence’), merely reflects a psychical-nascency <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} that hardly articulates existential prospective human postconverging–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 77 presencing—absolutising-identitive-constitutedness14 social-
vestedness/normativity <discretely-implied-functionalism> <preconverging–‘motif-and- 
apriorising/axiomatising/referencing’–entailing–existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ rather
than ‘projecting/reprojecting of sublimating/emancipating nonpresencing<perspective–
onontological-normalcy/postconvergence> <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing–existentialising—framing/imprinting–{as-to-
prospective– historicity/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/knowledge-reification–gesturing<in-

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

conflatedness ~in-{preconverging-disentailment–by}–postconverging- 
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative– 
implications-of-prospective- nonpresencing,–for-explicating-ontological-contiguity as so-
underlied by angling-of-imaginary are rather altogether clear and straightforward as hereafter
articulated. It is an existential impossibility as to ontological-inveracity/ontological-
impertinence for intelligible discursivity between relative-ontological-incompleteness and 
relative-ontological-completeness knowledge-reification–gesturing<in-

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

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

as of differing apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-

1659
can be ‘no common logical-basis/logic,-as-derived-from—transversality<for-sublimating-
existential-eventuating/denouement>~of-affirmative-and-unaaffirmative–disambiguated-’motif-
and-apriorising/axiomatising/referencing’ for intelligible discursivity between the relative-
on-ontological-incompleteness and relative-ontological-completeness knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment as of differing
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-
knowledge-developing}-and-empowering’ (explaining the manifest one-sidedness of the
Socratic dialogues in his exercise of advancing the ‘universalising-idealisation
ontologising/re-ontologising’ 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
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-
knowledge-developing}-and-empowering’ and in many ways the same could be said about
budding-positivists postures as with the case of the trial of Galileo; as so-underlying
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment implications
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 secondary-and-operating as to the
‘attained institutionalisation’ allowing for such institutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation of human ‘social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing existentialising–frame-of-entailment of motif and-
apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’
induced aposteriorising/logicising/deriving/intelligising/measuring–’meaningfulness-and-
teleology’. Where the institutionalisation is prospectively put into question as to prospective uninstitutionalised-threshold deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation such mutual-intelligibility/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 breaks down as it is undermined
from prospective ontologising/re-ontologising in epistemic-growth,—as—{veridical/sound}–
relative-reflexivity—in-existence/relativising—from-limited-mentation, as its deepening re-
originary—as-unenframed/unbeholdening/outlier-conceptualisation⟨imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflatedness’-of-notional~deprocrypticism-prospective-sublimation⟩
encounter/confrontation with existence (as to prospectively implied ‘constraining existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective–profound-supererogation’

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Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{-by-reification/contemplative-distension\textsuperscript{8}}, that enables the sublimation to arise). This insight contrasts with a naïve science ideology conception of epistemicity as to ‘a lack of nonpresencing-\textsuperscript{9}<perspective–ontological-normalcy/postconvergence> perspicacity in an ineffect-absolution\textsuperscript{10}<as-to–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \textsuperscript{11}~eded–existentialising/contextualising/textualising-contiguity \textsuperscript{12}—constitutedness \textsuperscript{13}<in–preconverging-entailment\textsuperscript{14}> exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—prospective_attendant–ontological-contiguity\textsuperscript{15}~eded–existentialising/contextualising/textualising-contiguity\textsuperscript{16} as of a desublimating \textsuperscript{17} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ that fails to factor in prospective human limited-mentation-capacity-deepening\textsuperscript{18} postconverging–dementating/structuring/paradigming implications (and go on to behold epistemicity as to a certain ‘supposedly imagined moment of past science’ rather than the fact that prospective scientific sublimations come-with/are-not-divorced-from prospective epistemicity insights hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly as so-rather driven by human \textsuperscript{19}supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness inducing sublimation-over-desublimation beyond ‘mere-formulaicity\textsuperscript{20}<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination’\textsuperscript{21} of conception of prior epistemicity seconndnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’). Critically, in this respect there was no prior inherent mere-formulaicity\textsuperscript{22}<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-


implicated-or-explicated—philosophically’ in driving the exactifying/precisioning—of-sublimation—<as-to-postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-implications> insight for such scientific experiments or observations) and not overriding the-very-same human epistemic-totalising—33—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 epistemic-totalising—14—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness contemplation of ordinary existential experience and observations). Such a nonpresencing—<perspective—ontological—normalcy/postconvergence> conception of epistemicity it is herein contended is of most profound social and overall knowledge postconverging—aporeticism—overcoming/unovercoming relevance. Human angling-of-imaginary (unlike the predisposition to mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—‘epistemic-totalising—apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination’> 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-by-rejection) 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-entailment—of—motif—apriorising/axiomatising/referencing—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=<in-
prospective_psychoanalytic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity } —
confabulatedness ~in [preconverging-disentailment by] postconverging-entailment> (and
critically veridical intellectualism rather perceives institutional stature as the opportunity to
further demonstrate and invest in demonstrating its effective intellectual relevance whereas an
institutionalised pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing–
as-to-entailing=<amplifying/formative–episticmetry>totalising~in-relative-ontological-
completeness } tend to construe of institutional stature as a defensive fall-back as to mere-
formulaic institutional-imprimaturing blurriness<sterilising/anecdotalising/trivialising-of-
prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-
out/hollowing-out>) 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 11, and as so-failing to
prospectively relay genuine-knowledge production as rather undergirded as of dimensionality-
of-sublimating {(<amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)}. Such an incipient social conception and instigation of prospective
genuine-knowledge as to its veridical existential veracity underscored the Socratic-philosophers
and their successors development of philosophical schools propounding 10 universalising-
idealisation in sublimating self-assuredness-of-ontological-good-faith/authenticity⁰~postconverging–de-mentating/structuring/paradigming⁰~as-being-as-of-existential-reality subverting the Ancient-sophists ‘non-universalising sophistry ontological-bad-faith/inauthenticity⁰~preconverging–de-mentating/structuring/paradigming⁰’, likewise budding-positivism movements with their correspondences and initiatives in sublimating self-assuredness-of-ontological-good-faith/authenticity⁰~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality ultimately led to the subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-faith/inauthenticity⁰~preconverging–de-mentating/structuring/paradigming⁰’, and today in many ways the postmodern movement is more potent as to its postconverging epistemic—projective-equalisation social dynamics of ‘liberation and emancipation’ (however incipiently crude as to its sublimating self-assuredness-of-ontological-good-faith/authenticity⁰~postconverging–de-mentating/structuring/paradigming⁰~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/inauthenticity⁰~preconverging–de-mentating/structuring/paradigming⁰’. 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 historicity-ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normality/postconvergence-reflected-epistemicity-relativism–determinism of astronomy to be construed and so unlike a naïve desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition approach that fails to factor in that the varied ‘beholdening astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming’ are rather undergirded by an ahistorical-emancipation of conceptualisation of congruent physics principles as to their underlying ontological-contiguity), in many ways the implicated notions of Foucauldian genealogy/archaeology and Derridean différence deconstruction as well as explicited herein as of the ontological-contiguity—of-the-human-institutionalisation-process (implied de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) so-underlying human fundamental ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’) are tantamount to ‘an ahistorical-emancipation projection and grasp of the fundamental human psyche and potential’ undergirding the actualities of societies and individuals reflected as human aestheticisation—and—aestheticisation—
towards-ontology (as to social-setups imbued ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
of
meaningfulness-and-teleology’ underlied by language, culture, social institutions, technical
knowhow, etc., and so as to human Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology,
institutional-development—as-to-social-function-development and living-development—as-to-
personality-development magnitudes’); as so-reflecting the sublimating—postconverged
‘substantive
abstract-tissue-of—social-emanance
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly—
cumulated/recomposured as to cumulated/recomposured implicated_attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity’ (as herein
underscored by the ahistorical nature of human prior-institutionalisation-threshold—by—
prospective-uninstitutionalised-threshold, and as so-reflecting underlying human ‘social-
functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing
existentialising—frame—of—entailment—of—motif—apriorising/axiomatising/referencing
of
disontologising/ontologising-and-re-ontologising’) upon which such ‘a projection of
ahistorical-emancipation
conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism—<reifying{as-to-knowledge-developing}-and-empowering>
imbued
theoretical/conceptual/operant implications’ is so-bound to ‘elicit the veridical manifestation of
prior/present/prospective human sublimating
historiality/ontological-
eventfulness
ontological-aesthetic-tracing—<perspective—ontological-
normalcey/postconvergence-reflected—epistemicity-relativism-determinism—>
of ontological-
contiguity—naïve accidented/disparate’ conceptualisation as to presencing—
absolutising-identitive-constitutedness
social-vestedness/normativity—<discretely-implied-
functionalism> bound to fall into ‘beholdening
historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition lacking in the capacity for ‘nonpresencing-
perspective–ontological-normalcy/postconvergence’ epistemic-projection of ontological-
contiguity’ (as to a fundamental lack of knowledge-notionalisation that explains everything as
to both manifest knowledge and ignorance explanations). Basically, given that such ‘a
projection of ahistorical-emancipation conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism <reifying {as-to-knowledge-developing}-and-empowering> imbued
theoretical/conceptual/operant implications’ is even more unsettling (as to ‘the
psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity }—
conflatedness —in {preconverging-disentailment—by—postconverging-entailment
implications on human ’ reference-of-thought as grandest-axiomatic-contract of ’ meaningfulness-and-
teleology” existentialising–decisionality’ of prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity), in many ways the ‘communicable
contemplative veracity of such transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity thought’ can only be ‘glimpsed of, countenance/appreciated in the margins and
communicated rather as of prospective metaphoricity’ (just as it can fairly be argued that even
budding-positivists never really grasped the full veracity of their prospective transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity rational-empiricism thought
associated ‘psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity }—
conflatedness —in {preconverging-disentailment—by—postconverging-entailment
implications on human ’ reference-of-thought as grandest-axiomatic-contract of ’ meaningfulness-and-
teleology” existentialising–decisionality’ and so let alone the anti-positivistic stances of their
medieval-scholasticism distractors imbued prior
constitutedness\(^\text{14}\) in preconverging entailment\(^\text{14}\); and so speaking to the veracity/reality of the ‘intellectual ineptness’ of the ‘self-presence/self-constitutedness’ \(\langle\text{in-perspective–epistemic-}
\text{abnormalcy/preconvergence}\rangle\) in prospective relative-ontological-incompleteness\(^\text{87}\) exposed to such contemplation as it highlights the given institutionalisation prospective uninstitutionalised-threshold \(\text{0}\) (inducing an intellectual paradox of disontologising wherein a state of relative-ontological-incompleteness \(\text{8}\) ‘as to its flawed in-effect absolution\(\langle\text{as-to–}
\text{apriorising/axiomatising/referencing}\{\text{of-attendant–ontological-contiguity ~educed–}
\text{existentialising/contextualising/textualising-contiguity}\}\rangle\) constitutedness \(\text{in–preconverging–}
\text{entailment}\rangle\) appropriating/presumptive ontological-veracity’ is supposedly supersedingly/arrogatingly analysing the veracity of prospective relative-ontological-completeness’ projection). The critical point here is about enunciating that veridical ontological-performance \(\text{72}\) \(\langle\text{including-virtue-as-ontology}\rangle\) of human \(\text{5}\) ‘meaningfulness-and-teleology is rather manifested in attendant–ontological-contiguity
\(\text{\text{~educed–}
\text{existentialising/contextualising/textualising-contiguity}\}\rangle\) induced ‘epistemic-
growth/disquiet/discomfort\{\text{induced-sublimation, as-from-existence’s—effusing/ecstatic–}
\text{inlining-as- historicality-}\{\text{science/authenticity/nonextrication}\}\text{-beyond-mere-formulaicity-as–}
\text{ historicity-tracing-}\{\text{science-ideology/fashionability/distraction}\}\rangle\) as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness \(\text{-by–}
\text{reification/contemplative-distension ‘}\) (and so more than just mere-formulaicity\(\langle\text{as-to-mere–}
\text{formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-
track-of-‘epistemic-totalising —apriorising/axiomatising/referencing—residuality—in–re–
\text{originariness/re-origination’}\rangle\) of reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation that fails to account for the ‘attendant–ontological-contiguity
\(\text{\text{~educed–existentialising/contextualising/textualising-contiguity}\}\rangle\) station of
relative-ontological-incompleteness\textsuperscript{18} as it affects contemplation' and hence falsely implies that
there is ‘a neutral state of in-effect absolution-<as-to–apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-
contiguity }—constitutedness in–preconverging-entailment’ from whence sound human
contemplation projectively arises rather than the reality of attendant–ontological-
contiguity\textsuperscript{17} ~educated–existentialising/contextualising/textualising-contiguity\textsuperscript{10} with human
limited-mentation-capacity-deepening\textsuperscript{13} 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}⟩); and so speaking to the overall prolongation of
contextualising/existentialising–attendant-ontological-contiguity\textsuperscript{17} rather veridically elicited as
from prospective nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩
epistemic-projection of ontological-contiguity \textsuperscript{7}. Critically, we can grasp a glimpse of this
fundamental psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educated–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-formulaicity-<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-
track-of–epistemic-totalising —apriorising/axiomatising/referencing—residuality—in–re-
originariness/re-origination’> reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation) of the ‘successive apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-
contiguity } —relation-to-the-world knowledge conceptivity/epistemic-
reflexivity/epistemically-relativism-determinism-<reifying{as-to-knowledge-developing}-and–
human-prospective-ontology-knowledge-generation-in-relative-ontological-completeness

universalisation, positivism/rational-empiricism and prospective

decrypticism—or—preempting—disjointedness-as-of-reference-of-thought (thus validating the contention that the 'communicable contemplative veracity of such transcendence-and-sublimity/sublimation/supererogatory~de-mentativity thought' can only be 'glimpsed of, countenance/appreciated in the margins and communicated rather as of prospective

metaphoricity


constitutedness

-in–preconverging-entailment' in many ways just pompous ignorance at best and at worst deliberate pedantising/muddling/formulaic-hollowing-out—especially so manifested in the wanton cultivation of mere-formulative

subontology-suppletion/substitution-(phrasing/undermining-of-prospective-totalising-entailing, as to entailing-

amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness


and at worst deliberate pedantising/muddling/formulaic-hollowing-out—in—

in-prospective-entailment—in-many-ways-just-pompous-ignorance-at-best

in-dependent-contingently–decided-existentialising/existentialising-contextualising-contextualising-complementarity

universatisation, positivism/rational-completeness and prospective

in-relation-ontology-prospective-ontology,<prospective-in-relation-ontology-prospective,>mephitically, with preludes of, self-presence/self-completeness—in-perspective—substitution/substitution—disjunctionness-as-of-reference-of-thought (thus validating the contention that the communicable complementable veracity of such transcendence-and-

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

epistemic-abnormalcy/preconvergence
entailment of motif and apriorising/axiomatising/referencing of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, the very possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as to angling-of-imaginary lies with the reality of human ‘epistemic-growth/disquiet/discomfort-as-induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as—historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as—historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’—by-reification/contemplative-distension”’ as overcoming psychical-nascency; as so-conveyed from the implication of underlying human ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction—in-becoming/existentiating-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ that ontologising is veridically about ‘expansion of human ontologising possibilities so-construed as postconverging-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—presencing—perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity” conceptualisation as to prior/present/prospective epistemic-projection’ contrasts with flawed ‘theoretical conceptualisations of the social as to presencing—absolutising-identitive-constitutedness epistemic-projection devoid of ontological-contiguity conceptualisation as to prior/present/prospective epistemic-projection’ (as the latter puts into question the veracity of this very same notion of ontologising as in the natural sciences with regards to prospective human postconverging-aporeticism—overcoming/unovercoming) and is herein construed as manifesting ‘beholdening historicity-tracing—in-presencing—hyperrealisation/hyperreal—
transposition lacking in the capacity for ‘nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ epistemic-projection of ontological-contiguity’. Critically, it can be appreciated that the fundamental dimensionality-of-sublimating

{⟨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-
contiguity ~educed–existentialising/contextualising/textualising-contiguity}—
conflatedness’ in [preconverging disentailment by] postconverging entailment implications on human ‘reference-of-thought as grandest-axiomatic-contruct of ‘meaningfulness-and-
teleology’ existentialising–decisionality’ of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity inducing the given registry-
worldview/dimension contextualising/existentialising–attendant-ontological-contiguity with
regards to its Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-telaology, institutional-
development–as-to-social-function-development and living-development–as-to-personality-
development magnitudes), is existentialisingly ‘downgraded/demoted along beholding–
existentialising-echelons of human ‘presencing—absolutising-identitive-constitutedness’

social-vestedness/normativity-⟨discretely-implied-functionalism⟩’ (in ‘in-effect absolution
⟨as-to–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity}—constitutedness in preconverging-
entailment’ adherence to the given registry-worldview/dimension conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-⟨reifying{as-to-knowledge-developing} and-
empowering⟩ imbued theoretical/conceptual/operant implications’ as to psychical-nascency)

which ‘assume a beholding self-purposefulness’ that ‘ultimately renders
irrelevant/unquestioned the manifest instigation/incipience of prior undergirding
dimensionality-of-sublimating\(\langle \text{amplitunding/formative}\text{supererogatory-de-
dementativeness/epistem-growth-or-conflatedness} /\text{transvaluative-
rat rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\) induced
translation/metaphorising for prospective ‘nonpresencing\(\langle \text{perspective—ontological-
normalcy/postconvergence}\rangle\) epistemic-projection of ontological-contiguity’ (with such ‘in-
effect absolution\(\langle \text{as-to—apriorising/axiomatising/referencing—of-attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity} \rangle \text{—constitutedness in preconverging ent} \rangle\)’ manifestation of beholdening self-purposefulness in prospective disontologising, as to its implied
\(\langle \text{amplitunding/formative—disposedness/psychologismic-con} \rangle\text{—construct—as-to—orientation/value-
construct/valuation—and—derived-parameterising} \rangle\) and \(\langle \text{amplitunding/formative}\text{—entailment—as-
to—totalising-contiguous/coherent—factuality-of-variability} \rangle\) of the registry-
worldview/dimension, underscoring its given ‘social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction imbuing existentialising—frame—of—entailment—of—motif-
and—apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’
uninstitutionalised-threshold\(\langle \rangle\). The psychologismic—apriorising/axiomatising/referencing—of—
of—attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-
contiguity \(\langle \rangle—\text{conflatedness in} \langle \text{preconverging—disentailment—by} \rangle—\text{postconverging—entailment} \rangle\) implications here being that the \(\langle \text{cumulating/recomposuring—attendant-ontological-
contiguity >—successive registry-worldviews/dimensions as to the overall ontological-
contiguity —of—the-human—institutionalisation_process}\rangle\
involve successively induced
apriorising/axiomatising/referencing—of—attendant—ontological—contiguity —educed—
existentialising/contextualising/textualising-contiguity \(\langle \rangle—\text{re-originariness/re-origination as of—}
the—very—same fundamental dimensionality-of—sublimating—\rangle\)
This speaks to a relatively poor human capacity (as to psychical-nascency) to constructively integrate as of limited-mentation-capacity-deepening the ‘psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-preconverging-disentailment-by—postconverging-entailment implications as of the-very-same fundamental dimensionality-of-sublimating'


as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’ instigating the <cumulating/recomposuring-attendant-ontological-contiguity>-succession of registry-worldviews/dimensions (as to angling-of-imaginary). In this regards, the very central notion of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing as to postmodern human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing is so-fundamentally underlied by the-very-same dimensionality-of-sublimating'.
{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_circumspective/totalitative-restructuring’—educing—
sublimation/desublimation> (driving {de-mentation-{supererogatory-ontological-de-
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} dynamics), the
‘psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by} postconverging-entailment implications
of the fundamental dimensionality-of-sublimating Occasionally
{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} in attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity induced ‘epistemic-
growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–
inlining-as- historiality- {science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
historicity-tracing- {science-ideology/fashionability/distraction} as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension’ rather speaks to the ontological-veracity of
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation over incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation; as to fact that ‘human-decisionality-<as-to-play-of-valid/invalid-
decisionality-imbued-sublimation/desublimation> omni-potential commensurability with
inherent immanent-existence’s sublimation-structure’/omnipotentiality is effectively ‘an already
achieved potential as to the fundamental dimensionality-of-sublimating
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—constitutedness

entailment> intelligibility reflex’ for aestheticisation–and–aestheticisation-towards-ontology
since it fails to factor the epistemic-projection as to projective-insights that must necessarily
arise given human limited-mentation-capacity before predicative-insights, and so out of
shallow-supererogation\(^6\) with respect to supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness). Thus human
intelligibility ontological-performance –<including-virtue-as-ontology> is ‘an exercise of
epistemic—projective-equalisation of human station of \(^7\) presencing—absolutising-identitive-
constitutedness\(^1\) as to prospective \(^1\) nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic—projective-equalisation’ (so-construed as
<amplituding/formative–epistemicity>totalising~conflatedness\(^1\) of \(^5\) meaningfulness-and-
teleology\(^9\) involving ‘the epistemic-totalising\(^3\) ~resubjecting or totalising-entailing–reconstrual
of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—
as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation\(^6\)
in preconverging/postconverging–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\(^9\); wherein ‘the epistemic-
totalising\(^3\) ~resubjecting or totalising-entailing–reconstrual of motif-as-to-aestheticisation-
<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-supererogation\(^6\) in inducing
aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is
seedingly/incipiently encumbered with ‘presublimating relic/artifactual–beholdening-
constitutedness\(^1\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’
dementating/structuring/paradigming to fundamental dimensionality-of-sublimating


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ontology>/morality/ethics/etc.). The bigger point here is that the notional-self-distantiation-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> associated with all the
<cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-
worldviews/dimensions prospective Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology is
particularly challenging to human limited-mentation-capacity psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}—
conflatedness in {preconverging-disentailment-by–postconverging-entailment} implications
contemplation as to the fact that any given registry-worldview/dimension (as to human limited-
mentation-capacity) is limited in its notional-self-distantiation-<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing> reflected as its prospective uninstitutionalised-
threshold, as at this point in practical terms it manifests a disontologising desublimation
relation to its human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction imbuing existentialising-frame-of-entailment-of-motif-and-
apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’; and
thus reflecting its human preconverging-existential-extrication-as-of-existential-unthought
failing of postconverging-nonextricatory-existential-preempting-of-existential-unthought
ontological-performance—<including-virtue-as-ontology>/morality/ethics/etc. (‘in the exercise
of epistemic—projective-equalisation of human station of presencing—absolutising-
identitive-constitutedness as to prospective nonpresencing—<perspective–ontological-
normalcy/postconvergence> epistemic—projective-equalisation’). The further implication here
is that human aestheticisation—and—aestheticisation-towards-ontology (as to social-setups
imbued ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-
of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social
institutions, technical knowhow, etc., and so as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
disjointedness-as-of- reference-of-thought. This insight critically explains why ‘we don’t truly grasp the meaning and organic-knowledge of the Socrates, Platos, Galileos, Descartes, Newtons, Diderots, Nietzsches, etc. of the world on the basis of projected mere-formulaicity
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—
prospectively-losing-track-of-epistemic-totalising—apriorising/axiomatising/referencing—residuality—in-re-originariness/re-origination’> of reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’ (underlying their implicated prospective Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) but rather their true meaning and organic-knowledge as metaphoricity are inscribed in their originariness-parrhesia, as—spontaneity-of-aestheticisation projected prospective 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—preconverging/postconverging—redemmentating/restructuring/reparadigming—psychologism’ aestheticisation—aestheticisation—towards-ontology (with regards to social-setups imbued ‘supposed reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation of meaningfulness-and-teleology’ underlied by language, culture, social institutions, technical knowhow, etc., and so as to human Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development magnitudes’); and so with respect to their implicated prospective
‘psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity}—conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment implications as of the-very-same fundamental dimensionality-of-sublimating

\{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\’ in attendant-ontological-contiguity-^\textsuperscript{educed}—existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort-\{induced-sublimation,-as-from-existence’s—effusing/ecstatic-inlining-as-historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension\’. That said, the reality as to human limited-mentation-capacity is that a registry-worldview/dimension conception of ‘all the life and rational of life that is/exists’ is ever always sub-par to the requisite human intemporal-prioritisation-of-reference-of-thought—as-conflatedness—or-ontological-reprojecting potential for the prospective ‘exercise of epistemic—projective-equalisation of human station of presencing—absolutising-identitive-constitutedness\^\textsuperscript{14} as to prospective ‘nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic—projective-equalisation’ (explaining why such a possibility can only arise as to intemporal-prioritisation-of-reference-of-thought—as-conflatedness -or-ontological-reprojecting eliciting/prompting/stimulating angling-of-imaginary implied ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ and not the epochal in-effect absol...

and 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’ imbu’d ‘disposedness/psychologismic-construct’ and ‘entailment’ of ‘punctual totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution.”


desublimating–existentialising–decisionality, and so as from blatant brutish

What is of central pragmatic contemplative relevance here is that ‘human aestheticisation–and–aestheticisation-towards-ontology is more readily skewed/facilitated with respect to punctual/immediate purposefulness underlying human institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes’ given human limited-mentation-capacity (as to the given registry-worldview/dimension institutionalisation-threshold in presencing—absolutising-identitive-constitutedness arising as of their less challenging level of
‘psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}—
conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment implications but notionally as of the-very-same fundamental dimensionality-of-sublimating
conflatedness’ in {preconverging disentailment by} postconverging entailment
implications’) doesn’t dispense the human from prospectively contemplating about its more
profound-supererogation potential of notional-self-distantiation-imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing> as to prospective Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology anchoring (and particularly as the modern-day ‘living and
institutional all-englobing sales/merchandising/materiality logic/rationale/mentality’ threaten
to invade/subvert all other human conception of value and worth especially as to the
implications for prospective Being-development/ontological-framework-expansion—as-to-
notwithstanding its requisite notional-asceticism imbued difficulty/challenge given our more
complex and global modern-day ‘social-functioning-and-accordance—as-of—social-stake-
contention-or-confliction imbuing existentialising-frame-of-entailment of motif and-
apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’
poorly cognisant of its prospective disontologising and even when apparently so-cognisant is
susceptible to ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to—meaningfulness-and-
-teleology’ that at best projects of charade in lieu of the full veridical prospective ontologising-
and-re-ontologising possibilities). The veracity of human self—
(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-
attributive-dialectics) with regards to the underlying rescheduling of the human placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology (implied
psychoanalytic-unshackling/memetic-reordering/institutional-recomposing
self-
becoming/self-conflatedness’/formative—supererogating—<projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing—in-perspective—
contiguity\(^{67}\)–educted–existentialising/contextualising/textualising-contiguity\(^{10}\) of existentially-instantiated human aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{99}\)” 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\(^{77}\) avails, the-human/humankind cannot covertly or overtly claim to avoid its prospective human postconverging–aporeticism–overcoming/unovercoming and then pretend not to be prospectively in ‘ontological-bad-faith/inauthenticity\(^{44}\)–preconverging–de-mentating/structuring/paradigming ‘ imbedded psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity} \{\{</amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confabulatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} and so rendering the aspiration for prospective human profound-supererogation\(^{96}\) the most central element of ontology/science (beyond mere-formulaicity\{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising, prospectively-losing-track-of-‘epistemic-totalising–apriorising/axiomatising/referencing–residuality—in-re-originariness/re-origination’\} which is rather so-invented/formed/created from prior human profound-supererogation\(^{76}\) and ever always in want for prospective human profound-supererogation\(^{53}\)}. Saliently thus the articulation of knowledge as to its more and more human
profound-supererogation\textsuperscript{16} exigency of the ‘exercise of the epistemic—projective-equalisation of human station of’ ‘presencing—absolutising-identitive-constitutedness’\textsuperscript{11} as to prospective ‘nonpresencing—<perspective–ontological-normalcy/postconvergence> epistemic—projective-equalisation’ (as from living-development—as-to-personality-development to institutional-development—as-to-social-function-development to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{1}) is much more than just ‘passive transference of mere-formulaicity<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of—epistemic-totalising—apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination’\textsuperscript{2} as to secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation’ but more critically and potentially speaks to ‘the requisite individual-by-institutional-by-social notional—self-distantiation<imbed—motif-and-re-apriorising/re-axiomatising/re-referencing> appraisal for veridical organic-knowledge’; such that in reality knowledge as to organic-knowledge can only be truly construed as to ‘its human profound-supererogation\textsuperscript{16} imbuing ownership/staking/purchase’ associated veridically with implicated-and-explicated attendant—ontological-contiguity\textsuperscript{47}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{40} induced ‘epistemic-growth/disquiet/discomfort—\langle induced-sublimation,—as—from-existence’s—effusing/ecstatic—inlining—as—historiality—\{science/authenticity/nonextrication\}—beyond-mere-formulaicity-as—historicity-tracing—\{science-ideology/fashionability/distraction\}\rangle as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{1}-by-reification/contemplative-distension\textsuperscript{1}. Effectively, organic-knowledge as to veridical ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications’ is rather of a more and more human profound-supererogation\textsuperscript{16} exigency of the ‘exercise of the
disontologising/ontologising-and-re-ontologising’. This point is critical because the ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ as to its second-natured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is operantly of an underlying positive-opportunism—of-social-functioning-and-accordance relation to the institutionalisation-threshold of meaningfulness-and-teleology and is not necessarily beholdening to prospective human profound-supererogation but rather in many ways secondnatured mere-formulaicity,<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
institutionalisation-threshold’ that effectively drive prospective human profound-supererogation\textsuperscript{96}. The ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame—of—entailment—of—motif—and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ is rather the secondnatured outcrop of prior human profound-supererogation\textsuperscript{96} as to the latter prompting of ‘constraining existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective—profound-supererogation’ imbuing human ontological-commitment\textsuperscript{49} enframing/imprintedness
self-assuredness-of-ontological-good-faith/authenticity
~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality>’ and ‘\textsuperscript{103} universal-transparency\textsuperscript{10}—\{transparency-of-totalising-entailing—as-to—entailing—\textsuperscript{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<br preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness
(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’); and so in such prospective human profound-supererogation\textsuperscript{96} manifestation (as to postconverging—nonextricatory-existential-preempting—of—existential—unthought ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ of ‘intemporal-prioritisation—of—reference—of—thought’—as—conflictedness\textsuperscript{11}—or—ontological—reprojecting as to human direct-capacity/deferential-capacity for dimensionality—of—sublimating\textsuperscript{12}\textsuperscript{/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation} prospectively induced transversality—<for—sublimating—existential—eventuating/denouement—of—affirmative—-and—unaffirmative—disambiguated—‘motif—-}
to their given underlying metaphysics-of-presence

epistemic

apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—constitutedness’ in preconverging-entailment). Insightfully (as to Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology,
institutional-development—as-to-social-function-development and living-development—as-to-
personality-development magnitudes), the very notion of human limited-mentation-capacity
implies that in-effect human intelligibility (as it is underlied-and-developed in the sublimating—
postconverged ‘ substantive abstract-tissue-of–social-emanance
hermeneutically/textually/reproductively/supererogatingly/zeroingly/re-acutingly—
cumulated/recomposured as to cumulated/recomposured implicited_attendant–ontological-
contiguity’ ~educed–existentialising/contextualising/textualising-contiguity’ with human
limited-mentation-capacity-deepening ) is as of prospective ‘ nonpresencing<perspective–
ontological-normalcy/postconvergence> manifest re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation,(imbed-postconverging/dialectical-
thinking –'projective-insights/’epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation)’ transversality<for-sublimating—
existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–motif—
and-apriorising/axiomatising/referencing’ (as so-immersed notionally in a continuous
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity’ of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
self-becoming/self-conflatedness’ /formative—supererogating—<projective/reprojective—
aestheticising-re-motif— and–apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence>’); and so-reflected in prospective ‘ ‘ nonpresencing—
day ‘manifestation of disparateness-of-conceptualisation’ disontologising’ in the face of postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing’);
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–in-perspective–ontological-normalcy/postconvergence>), and as underlied by dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transsepistemicity/anamnestic-residuality/spirit-drivenness–equality)
imbued profound-supererogation as to postconverging–nonextricatory-existential-preempting-of-existental-unthought ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ as of ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness-or-ontological-reprojecting, and so-implied with regards to ‘the ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigmising imbu
circumstantially as to four-legged seat, three-legged seat, backless seat, legless seat etc. or even just the recurrent use of a surface as a seat or as purposed as a seat (even if it is technically less convenient for such a sitting purpose but for enhancing the aesthetics of its environment say for instance aesthetically displayed concrete blocks acting both as public seats and for public safety compared to another structure not purposed as a seat say for instance a carpeted stairway), and so-implicits that all ‘supposedly constituted’ human words and terms are rather so-conflatable residually as to the driving supererogatory wholesomeness/profound-supererogation of human intelligibility reflected as to psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflicatedness in {preconverging-disentailment by}–postconverging-entailment in epistemic-totalising~resubjecting or totalising-entailing–reconstrual. This supererogation elucidation of human–textuality<as-to-existentialising/contextualising/textualising> herein is specific as it construes of epistemic-totality rather as of epistemic-totalising ~resubjecting or totalising-entailing–reconstrual as so-reflecting ‘a connoting supererogation-drivenness construal of the epistemic-totality of human–textuality<as-to-existentialising/contextualising/textualising> in epistemic-totalising ~resubjecting or totalising-entailing–reconstrual’ (and so over-and-overriding as ontologically-impertinent ‘a punctual absolutising denoting/citation epistemic-totality construal of human–textuality<as-to-existentialising/contextualising/textualising>’) with ‘a connoting supererogation-drivenness construal of the epistemic-totality of human–textuality<as-to-existentialising/contextualising/textualising> in epistemic-totalising ~resubjecting or totalising-entailing–reconstrual’ implying notionally that supererogatory wholesomeness/profound-supererogation of human intelligibility supersedes ‘a punctual absolutising denoting/citation epistemic-totality construal of human–textuality<as-to-existentialising/contextualising/textualising>’
eventfulness\textsuperscript{38}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) and as such ‘a connoting supererogation-drivenness construal of the epistemic-totality\textsuperscript{37} of human–textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising\textsuperscript{33}–resubjecting or totalising-entailing–reconstrual’ rather speaks to wholesome conflatedness (manifested as individual-by-institutional-by-social notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>) of human aestheticisation–and–aestheticisation-towards-ontology’ with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes. This further speaks to the fact that the conception of citation as of academic practicalities (with derived social and institutional conception) is in many ways rather a practicality out of a\textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{13} ‘blurriness-<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> (so-reflected as from prospective knowledge generation ‘imbued intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting superseding/transcending intemporal-projection–and–appraisal of social-stake-contention-or-confliction’ as to ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) underlying the fact that the veridical notional contemplation of notional–citationality (as to ‘a connoting supererogation-drivenness construal of the epistemic-totality\textsuperscript{37} of human–textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising\textsuperscript{33}–resubjecting or totalising-entailing–reconstrual’) is effectively as from the relative-ontological-completeness\textsuperscript{87}–reference-of-thought—point-of-

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prospective physics apriorising/axiomatising/referencing-of-attendant-ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity

conflatedness ~in~preconverging-disentailment~by~postconverging-entailment. Thus notionally a supererogatory~wholesomeness/profound-supererogation of notional–citationality (as to ‘a connoting supererogation-drivenness construal of the epistemic-totality of human–textuality-as-to-existentialising/contextualising/textualising> in epistemic-totalising ~resubjecting or totalising-entailing–reconstrual’) very much explains why prospective knowledge generation is not associated with an absolutising conception of denoting/citation as to the fact that it can hardly be said Einstein was among the best Newtonian physics scholar when analysed in terms of mere academic ‘presublimating relic/artifactual–beholdening-constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ Newtonian physics (but rather it is his appropriate notional–citationality emplacement as to nonpresencing<-perspective–ontological-normalcy/postconvergence> epistemic-projection that so-decisively enabled his pioneering of prospective physics). Such a relation with prospective knowledge generation today particularly in domains-of-study susceptible to blurriness<-sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out 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 postconverging–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}
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly–
cumulated/recomposured as to cumulated/recomposured implicited_attendant–ontological-
contiguity"--educed–existentialising/contextualising/textualising-contiguity"’ with human
limited-mentation-capacity-deepening\textsuperscript{53} psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring as to self-becoming/self-conflatedness /formative–
supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>). Such 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 pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } is very much a reflection of the fact that the more profound appreciation of
human intelligibility as to human limited-mentation-capacity-deepening\textsuperscript{53} rather lies with
‘\textsuperscript{61} nonpresencing-<perspective–ontological-normalcy/postconvergence> manifest re-originary–
as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation) \textsuperscript{9} 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\textsuperscript{40} of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence>). The seeming/apparent counterintuition that human intelligibility is necessarily of mutual-intelligibility/dialogical-equivalence<as-to
psychologism~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment,—in-self-
becoming/self-conflatedness/formative–supererogating> rather arises as to the ‘mental-reflex
effect of our collective secondnatured institutionalisation-threshold or any given registry-
worldview/dimension collective secondnatured institutionalisation-threshold’ (as so-reflecting
registry-worldviews/dimensions imbued prior-institutionalisation-threshold—by—prospective-
uninstitutionalised-threshold <sup>02</sup> ‘self-referencing-syncretising forward-facing—
supposedly—postconverging-or-dialectical-thinking’—apriorising-psychologism epistemic-
projection as of prior mere-formulaicity<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re-
originariness/re-origination’>’ so-reflecting their ‘preconverging/dementing<as-to-
prospective-uninstitutionalised-threshold<sup>03</sup> > ignoring/biased inclination’ for the sake of ‘their
given present minimum-and-balancing expectations/anticipations of social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction’ but that will formatively drift into
prospective disontologisation over prospective ontologisation/re-ontologisation, as to when
such prior mere-formulaicity<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemie-totalising —apriorising/axiomatising/referencing—residuality—in—re-
originariness/re-origination’> is prospectively existentially—insefficient/inadequate requiring
prospective profound-supererogation ) and this is prospectively ontologically-flawed because
it fails to reflect the fact that the human as of limited-mentation-capacity is always of a manifest

With regards to the fact that the sublimating—postconverged ‘substantive abstract-tissue-of—social-emanance hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly—cumulated/recomposured as to cumulated/recomposured implicit—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’ (as to cumulating/recomposuring—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity) conflatedness in preconverging—dismantlement by postconverging—entailment, it is critical to appreciate the veracity of the successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity’ <between—prior-shallow-supererogation—of—mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> as to difference-in-
successive prompting of a dividing-line/distingo 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 pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-{amplitudising/formative–epistemicity>totalising–in-relative-ontological-
completeness } as to \(^1\) nonpresencing-{perspective–ontological-normalcy/postconvergence>
epistemic-projection (as so-manifested by Ancient-sophists ‘non-universalising
disontologising’ in the face of the Socratic-philosophers ‘universalising-idealisation
ontologising/re-ontologising’ or medieval-scholasticism ‘non-positivising disontologising’ in
the face of budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ or
as herein contended modern-day ‘manifestation of disparateness-of-conceptualisation,
<unforegrounding-disentainment,-failing-prospectively-to-reflect–immanent-ontological-
contiguity ’} disontologising’ in the face of postmodern thought ‘nondisjointing totalising-
entailing ontologising/re-ontologising as to \(^4\) human-subject-emancipating-relativism-driven-
recomposuring-constructivism-towards-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> ’). Fundamentally, the reason
for these successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity-
<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema and prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing \(^3\)
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 ~educed–existentialising/contextualising/textualising-contiguity }—conflicatedness ~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 entailment of motif and-apriorising/axiomatising/referencing 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 ~educed–existentialising/contextualising/textualising-contiguity }—conflicatedness ~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-
‘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). It is in this respect for instance that in many ways the Encyclopédist involved even ‘aristocrats’ and socially well-off persons beholden to knowledge/veridicality above and preceding any other allegiances and likewise many a positive revolutionary struggle including civil rights movements, social emancipations, decolonisations, the American civil war, etc. could hardly be envisioned without appreciating human prior commitment to knowledge/veridicality above and preceding any other temporal allegiances along the lines of mere identitive group/gender/class/race/nation/etc. as to intemporal-prioritisation-of-reference-of-thought–as-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 flawed/unsound relative-unreflexivity—in-existence/absolutising—from-limited-mentation and un-recreative dispositions in the circularity of mere presencing—absolutising-identitive-constitutedness purposes turning out to be manifestations of ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ (rather than veridically of implicated-and-explicated attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort—{induced-sublimation,—as—from-existence’s—}

effusing/ecstatic—inlineing—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—
conflatedness  in \{preconverging-disentailment-by\}  postconverging-entailment> as rather as
‘an existentially constraining hindrance/encumbrance (upon the prior ‘social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame-of-
entailment of motif and apriorising/axiomatising/referencing of disontologising/ontologising-
and-re-ontologising’)’, speaks to a lack of organic-knowledge as to ‘human profound-
supererogation’\(^6\)  imbuing ownership/staking/purchase’ (as to lack of cultivation of a
prospective openness as to ‘a prior commitment to inherent knowledge above all else’ including
above any theoretical/philosophical/thought postures as to be able to ‘respond in prospective
sublimation-over-desublimation upon the educing—and—availing—and—re-availing of relative-
ontological-completeness ’); and so cannot be construed as associated veridically with the
requisite implicated-and-explicated attendant—ontological-contiguity\(^7\)  —educted—
externalising/contextualising/textualising-contiguity\(^0\)    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\(^5\)  —by-
reification/contemplative-distension’  associated with prospective knowledge reification. As it
is rather bent to adopt a prospective distractive-alignment-to\(^3\)   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-completeness  as to dimensionality-of-desublimating-lack-of—\(\langle\text{amplituding/formative}\rangle_\text{supererogatory—de-mentativeness/epistemic-growth-or—}
conflatedness  /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation\rangle impliciting that ‘afterall all the human world and mentality that exists’
is-as-of-their-given-registry-worldview/dimension however its preconverging—de-
unthought normalising mentality (‘usurping intellectual purpose/veracity’ as to inherent
postconverging-nonextricatory-existential-preempting-of-existential-unthought ‘human
intemporal-individuation threading/relaying succession of sublimating gesturings’).
Furthermore an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity’
<between—prior-shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing
arises since ‘a constraint is not a value’ (as to the fact that ‘an _preconverging-existential-
extrication-as-of-existential-unthought normalising mentality_’ reflects a contraining orientation
in contrast to ‘inherent _postconverging—nonextricatory-existential-preempting-of-existential-
unthought_’ reflecting a value orientation). Thus knowledge carries its very own value (with
knowledge value implied as to its inherent _nonpresencing—<perspective—ontological-
normalcy/postconvergence>_ existentialising—frame-of-entailment—of—motif-and-
apriorising/axiomatising/referencing of ‘ontological-good-faith/authenticity’—postconverging—
de-mentating/structuring/paradigming allowing for its self-reflexive—instigative-eventuating
(as-to-teleological-instigative/incipient—
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility—
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) in
prospective _attendant—ontological-contiguity_—educed—
existentialising/contextualising/textualising-contiguity _induced_ knowledge-reification—
gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—
onological-contiguity —educed—existentialising/contextualising/textualising-contiguity } —
conflatedness _in—{preconverging—dissentailment—by}—postconverging—entailment—
expansion’); such that the requisite ‘knowledge value as of _nonpresencing—<perspective—
ontological-normalcy/postconvergence> epistemic-projection’
(theoretically/conceptually/operantly articulated herein as ‘<amplituding/formative>disposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation-and-derived-parameterising}’) can be cultivated-and-articulated for ‘knowledge entailment as of nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection’ (theoretically/conceptually/operantly articulated herein as <amplituding/formative>entailment-{as-to-totalising-contiguous/coherent-factuality-of-variability}), and so-reflected overall as knowledge foregrounding entailment (postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating–withdrawal/unenframing,-elicited-from-prospective–profound-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 limitedness/human-subpotency neutral presencing—absolutising-identitive-constitutedness 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-equitably 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–of–entailment–of–motif-and-apriorising/axiomatising/referencing is so-thoroughly beholdening to its ‘mystical/spirits conception of things rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ 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 psychologismically fallback/relapse into such a ‘mystical/spirits conception
of things rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ (so-reflected
in the generationally ingrained animistic
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness¹ 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/unenframing,-elicited-from-prospective–profound-supererogation
imbuing human ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality>’) as it can hardly be expected that the systematicity/entailment of a
positivistic/rational-empiricism intelligibility (as to such a circumstantial demonstration of
positivistic/rational-empiricism knowledge) will instantly prevail in the animistic social-setup
as adopted knowledge value (‘knowledge value’ so-reflected herein as
<amplituding/formative>disposedness/psychologismic-construct{(as-to-orientation/value-
construct/valuation–and–derived-parameterising}); and this insight is reflected in the
crossgenerational underlying psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness¹ in {preconverging disentailment by} postconverging
entailment as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
exercise of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity¹⁰ induced ‘epistem-
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\(^2\) by-
reification/contemplative-distension\(^2\) in transversality-<for-sublimating–existential-
eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated–’motif-and-
apriorising/axiomatising/referencing’ as to self-becoming/self-conflatedness /formative–
supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>)
associated with all prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity. It can be garnered from this analysis that once the conception of \(^7\) meaningfulness-
and-teleology\(^9\) raises up the prospective human postconverging–aporeticism–
overcoming/unovercoming issue of human ‘social-functioning-and-accordance—as-of–social-
stake-contention-or-confliction imbuing existentialising–frame-of-entailment of motif-and-
apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’
uninstitutionalised-threshold \(^0\), the pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ) ’pretense of possessing an existentialising–frame-of-entailment of motif-and-
apriorising/axiomatising/referencing of contemplation’ (in \(^7\) presencing—absolutising-
identitive-constitutedness \(^1\) social-vestedness/normativity<discretely-implied-functionalism>)
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 manifestation of
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-
ideology/fashionability/distraction⟩ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness

by-reification/contemplative-distension

Critical to such an insight and as previously emphasised is pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation


{implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ } (as the more centrally defining element of human angling-of-imaginary) as to a disposition to a conscious or unconscious presencing—absolutising-identitive-constitutedness social-vestedness/normativity

{discretely-implied-functionalism}.

For instance, such a nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ epistemic-projection reflected of such a term like metaphoricity herein as to an exercise of ‘opening the human mind’ to projectively see that what the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world as to their intellectual-and-moral profound-supererogation are doing tangibly is metaphoricity

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

conflatedness

—in–[preconverging-disentailment by]–postconverging-entailment in ultimately producing prospective sublimating meaningfulness-and-teleology (and in this regards there is no vague interpretation associated with the word metaphor as to the fact that the literary/poetic metaphor is the more basic ‘sign-associated conception of metaphor as to aestheticisation’ while the very practice of ‘science is an advancement of the conception of metaphor however implicated in the natural sciences as to aestheticisation-towards-ontology imbued exactifying/precisioning–of-sublimation–as-to-postconverging–narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-
implications’ explaining the recurrent psychologism-apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity ——conflatedness} in {preconverging-disentainment-by}—postconverging-
entailment reflecting science ——historiality/ontological-eventfulness ——ontological-aesthetic-
tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism-
determinism’). But the possibility to induce blurriness <sterilising/anecdotalising/trivialising-
of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> 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 epistemic-growth,—
as—{veridical/sound)—relative-reflexivity—in-existence/relativising—from-limited-mentation,—
as-its-deepening as re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—)
⟨imbued-postconverging/dialectical-thinking ——epistemic—projection-in-
confledness ——of-notional-deprocrypticism-prospective-sublimation⟩
encounter/confrontation with existence—as-the-absolute—a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal/unenframing,—elicited-from-
prospective—profound-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-entailment-of-motif-and-apriorising/axiomatising/referencing-of
disontologising/ontologising-and-re-ontologising’ (to which threshold of disontologising the
textualising herein is not of sublimative-reflexivity—beholdening and effectively makes explicit as part and parcel of prospective knowledge-reification–gesturing—prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educted–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—prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educted–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—sterilising/anecdotalising/trivialising-of-prospective-reontologising_by—preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out>. With such pedantic blurriness—sterilising/anecdotalising/trivialising-of-prospective-reontologising_by—preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out> 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 (supererogatory ontological de-mentation-or-dialectical de-mentation–stranding-or-attributive-dialectics) as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaninglessness and teleology, institutional-development–as-to-social-function–development and living-development–as-to-personality-development magnitudes). This in many ways is rather telling about the nombrilistic presencing—absolutising-identitive-constitutedness of such ‘statement that certain things are unspeakable’ as effectively expliciting by itself the lack of a sense of metaphysics-of-absence–⟨implicated-epistemic-veracity-of–nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩⟩ conception as to profound ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ <reifying {as-to-knowledge-developing}–and-empowering> imbued theoretical/conceptual/operant implications’; and so as to the fact that the issue of history is not about ‘presublimating relic/artifactual–beholdening-constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ of no effective prospective ontological elucidation insight but rather ‘the issue of history is philosophically epistemic and about human limited-mentation-capacity-deepening implications’ so-reflecting the sublimating momentous historiality/ontological-eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-normalcy/postconvergence–reflected–‘epistemicity-relativism-determinism’⟩ underlying history (as so-enabled only by a developed sense of metaphysics-of-absence–⟨implicated-epistemic-veracity-of–nonpresencing–⟨perspective–ontological-normalcy/postconvergence⟩⟩). But then across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
contiguity ~duced–existentialising/contextualising/textualising-contiguity ~educed–existentialising/contextualising/textualising-contiguity


historicity-tracing—{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension ’). It can be appreciated (as of an anthropological insight) that a positivistic/rational-empiricism mindset encounter with say an animistic social-setup cannot relate to the latter in ‘absolute terms of effectively demonstrable positivistic/rational-empiricism systematicity/entailment of sublimating’ (as it will so-relate to a fellow positivistic/rational-empiricism mindset) as this will induce excessive mental alienation to the ‘point of the positivistic-with-animistic mutualising mental shutdown’. But rather such a relation will be ‘within the scope of the animistic collective-social implications of human limited-mentation-capacity’ (or within the scope of the ‘debarking positivistic community and animistic social-setup shared/mutual collective-social implications of human limited-mention-
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/unenframing,-elicited-from-
prospective–profound-supererogation’ imbuing human ontological-commitment 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-
onologising-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 -by-
reification/contemplative-distension for human prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. In many ways the knowledge-
reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—
{of-attendant–ontological-contiguity —educed—existentialising/contextualising/textualising-
contiguity }—conflatedness —in—{preconverging-disentailment—by}—postconverging—
entailment of the Socrates, Galileos, Descartes, Rousseaux, Diderots, etc. of the world (in the
face of their respective pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking-‘projective-insights’/‘epistemic-projection-in-conflatedness’)-of-
notional–deprocrypticism-prospective-sublimation) instigative conceptions of prospective
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology. The notion of ontology
(science) is utterly unenfrolding to human-subpotency (and with regards to ‘the ontological-
contiguity’—of-the-human-institutionalisation-process as of Being-development/ontological-
meaningfulness-and-teleology’), ontology thus speaks of the increasing human limited-
mentation-capacity-deepening ontological-performance [including-virtue-as-ontology] as of
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human-amplituding-formative–epistemicity>totalising~purview-of-construal’ underlying the
development of human sublimative/transcendental/emancipative re-rationalisations as to
postconverging-nonextricatory-existential-preempting-of-existential-unthught. Critically,
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 that exercise bent on recurrently
re-affirming the ‘mortal littleness of human-subpotency’ while re-affirming the ‘intemporal
grandeur of existence-potency as sublimation/transcendental/emancipation enabling for human-
subpotency’ (and so as to its recurrent profound-supererogation ‘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 so-underlying human
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology’); and so projecting the

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constitutedness\(^{14}\) in preconverging entailment) given human limited-mentation-capacity and thus requiring for prospectively sublimating ontological-performance\(^{77}\) - including virtue as ontology> the need for human limited-mentation-capacity-deepening\(^{7}\) as to epistemicity-relativism-determinism prospectively implied psychologistic-apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~ reduced existentialising/contextualising/textualising-contiguity } — conflatedness ~ in {preconverging-dissentailment by postconverging entailment}). Thus ‘an incidental to any given station-of/epochal presencing—absolutising-identitive-constitutedness\(^{14}\) conception of the-human/humanity as to an in-effect absolution< as to apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~ reduced existentialising/contextualising/textualising-contiguity } — constitutedness ~ in preconverging entailment’ divulges a convenient technically-speaking ontological-bad-faith/inauthenticity ~ preconverging—de-mentating/structuring/paradigming that can hardly be qualified as prospective ontology-aspiring since its veridical preconverging/postconverging—de-mentative/structural/paradigmatic relation to prospective sublimation/transcendence/emancipation is of the-very-same dimensionality-of-desublimating-lack-of {<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or- conflatedness / transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} that may just as well justify prior presencing—absolutising-identitive-constitutedness\(^{14}\) incidental station-of/epochal in-effect absolution< as to apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~ reduced existentialising/contextualising/textualising-contiguity } — constitutedness ~ in preconverging entailment as to prior desublimation/non-transcendence/non-emancipation and in-effect speaks to the notional—distractive- alignment-to- reference-of-thought< of apriorising/axiomatising/referencing>\(^{79}\) to the overall ontological-contiguity\(^{77}\) — of the human-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }

constitutedness <in–preconverging-entailment>; and in another respect such a prospective ontologising 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> implication of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity ~<between—prior-
shallow-supererogation ~of-mentally-aestheticised~preconverging/dementing ~qualia-
schema_and_prospective-profound-supererogation ~of-mentally-
aestheticised~postconverging/dialectical-thinking ~qualia-schema> as to difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing ~’ inevitably lays a claim to the
prior_knowledge-reification–gesturing<in-
prior_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }

constitutedness <in–preconverging-entailment> prospective ‘epistemic-decadence’ or teleological-decadence<-in-dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} (not for an idle purpose as to ‘a presence social-stake-contention-or-
confliction’ implication) but rather as to the fact that such prior_knowledge-reification–
gesturing<in-prior_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }

constitutedness <in–preconverging-entailment> has-failed/is-failing prospectively (given its
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }——
constitutedness\(^{14}\) in preconverging entailment) the requisite profound-supererogation\(^{14}\) associated with the prospective knowledge-reification–gesturing\(^{<\text{in-}}\) prospective\_psychologismic\_apriorising/axiomatising/referencing\_{\{\text{of-attendant\_ontological-contiguity \_educed\_existentialising/contextualising/textualising-contiguity } \}}\] conflatedness\(^{13}\) in \{preconverging\_disentailment\_by\} postconverging entailment\(^{>\text{(beyond any projected mere-formulaicity-<as-to-mere-formulaic---methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-}}\)

‘epistem\_totalising \_apriorising/axiomatising/referencing\_residuality \_in \_re-originariness/re-origination\(^{≥}\)’ and so technically-speaking to its underlying ontological-bad-faith/inauthenticity\(^{−\text{preconverging\_de-mentating/structuring/paradigming}}\) as to when manifest relative-ontological-completeness\(^{2} \text{is-educed–and–avails—and–re-avails’ (so-construed as being in epistemic-decadence with respect to prospective nonpresencing-\textless \text{perspective\_ontological-normalcy/postconvergence} >\text{epistemic-projection of ‘knowledge value’ so-reflected herein as ‘\textless \text{amplituding/formative-disposedness/psychologismic-construct} \text{as-to-orientation/value-construct/valuation–and–derived-parameterising} >\text{} for} \textless \text{amplituding/formative-entailment} \text{\{as-to-totalising-contiguous/coherent–factuality-of-variability\}, and so-reflected overall as knowledge \text{‘foregrounding\_entailment\text\{postconverging\_narrowing-down\_sublimation-as-to–‘existence—as-sublimating-\text\} withdrawal/unenframing,-elicited-from-prospective\_profound-supererogation ‘\text\{in-reflecting-\text\{immanent-ontological-contiguity ‘\};\_as-operative-notional–deprocypticism\})\), as to the critical fact that prospective knowledge-reification–gesturing\(^{<\text{in-}}\) prospective\_psychologismic\_apriorising/axiomatising/referencing\_{\{\text{of-attendant\_ontological-contiguity \_educed\_existentialising/contextualising/textualising-contiguity } \}}\] conflatedness\(^{13}\) in \{preconverging\_disentailment\_by\} postconverging entailment\(^{>\text{educed sublimating/transcendence/emancipation cannot be construed as of the prior_knowledge-\text{}}\)
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 magnitudes) but with such a conception as to its ‘implicated human limited-mentation-capacity and consequent human limited-mentation-capacity-deepening\(^3\) as to psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educated—existentialising/contextualising/textualising-contiguity }— conflatedness—in-[preconverging-disentailment-by]-postconverging-entailment’ necessarily projecting of a human ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness\(^3\)—or-ontological-reprojecting as to human direct-capacity/deferential-capacity for dimensionality-of-sublimating—{(amplituding/formative) supererogatory—de-mentativeness/epistemic-growth—or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} 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 ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism”—reifying{as-to-knowledge-developing}—and—empowering—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\(^3\)—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-old—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\(^3\) as of transversality<for—sublimating—existential—
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ underlying the broad reality of both a human institutionalisation-threshold and a human uninstitutionalised-threshold in comprehensively reflecting the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions as to the overall ontological-contiguity —of-the-human-institutionalisation-process)—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-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> of the ‘full incipient supererogating breadth of human intelligibility transmutation’ underlying human aestheticisation–and–aestheticisation-towards-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 magnitudes) and so (with the implication that a central and potent force of human ontologising-and-re-ontologising so-reflected in the overall ontological-contiguity—of-the-human-institutionalisation-process) rather lied historially with the possibility for human cultural diffusion given the human limited-mentation-capacity problem of aestheticisation—beholdening-out-of-bechancing/taxingness-of-originariness) and this insight prospectively raises the issue as it is herein contended of the under-utilisation of human aestheticisation–and–aestheticisation-towards-ontology potential with regards to our modern-day “presencing—absolutising-identitive-constitutedness” social-
vestedness/normativity—<discretely-implied-functionalism> institutional and social
<preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness<(as-to- historicity-tracing—in-presening—hyperrealisation/hyperreal-transposition), and we can further appreciate abstractly (as to the full possibilities of ‘human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) as herein contended that ‘our very recurrent subconscious-level infused/imparted aestheticisation motifs’ as to the possibilities for aestheticisation—and—aestheticisation-towards-ontology are even more radically beyond our passive or active contemplation of prospective re-originariness/re-origination as to our consciously developed human intelligibility and purposes imbued non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>. In many ways, this ‘fundamental taboo against prospective ontologising-and-re-ontologising’ is effectively just the human <amplituding/formative—epistemicity>totalising—thrownness-in-existence—implications (given human limited-mentation-capacity requiring human limited-mentation-capacity-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—<perspective—ontological-normacy/postconvergence> epistemic—projective-equalisation’) for prospective sublimating–nascence poorly going all the way (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-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology) to the ‘supererogatory—wholesomeness/profound-supererogation’ as of prospective reference-of—
nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving> can only be poorly appreciated existentialisingly/contextualisingly/textualisingly respectively as of a recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism desublimating reference-of-thought—point-of-devolving/departure/anchoring/backdrop inveracity/impertinence; and likewise such a requisite ‘supererogatory’ wholesomeness/profound-supererogation as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ insight can projectively be grasped when it comes to our positivism/rational-empiricism and prospective depcrypticism—or-preempting—disjointedness-as-of-reference-of-thought. Critically thus, it is in the very nature of all presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism> to falsely imply (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>) to demarcate what can be of sublimating–nascence especially as so-construed within the ambi...
deepening’ as undergirding the ‘full experientiality/experiment-as-to-existentially-formative-
epistemic-totalising —apriorising/axiomatising/referencing—residuality—in-re-
originariness/re-origination’> that is the human abstract-tissue—of—social—emanance’ herein
reflected as to the overall ontological-contiguity\(^{66}\)—of—the—human—institutionalisation-process
of the \(<\text{cumulating/recomposuring—attendant-ontological-contiguity }>=\text{successive registry—}
worldviews/dimensions)\>). Thus in many ways such \(^{70}\) presencing—absolutising-identitive-
constitutedness\(^{14}\) social—vestedness/normativity—\(<\text{discretely—implied—functionalism}\>) adopt a
pedantising/muddling/formulaic-hollowing-out—in—subontologisation/subpotentiation—
\(<\text{blurring/undermining—of—prospective—totalising—entailing—as—to—entailing—}
<\text{amplituding/formative—epistemicity—totalising—}\text{in—relative—ontological—completeness }\rangle\>

desublimation in overt or covert denial (as to mere-formulaicity-as—historicity—tracing—
\(<\text{science—ideology/fashionability/distraction}\>)\) 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 epistemic—growth,—as—\(<\text{veridical/sound}\>—\text{relative—reflexivity—in—existence/relativising—from—}
limited—mentation—\text{as—its—deepening}’ (as of existence’s—effusing/ecstatic—inlining—as—
historiality—\(<\text{science/authenticity/nonextrication}\>)\) 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 \(^{17}\) nonpresencing—
<perspective—ontological—normalcy/postconvergence> epistemic—projection implications of
human limited—mentation—capacity—deepening\(^{13}\) implied conceptivity/epistemic—
dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming as to epistemic-growth, as– {veridical/sound} relative-reflexivity–in-existence/relativising from limited mentation, as its-deepening’ (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 \( \langle \text{amplituding/formative} \rangle \text{supererogatory-dementativeness/epistemic-growth-or-conflatedness} / \text{transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality} \) in transversality\( \langle \text{for-sublimating–existential-eventuating/denouement} \rangle \text{of-affirmative-and-unaffirmative–disambiguated’-motif-and-apriorising/axiomatising/referencing’} \) enabling the ontological-contiguity\( ^{67} \text{–of-the-human-institutionalisation-process} ^{68} \), with this requisite ‘human psychologismic–epistemic-acutisation\( ^{67} \langle \text{as-to-postconverging–dementating/structuring/paradigming, eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming} \rangle \) as to epistemic-growth, as—{veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-mentation, as its—deepening’ (underlied by a supererogatory–wholesomeness/profound-supererogation\( ^{96} \) of notional–citationality as to ‘a connoting supererogation-drivenness construal of the epistemic-totality\( ^{101} \) of human–textuality\( ^{102} \langle \text{as-to-existentialising/contextualising/textualising} \rangle \) in epistemic-totalising ~resubjecting or totalising-entailing~reconstrual’) so-rather devolving from the ‘supererogatory–wholesomeness/profound-supererogation\( ^{96} \) as of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ (even as the reality of human limited-mentation-capacity distortively means that ‘the incipient precedence of nascent-particular/incipient-and-material/technical-sublimations\( ^{87} \langle \text{blinded-to-their-relative-ontological-completeness} \rangle \langle \text{reference-of-thought–devolving} \rangle \) is bound to be wrongly construed as projecting of its very own incipient supererogatory–wholesomeness/profound-supererogation\( ^{96} \)’ whereas in so-doing is actually distortively reflecting the ‘prior relative-ontological-incompleteness\( ^{89} \langle \text{reference-of-thought–devolving} \rangle \) of such nascent-particular/incipient-and-material/technical-sublimations\( ^{89} \langle \text{blinded-to-their-relative-ontological-completeness} \rangle \)
eventfulness\textsuperscript{38}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-

\textsuperscript{normality/postconvergence-reflected–’epistemicity-relativism-determinism’> of the ontological-

\textsuperscript{contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{35}) speaks of the translative-accordance

of prospective nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-

their-relative-ontological-completeness — reference-of-thought– devolving> implications (as

to their incipient/seeding existentialising-frame-of-entailment of motif and-
apriorising/axiomatising/referencing of the ‘shallow-supererogation’ as of prior reference-of-

thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ of human

<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{35} in

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

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

constitutedness ‘in preconverging-entailment) into their true

‘supererogatory–wholesomeness/profound-supererogation\textsuperscript{96} as of prospective 

reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence imbued

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

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

conflatedness ‘in {preconverging-disentailment by}—postconverging-entailment’ (so-reflected

as to the overarching human social-and-institutional-frameworks-of—

referencing/registering/decisioning sublimating–existentialising–decisionality); and so given the

reality that it is human social-and-institutional-frameworks-of—

referencing/registering/decisioning existentialising–decisionality that ‘incipiently/seedingly

translate (either in shallow-supererogation\textsuperscript{96} as to their prior reference-of-thought—point-of-

devolving/departure/anchoring/backdrop or supererogatory–wholesomeness/profound-
supererogation\textsuperscript{96} as to their prospective reference-of-thought—point-of-
devolving/departure/anchoring/backdrop)’ the social and institutional implications of
methologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
of mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising —apriorising/axiomatising/referencing—residuality—in-re-originariness/re-origination’ positive-opportunism—of-social-functioning-and-accordance as
‘epistemic-totalising —apriorising/axiomatising/referencing—residuality—in-re-originariness/re-origination’ positive-opportunism—of-social-functioning-and-accordance as
postconverging-aporeticism-overcoming/unovercoming as rather requiring ‘human psychologismic–epistemic-acutisation’ as to epistemic-growth, as—
dementating/structuring/paradigming, eliciting-of-existence’s-sublimating-nascence-in—prospective-aporeticism-overcoming/unovercoming as to epistemic-growth, as—
{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation, as its
deepening’ (particularly so with regards to prospective Being-development/ontological—
meaningfulness-and-teleology}; and so-telling by registry-worldviews/dimensions beyond—
the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of—
existential-unthought imbed ‘human lifespan extricatory punctuality/immediacy of depth-of—
thought’ and poor angling-of-imaginary implied ‘multicenturies-long human crossgenerational—
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising—
development-as-infrastructure-of—meaningfulness-and-teleology prospective transcendence—
and-sublimity/sublimation/supererogatory–de-mentativity’ 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 implicitattendant–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/contextualising/textualising dynamic of—
prospective human postconverging–aporeticism–overcoming/unovercoming requiring ‘human—
psychologismic–epistemic-acutisation’ as to epistemic-growth, as—
dementating/structuring/paradigming, eliciting-of-existence’s-sublimating-nascence-in—
prospective-aporeticism-overcoming/unovercoming as to epistemic-growth, as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation,—as-its-
deepening’ 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 }—
confatedness 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
advantageousness and purposefulness’ (as so-reflecting human fundamental ‘epistemic
falsehood’ prospectively imbuing of 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 }). In many ways ‘human psychologismic—epistemic-acutisation—<as-to-
postconverging—dementating/structuring/paradigming,—eliciting-of-existence’s-sublimating—
nascence—in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation,—as-its—
deepening’ notional delineating of the manifest possibility for human ontological-performance


Self/construction-of-the-Self’ and deprocrypticism ‘preempting—disjointedness-as-of-reference-of-thought,-as-to-’
<amplituding/formative–epistemicity>growth-or-conflatedness
⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness
prospective_psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological—
contiguity • educed–existentialising/contextualising/textualising-contiguity } 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} as to epistemic-growth,–as—
{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentionation,–as-its–
deepening’ exercise and naïve secondnatured construct of positive-opportunism—of-social–
functioning-and-accordance” ontologically-flawed conception being passed for prospective
human postconverging–aporeticism–overcoming/unovercoming; wherein the latter is a
disontolgising turn to the least-common-denominator-of-social-functioning-and-accordance–
effecting (as to temporally-motivated emphasis on human-subpotency ‘existentialising–frame–
of-entailment-of-motif-and-apriorising/axiomatising/referencing of priorly secondnatured
institutionalisation-threshold of mere-formulaicity–as-to-mere-formulaic–
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of–
epistemic-totalising–apriorising/axiomatising/referencing–residuality—in–re–
originariness/re-origination’> positive-opportunism—of-social-functioning-and-accordance as
not speaking to prospective human disruptive postconverging–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–
dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,–as—{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation, as its—
constitutedness14 as to prospective ‘nonpresencing-<perspective–ontological-
ormalcy/postconvergence> epistemic—projective-equalisation’. In this regards, the ontological-contiguity67—of-the-human-institutionalisation-process98 fundamentally reflects ‘differing attendant–ontological-contiguity67 notional–preconverging–existential-extrication-as-
of-existential-unthought–by–postconverging–nonextricatory-existential-preempting-of-
existential-unthought of human <amplituding/formative–epistemicity>totalising–thrownness-
in-existence35 prior-institutionalisation-threshold–by–prospective-uninstitutionalised-
threshold 02‘ (as imbed human prospective destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}–of-ontological-performance72-

1793
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity}→educed–existentialising/contextualising/textualising-contiguity }—
conflatedness→in-{preconverging-disentailment–by}→postconverging-entailment> and
prospective sublimating–existentialising–decisionality) is so-inherently associated with their
preconverging/postconverging–de-mentating/structuring/paradigmig knowledge-reification–
gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–
onontological-contiguity}→educed–existentialising/contextualising/textualising-contiguity }—
conflatedness→in-{preconverging-disentailment–by}→postconverging-entailment> reflecting
respectively their notional–shiftiness-of-the-Self/construction-of-the-Self as to recurrent-utter-
uninstitutionalisation ‘random-as-impulsive—implicated_attendant–ontological-
contiguity}→educed–existentialising/contextualising/textualising-contiguity’} no-rules—
apriorising/axiomatising/referencing–psychologism notional–shiftiness-of-the-
Self/construction-of-the-Self, base-institutionalisation–ununiversalisation ‘nominal-as-
tendentious—implicated_attendant–ontological-contiguity}→educed–
existentialising/contextualising/textualising-contiguity’ rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism notional–shiftiness-of-the-
Self/construction-of-the-Self, universalisation–non-positivism/medievalism ‘ordinal-as-
qualifying—implicated_attendant–ontological-contiguity}→educed–
existentialising/contextualising/textualising-contiguity’ universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
notional–shiftiness-of-the-
Self/construction-of-the-Self, positivism–procrypticism ‘intervalist-
as-categorising—implicated_attendant–ontological-contiguity}→educed–
existentialising/contextualising/textualising-contiguity’ positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism notional–shiftiness-of-the-
as to the most profound conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
<reifying{as-to-knowledge-developing}-and-empowering> arising from understanding both
human individuative ‘ignorances’/desublimation/temporal-dispositions and
knowledge/sublimation/intemporal-disposition manifestation), reflects the more ontologically
pertinent/profound ‘human <amplituding/formative–epistemicity>totalising–thrownness-in-
existence 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 ontological-
performance’<including-virtue-as-ontology>’ for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as to prospective human
postconverging–aporeticism–overcoming/unovercoming; and so-critically as to its translativ-
accordance of prospective nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>
implications into their true ‘supererogatory–wholesomeness/profound-supererogation’ as of
prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of
sublimating–nascence imbued psychologismic–apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness -in-\{preconverging-disentailment by\}_–postconverging-
entailment’ as of ‘deprocrypticism–or–preempting—disjointedness-as-of’ reference-of-
thought (in so-reflecting the more veridically profound possibility for overarching human
social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality). The translative-accordance of prospective nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness – reference-of-thought- devolving> implications (as to the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal) into their
‘notional shallow-supererogation of prior reference-of-thought—point-of-
devolving/departure/anchoring/backdrop or supererogatory–wholesomeness/profound-
supererogation as of prospective reference-of-thought—point-of-
devolving/departure/anchoring/backdrop’, effectively underlies the given registry-
worldview/dimension blurriness-<sterilising/anecdotalising/trivialising-of-prospective-
reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-
out>/ unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory–wholesomeness/profound-supererogation , while anecdotalising-prior-
disontologising-thresholding> 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>: speaking
fundamentally to the fact that knowledge is all about human epistemic-
growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–
inlining-as- historiality-{science/authenticity/nonextrication)-beyond-mere-formulaicity-as-
historicity-tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-
Self in dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification/contemplative-distension so-accruing onto the supererogatory–wholesomeness/profound-supererogation as of prospective reference-of-
thought—point-of-devolving/departure/anchoring/backdrop (undergirded as of human
individual-by-institutional-by-social notional–self-distantiation<-imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring self-becoming/self-conflatedness/formative–
relativism-determinism<reifying [as-to-knowledge-developing]-and-empowering>) (in so-
reflecting their respectively given overarching human social-and-institutional-frameworks-of—
In many ways human limited-mentation-capacity rather implies a relative flux of epistemic-
projection caught between 

70 presencing—absolutising-identitive-constitutedness 4 and 

61 nonpresencing-<perspective–ontological-normalcy/postconvergence> 'human

<amplituding/formative–epistemicity>totalising–thrownness-in-existence 5 knowledge-
reification–gesturing<in-prospective psychologismic–apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—confoundedness -in-{preconverging-disentailment by}–postconverging-

entailment> ontological-performance 71-<including-virtue-as-ontology> for prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ (as of ‘relative-
ontological-incompleteness 88/relative-ontological-completeness 87

{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 57—as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism’) ; such that the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to–human:<amplituding/formative–
epistemicity>totalising–purview-of-construal apparently takes on differing substantivity (as
different registry-worldviews/dimensions 5 meaningfullness-and-teleology ) as to human
limited-mentation-capacity and limited-mentation-capacity-deepening33 implications of
blurriness<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-
preconverging,-in-disontologising-formulaie–dragging-out/hollowing-out>/ unblurriness<re-
contiguity\textsuperscript{2}–educated–existentialising/contextualising/textualising-contiguity\textsuperscript{2}’ knowledge-notionalisation aestheticisation–and–aestheticisation-towards-ontology); and this failure as to our positivism/rational-empiricism occlusiveness disposition (of ‘intervalist-as-categorising–implicated_attendant–ontological-contiguity\textsuperscript{2}–educated–existentialising/contextualising/textualising-contiguity\textsuperscript{2}’ flawed underlying implicated_attendant–ontological-contiguity\textsuperscript{2}–educated–existentialising/contextualising/textualising-contiguity\textsuperscript{2}) in many ways accounts for the manifestation of science-ideology whether in the natural sciences themselves or more often blurred domains like the social domain as to a poor construal and appraisal of supererogatory–wholesomeness/profound-supererogation\textsuperscript{96} as of prospective \textsuperscript{8}reference-of-thought–point-of-devolving/departure/anchoring/backdrop (which has to be of appropriate ‘ontological-contiguity <as-from-prospective-ontological-normaley/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\textsuperscript{96} as of prospective \textsuperscript{8}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 \textsuperscript{8}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\textsuperscript{2}’ is not constrained/subjected by that artifice) may be oblivious as a matter of practicality and focus about the explicated ‘supererogatory–wholesomeness/profound-supererogation\textsuperscript{96} as of prospective \textsuperscript{8}reference-of-thought–point-of-devolving/departure/anchoring/backdrop of
sublimating–nascence’ as ‘comprehensive conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
<reifying {as-to-knowledge-developing}-and-empowering> 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-
<reifying {as-to-knowledge-developing}-and-empowering> (as to ‘the veracity of 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 — and
prospective sublimating–existentialising–decisionality’ as rather being as of ‘ontological-
contiguity —<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional–projective-perspective> in postconverging–nonextricatory–existential–preempting–of-
existential–unthought’) is reflected in the difference between ‘human
sublimating/desublimating—modalisation—<as-to-absolute-referencing–of–
meaningfulness–and-teleology > upon inherent existence’s sublimating–nascence inducing of
ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation—<as-to-
absolute-referencing–of–<meaningfulness–and-teleology > > upon social-
vestedness/normativity—<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’ and can be compared in allegorical terms to say having a
highway with poor signalling and construction bound to induce a given level of accidents (as to
possibility of sublimation/desublimation), with the former rather construing of the inherent
nature of the highway from postconverging–nonextricatory–existential–preempting–of-
existential–unthought insight of foundational problematic postconverging–aporeticism–
overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic
postconverging–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 implicited 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 (i) 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 ~ereduced–existentialising/contextualising/textualising-
contiguity }—confledness in–{preconverging-disentailment by} postconverging-
entailment for tackling the more foundational problematic postconverging–aporeticism–
overcoming/unovercoming issues underlying say the present decadal economic crises, media
and information crises, political accountability, etc., whereas ‘human
sublimating/desublimating—modalisation<as-to-absolute-referencing–of–
meaningfulness-and-teleology > upon social-vestedness/normativity<discretely-implied-functionalism>
inducing of subontologisation/subpotentialiation’ 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 postconverging–aporeticism–
overcoming/unovercoming reality of present decadal economic crises, media and information
cri ses, 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 ~ereduced–
existentialising/contextualising/textualising-contiguity }—constitutedness in–
preconverging-
entailment inclinations) as a given as to its preconverging–existential-extrication-as-of–
estential-unthought orientation and rather come-up-with/reflect ‘stratagem 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–
Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaus, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world are contemplating has to do with their Ages and societies. On the same vein the question can be asked what is veridically our modern-day human individual-by-institutional-by-social manifest? It is herein contended that our modern-day existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (with respect to the potential for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) is ‘drowning’ in its very own ‘epistemic-decadence’ or teleological-decadence—<in-dimensionality-of-desublimating-lack-of>—(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) increasingly as to an underpinning—suprasocial-construct that as of its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) (in prior ‘human aestheticisation—and—aestheticisation-towards-ontology beholdening, non-transcendence, complexification as to mechanical-knowledge and non-disentailment of prior apriorising/axiomatising/referencing’) prospectively speaks fundamentally of a poor ‘knowledge value’ for which contemplation beyond ‘human lifespan
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-
entailment–of–motif-and-apriorising/axiomatising/referencing of priorly secondnatured
institutionalisation-threshold of mere-formulaicity<-as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’> positive-opportunism—of-social-functioning-and-accordance” as
not speaking to prospective human disruptive postconverging–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’ as of prospective reference-of-thought—point-of-
devolving/departure/anchoring/backdrop of sublimating–nascence’ as to the requisite induced
human epistemic-growth/disquiet/discomfort<{induced-sublimation,-as-from-existence’s—
effusing/ecstatic–inlining-as- historicity-{science/authenticity/nonextrication}-beyond-mere-
formulaicity-as- historicity-tracing-{science-ideology/fashionability/distraction}} as to
construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness
-by-reification/contemplative-distension”. 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-{\textit{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-}} historicity-{\textit{science/authenticity/nonextrication}}-beyond-mere-formulaicity-as-
\textit{historicity-tracing-}}\textit{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\textsuperscript{96} 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-{\textit{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as-}} historicity-{\textit{science/authenticity/nonextrication}}-beyond-mere-formulaicity-as-
\textit{historicity-tracing-}}\textit{science-ideology/fashionability/distraction{)}} tied to that knowledge and so within the framework of the facility thought-out/contemplated operational and designing conception integrative of such sublimating operation). This reality about the supererogatory–wholesomeness/profound-supererogation\textsuperscript{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 
onological-good-faith/authenticity\(^69\) imbu ing sublimation and ontological-bad-
faith/inauthenticity\(^44\) imbu ing 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-of-
entailment of motif and apriorising/axiomatising/referencing but are rather desublimating 
when poorly aestheticised out of such specific aestheticising/creative/artistic existentialising–
frame-of-entailment of motif and apriorising/axiomatising/referencing or when 
‘circumstantially appreciatively aesthetically shallow/encumbering/vague/bland/incomplete/etc.’ or when poorly reflected in domains of 
aestheticisation-towards-ontology where profound ontological-pertinence is important 
(requiring in all such cases the appraisal of appropriate 
\[\text{supererogatory-wholesomeness/profound-supererogation}^{96}\] in postconverging–de-
mentating/structuring/paradigming\(^70\)). This underlies the very ontological-
normalcy/postconvergence epistemic-projection with regards to the conception of ‘ontological-
good-faith/authenticity\(^69\) as to ontological-good-faith/authenticity\(^69\)~postconverging–de-
mentating/structuring/paradigming \’ wherein communication and marketing strategies in 
eliciting human interest as to ontologically relevant ways for instance associated with useful 
public information and promotion in health, business, etc. (construed as of ontological-good-
faith/authenticity\(^45\)), when poorly and cynically projected as to subvert the requisite 
oneological-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–}
constitutedness\textsuperscript{14} in preconverging entailment implied incrementalism-in-relative-ontological-incompleteness\textsuperscript{15}—enframed-conceptualisation). Such a dynamic notional conception of ‘ontological-good-faith/authenticity\textsuperscript{16} as to ontological-good-faith/authenticity\textsuperscript{17}~postconverging–de-mentating/structuring/paradigming\textsuperscript{18}’ is very much relevant with respect to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes wherein for instance while say celebrity and other persons-driven efforts bringing attention to human crisis speaks to a manifestation of ontological-good-faith/authenticity\textsuperscript{19} with regards to living-development–as-to-personality-development however such attention when construed as of punctual ‘mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\textsuperscript{20}’ as well as ‘so-discharging institutions and society from the more veridically profound level for the contemplation and resolution of such human crisis (as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and institutional-development–as-to-social-function-development magnitudes postconverging–de-mentating/structuring/paradigming’)’ is effectively of manifest ‘ontological-bad-faith/inauthenticity\textsuperscript{21} as to ontological-bad-faith/inauthenticity\textsuperscript{22}~preconverging–de-mentating/structuring/paradigming\textsuperscript{23}’; especially as so-accompanied by a generalised out-of-sight-out-of-mind preconverging–existential-extrication-as-of-existential-unthought civil society ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’. In another regards, a generalised cultivated public distraction/indifference/passivity/debased relation to the political process as to imply it is discretionary, remotely-sovereignising,
as warranted for prospective nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving—and with respect to the warranted ‘supererogatory—wholesomeness/profound-supererogation’ as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating—existentialising—decisionality’ as to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality disruptive blurriness—sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out> and emotional-involvement with regards to social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (with such blurriness)—sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out> just a reflection of deficient human ontological-performance—including-virtue-as-ontology> in the human ‘exercise of the epistemic—projective-equalisation of human station of presencing—absolutising-identitive-constitutedness” as to prospective nonpresencing—perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’ when it comes to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology”). It can be appreciated in this regards as to the archetypal case of Galileo prosecution that in many ways the technical demonstrations with his telescope were more or less accommodable to his persocutors with their grander issue being the implications of his interpretations on their overall non-positivising/non-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 in a collateralising predisposition overlooking the 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 prospective
‘human aestheticisation–and–aestheticisation-towards-ontology unbeholding, transcendence,
decomplexification for organic-knowledge and disentailment of prior
apriorising/axiomatising/referencing’ with respect to ‘prior nascent-particular/incipient-and-
material/technical-sublimations–<blinded-to-their-relative-ontological-completeness –
reference-of-thought- devolving’ (and so as the very central insight about the natural
sciences postconverging~aporeticism–overcoming/unovercoming when it comes to human
limited-mentation-capacity-deepening ), in many ways such sublimating
cumulating/recomposuring prospective ‘human aestheticisation–and–aestheticisation-towards-
ontology unbeholding, transcendence, decomplexification for organic-knowledge and
disentailment of prior apriorising/axiomatising/referencing’ when it comes to the warranted
‘supererogatory– wholesomeness/profound-supererogation’ as of prospective ‘reference-of-
thought—point-of-devolving/departure/anchoring/backdrop for 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
understanding cannot escape ontology/science however unsavoury/savoury as to the full picture of prospective foregrounding entailment-postconverging-narrowing-down-sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation ‘-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–depocrypticism) 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
sublimating — <amplituding/formative–epistemicity>growth-or-conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation} ) as the enabling basis for its preconverging-existential-extrication-as-of-existential-unthought temporal/mortal advantageousness and purposefulness in distractive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing>\}. But then the reality of the social equally speaks to the ‘overall social intellection-aptitude body’ to which the veridical unblurring of human prospective postconverging-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>\) as to epistemic-growth,-as—
veridical/sound-relative-reflexivity—in-existence/relativising—from-limited-mentation, as its-deepening’) up to the task of taking on desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} cultivated distraction/indifference/passivity/debased relation to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; explaining the totalisingly-disentailing—discretion/whim-of-thought reality of such manifest blurriness—<sterilising/anecdotising/trivialising-of-prospective-reontologising_by—preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out>. But then such a challenge become more prescient and acute when mere sterile/anecdotnal institutional imprimaturing displays an aptitudinal re-ontologising—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 re-ontologising—competence gesturing as to their relevant generalised aptitudinal re-ontologising—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 re-ontologising—competence gesturing’ while avoiding ‘preconverging—existential-extrication—as-of-existential—unthought notional—totalisingly-disentailing—discretion/whim-of-thought aptitudinal re-ontologising—incompetence gesturing’ (and so-specifically elaborated herein as to projective-insights for the appraisal of sublimating momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity—relativism—determinism’> so-enabled only by a developed sense of metaphysics-of-absence—{implicit—epistemic-veracity—of—nonpresencing—<perspective—ontological—
normaley/postconvergence⟩ in contrast to ‘a circular perpetually-unknowing presencing—absolutising-identitive-constitutedness deficient aptitudinal re-ontologising—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—entailment—of—motif—apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ as to thus correspondingly and contrastively implying a disontologising conception (herein construed 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 }) with the latter explaining the ‘fundamental taboo against prospective ontologising—apriorising/axiomatising/referencing~residuality—in—re-originariness/re-origination’ so-reflecting their ‘preconverging/dementing—prospective-uninstitutionalised-threshold ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’. So-insightfully understood by the fact that the ordinary state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrepticism—or—disjointedness-as—reference-of-thought (with regards to the ‘exercise of the epistemic—projective-equalisation of human station of
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-remnantiveness/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

<(amplituding/formative)supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)). Thus the postconverging–aporeticism–overcoming/unovercoming issue associated with an ontologising construal of human wooden-language-imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the reference-of-thought–categorical-imperatives/axioms/registry-teleology is fundamentally one of disruption to ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’; as can be appreciated with the stark elucidation further above with regards to the fact that a positivistic/rational-empiricism mindset encounter with say an animistic social-setup cannot relate to the latter in ‘absolute terms of effectively demonstrable positivistic/rational-empiricism systematicity/entailment of sublimating’ (and so since inherent existence’s ontological-veracity precedes/supersedes human amplituding/formative–epistemicity–totalising–thrownness-in-existence, with ontologising-and-re-ontologising rather
is meant to accommodate social-functioning-and-accordance—as-of-social-stake-contention-or-confliction in so-allowing for the prospective prompting of ‘constraining existences—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation’
<preconverging—‘motif-and-apriorising/axiomatising/referencing—entailing’—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’). This insight basically explains-and-accounts for the depersonalisation and objectification underlying all ontology/science existentialising—frame-of-entailment of motif and apriorising/axiomatising/referencing of knowledge-discursivity—{in-determining-human—ontological-performance—<including-virtue-as-ontology>}, as without such ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiology/ontological-escalation—conceptivity/epistemic-reflexivity/epistemicity-relativism—determinism—<reifying—as-to-knowledge-developing—and-empowering> (as explained and justified above) then the claim to an objective existentialising—frame-of-entailment of motif and apriorising/axiomatising/referencing of knowledge-discursivity—{in-determining-human—ontological-performance—<including-virtue-as-ontology>}) is fundamentally flawed; given the inherent specifically manifestable disontologising
An ontological/scientific construct ‘escalates’ specific/particular manifest instances of phenomena into a universal or totalising-entailing conceptualisation (as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation) which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’ (as aposteriorising/logicising/deriving/intelligising/measuring–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); 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–reifying{as-to-knowledge-developing}-and-empowering’ 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 }——
confulatedness—in{preconverging-disentailment by}postconverging-entailment (so-construed as nonpresencing—or–withdrawal/unenframing—or–metaphysics-of-absence{implicated-epistemic-veracity-of nonpresencing—perspective—ontological-normalcy/postconvergence}—or—transcendental-reasoning-of-event—as-prospective-ontology-origination epistemic-projection perspective requiring rather ‘the critical analysis and/or criticism of relevant recurrent/totalising-entailing existence manifestations across time and space available/potentially-available to all humans experientiality in limited-mentation-capacity-deepening to so-derive effectively the science of mechanics as aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—reifying{as-to-knowledge-developing—and-empowering}’ as to its sublimating—nascence incipience/immediacy/directness). Actually, the above elucidation of the universal or totalising-entailing conceptualisation implications of nonpresencing—or–withdrawal/unenframing—or–metaphysics-of-absence{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—entailment—of—motif—and-apriorising/axiomatising/referencing of knowledge-discursivity{in-determining-human—ontological-performance—<including-virtue—as-ontology>} as to any ‘presencing—absolutising-identitive-constitutedness’ epistemic-projection and thus subsequently the requisite ontological-normalcy/postconvergence epistemic-projection disambiguative process of aetiologisation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—reifying{as-to-knowledge-developing—and-empowering} to resolve human limited-mentation-capacity implications of <amplituding/formative—epistemicity>totalising—thrownness—in—existence with regards to ‘human psychologismic—epistemic-acutisation—as-to-postconverging—
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation,-as-its-
deepening’ undergirding prospective sublimating human ontological-performance —<including-
virtue-as-ontology>. The full/comprehensive/dragged-out universal or totalising-entailing
conceptualisation implications of {implicated-epistemic-veracity-of- nonpresencing—perspective—
ontological-normalcy/postconvergence—}—or—transcendental-reasoning-of-event ‘as-
prospective-ontology-origination speaks to its dragging-out elucidation (in three concomitant
epistemic-projection perspectives with regards to human <amplituding/formative—
epistemicity>—totalising—thrownness-in-existence —imbu—projective-
arbitrariness/waywardness—(as-to-the-human—projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing-process-of—<amplituding/formative—
epistemicity>—totalising—conceptualisation’) developing/cultivated psychologismic—epistemic—
acutisation—<as-to-postconverging—dementating/structuring/paradigming,-eliciting-of-
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming—> for
prospective sublimating—nascence in prospective —foregrounding entailment—
(postconverging—narrowing-down—sublimation-as-to—‘existence—as—sublimating—
withdrawal/unenframing,—elicited-from—prospective—profound-supererogation —in—reflecting—
‘immanent-ontological-contiguity ’;—as-operational—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—
developing> projective-insights of sublimating—nascence which is intradimensional to any
given registry-worldview/dimension (such as ‘positivism/rational-empiricism registry—
magnitudes). Thus the elaborate conception of \nonpresencing--or--withdrawal/unenframing--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\indetermination implied conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\<reifying{as-to-knowledge-developing}-and-empowering> of overarching implicated_attendant--ontological-contiguity\epistemic-projection of sublimating--nascence’) so-construed as from the ‘supere"r"og"at"or"y--wholesomeness/profound-supercr"og"ation\nonpresencing--\<perspective--ontological-normalcy/postconvergence> epistemic-projection of sublimating--nascence’ dragged-out projective-insights of sublimating–nascence, in so-enabling the veridical ‘prospective \reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ 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> manifestation/phenomenality’ (rather susceptible to \presencing—absolutising-identitive-constitutedness\ontologically-flawed desublimating grounding in the shallow-supercr"og"ation\reference-of-thought—point-of-devolving/departure/anchoring/backdrop). It is this elaborate conception of \nonpresencing--
or–withdrawal/unenframing–or–metaphysics-of-absence\{implicit-epistemic-veracity-of-
nonpresencing-\langle perspective–ontological-normalcy/postconvergence \rangle \or–transcendental-
reasoning-of-event ‘as-prospective-ontology-origination that achieves/realisers the ontological-
veracity-\langle as-to-prospective-ontologising-and-re-ontologising \rangle of the epistemic—projective-
equalisation exercise (‘exercise of the epistemic—projective-equalisation of human station of
presencing—absolutising-identitive-constitutedness\textsuperscript{14} as to prospective ‘nonpresencing-
\langle perspective–ontological-normalcy/postconvergence \rangle epistemic—projective-equalisation’)
with regards to prospective human social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating—existentialising—decisionality; with this further
(as to the induced \langle postconverging—’motif-and-apriorising/axiomatising/referencing’—
entailing\rangle existentialising—framing/imprinting\langle as-to-prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing\langle perspective–ontological-
normalcy/postconvergence-reflected—’epistemicity-relativism-determinism’\textsuperscript{>})
circularly reinforcing the prospect for prospective nascent-particular/incipient-and-material/technical-
sublimations—\langle blinded-to-their-relative-ontological-completeness — reference-of-thought-
deving\rangle. In the bigger scheme of things, the finality of the elaborate conception of
‘nonpresencing–or–withdrawal/unenframing–or–metaphysics-of-absence\{implicit-
epistemic-veracity-of- nonpresencing\langle perspective–ontological-normalcy/postconvergence \rangle \or–transcendental-reasoning-of-event ‘as-prospective-ontology-origination (as to its
full/comprehensive/dragged-out \textsuperscript{10} universal or totalising-entailing conceptualisation
implications of aetiology/ontological-escalation) thus doesn’t truly lie with the ‘punctual
particularities of sublimating—nascence incipience/immediacy/directness’ (as to an
ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought
at the individual-by-institutional-by-social sovereign’s service’ in human self-presence/self-
constitutedness\textsuperscript{14}—\langle in-perspective–epistemic-abnormalcy/preconvergence \textsuperscript{‘} \rangle ontological-bad-


Notional~asceticism as such undergirds human momentous sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing~perspective–ontological-normalcy/postconvergence-reflected~epistemicity-relativism-determinism~ as wholly reflecting the ‘notional~protensivity retention that is enabling of prospective human civilisation’ as to ‘human consciousness notional~protensivity imbuing prospective psychologismic–epistemic-acutisation</as-to-postconverging~dementating/structuring/paradigning, eliciting-of-existence’s sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, as—{veridical/sound~relative-reflexivity—in-existence/relativising—from-limited-mentation, as-its-deepening}, and so over the variously fixated notional~nonprotensivity (whether fixated trepidatious, fixated warped, fixated preclusive or fixated occlusive as to fixated dimensionality-of-desublimating-lack-of ~supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)⟩ which as to desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition recurrently arises with-respect-to and in-undermining-of prospective human postconverging~aporeticism—overcoming/unovercoming (while remaining unaccounted-for
after prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativeness and so unaccounted-for due to registry-worldviews/dimensions imbued prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold\textsuperscript{102} ‘self-referencing-syncretising forward-facing—supposedly—postconverging-or-dialectical-thinking\textsuperscript{1} —apriorising-psychologism epistemic-projection as of prior mere-formulaicity—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of—epistemic-totalising—apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination’\textsuperscript{102}’ so-reflecting their ‘preconverging/dementing—ignoring/biased inclination’ for the sake of ‘their given present 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/unenframing—or—metaphysics-of-absence\{implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence\}\textsuperscript{102}—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), the notional—asceticism underlying prospective deprocrypticism—or—preempting—disjointedness—as—of—reference-of-thought speaks of a conceptualisation that is much more than about prospective mere-formulaicity—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of—epistemic-totalising—apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination\textsuperscript{102} of prospective positive-opportunism—of—social-functioning-and-accordance but prospectively warrants for dimensionality-of-sublimating \{\textsuperscript{1}amplituding/formative\textsuperscript{13}\textsuperscript{2}supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} rather as of ‘manifest ontologically-veridical existential prospective
postconverging–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’; reflected in the fact that such

\[\langle\text{amplituding/formative}\rangle\] supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation before any pretense to veridical dialogical-equivalence\langle as-to-psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \~\text{educed–existentialising/contextualising/textualising-contiguity } \}\rangle conflatedness in\{preconverging-disentailment-by\}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating\rangle can arise in the-very-first-place. Critically, the veracity of ‘human conception of \langle\text{amplituding/formative–epistemicity}\rangle causality \~\text{as-to-projective-totalitative–implications-of-prospective-nonpresencing,–for-explicating-ontological-contiguity}\rangle in view of articulating ‘existential postconverging–aporeticism–overcoming/unovercoming relevant ontological explanation’ is more pertinently underscored as of the understanding enabled by the \{nonpresencing–or–withdrawal/unenframing–or–metaphysics-of-absence–\{implicitied-epistemic-veracity-of-nonpresencing–<\text{perspective–ontological-normalcy/postconvergence}\}\}–or–transcendental-reasoning-of-event \~\text{as-prospective-ontology-origination epistemic-projection} (as so-comprehensively elucidated above), as reflecting the \text{apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \~\text{educed–existentialising/contextualising/textualising-contiguity } \}\rangle conflatedness \{preconverging-disentailment-by\}–postconverging–
entailment
undergirding human limited-mentation-capacity-deepening (and as so-veridically indissociable with prospective human psychologismic–epistemic-acutisation–as-to-postconverging–dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming induced epistemic-growth/disquiet/discomfort–{induced-sublimation–as-from-existence’s—effusing/ecstatic–inlining-as–historiality–{science/authenticity/nonextrication–beyond-mere-formulaicity-as–historicity-tracing–{science-ideology/fashionability/distraction}}); as well as reflecting the fact that the notion of experientiality/experiment–as-to-existentially-formative–epistemic-totalising–apriorising/axiomatising/referencing–residuality–in–re-originariness/re-origination is undissociated from immanent-existence with ‘being-in-existence already the bigger ongoing/undergone experientiality/experiment–as-to-existentially-formative–epistemic-totalising–apriorising/axiomatising/referencing–residuality–in–re-originariness/re-origination’ (beyond a naïve conception of the scientific experimentation 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/common perceptual existential framework requiring the extension of our being-in-existence by such natural science experimental/observational designing as a supererogatory–wholesomeness/profound-supererogation continuity of sublimation-educing–epistemic-totalising–ermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–interpretation and so ‘as to the given natural science human limited-mentation-capacity-deepening specifically and/or generally cultivated arts/skills and time investment’), in want for ‘appropriate human contemplative sublimating–nascence of projective-insights aetiologisation/ontological–
ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
knowledge/extra-knowledge manifestation effectively construed as ‘pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation’

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


(so-manifested as of various magnitudes of human self-presence/self-constitutedness <-in-perspective–epistemic-abnormalcy/preconvergence > ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigm ing 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 magnitude 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 sovereign ascendency). Critically and as to the fact that ontology/science doesn’t allow for any exception/excepting-influence, foolhardily striving to contemplate-and-articulate prospective sublimating knowledge possibilities while failing to establish ‘the aptly sovereignising existentialising–frame-of-entailment–of–motif-and-apriorising/ axiomatising/referencing of the prospective organic-knowledge as not subjected to any surreptitiously desovereignising existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing disenfranchising/subjugating it as of an underlying non-
from prospective knowledge generation exercise). Most telling of such fundamental pedantising/muddling/formulaic-hollowing-out—\(\text{in}\)-subontologisation/subpotentiation-\{\(\text{blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising-in-relative-ontological-completeness}\}\text{is a cynical orientation to blurriness-}\langle\text{sterilising/anecdotalising/trivialising-of-prospective-reontologising-by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out}\rangle\text{for undermining prospective knowledge while relating in-effect to prospective social knowledge as socially inconsequential and adopting an imprimaturing blurriness-}\langle\text{sterilising/anecdotalising/trivialising-of-prospective-reontologising-by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out}\rangle\text{) purposefulness. Paradoxically such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation as to their surreptitious claim of supposedly upholding given societal, cultural and economic values have in many ways because of their prospective surreptitious non-ontologising/disontologising undermining of veridical and consequential social criticism left the door open to surreptitious socio-econo-political disenfranchising with hardly any response to the recurrent aspirational crises underlying decadal institutional crises and social malaises. In many ways the inherent latency/lumbering/passivity of the public institutional form (increasingly bereft of veridical thoroughgoing/profound civil society social criticism) has effectively been enabling for such quick-moving and numbing/thought-deadening ‘socially radiating sway of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge desublimation (substituting over prospective veridical knowledge sublimation possibilities of social and institutional constructs as reflexively construable from veridical prospective implicated_attendant–ontological-contiguity~\text{~educed–existentialising/contextualising/textualising-contiguity}^\prime\text{)’. 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-as-to-prospective-ontologising-and-re-ontologising> of genuine thought as of its true human sublimating/emancipating implications and associated with a numbing enculturation of the social devaluation of intellection (reflected in engrained patterns of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ devoid of requisite supererogatory—wholesomeness/profound-supererogation as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating—nascence’ as appropriately underlied by epistemic-totalising—apriorising/axiomatising/referencing—residuality—in—re—originariness/re—origination—prospective human profound-supererogation for prospective apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity—confatedness—in—{preconverging-disentailment—by—postconverging entailment that cannot be unshrouded by prior mere-formulaicity—as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of—‘epistemic-totalising—apriorising/axiomatising/referencing—residuality—in—re—originariness/re—origination> of prior apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—contiguity—constitutedness—in—heerconverging—entailment) as to human limited-mentation-capacity—deepening, and so not only with regards to the media but critically underlies the crisis of academia being surreptitiously quieted or turned into a validation giving institution with respect to prospective non-ontologising/disontologising as to temporal advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social—vestedness/normativity<discreetly-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’ as of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–
nascence’ individual-by-institutional-by-social epistemic-growth/disquiet/discomfort-(induced-
sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historiality-
\{science/authenticity/nonextrication\}-beyond-mere-formulaicity-as- historicity-tracing-
\{science-ideology/fashionability/distraction\}) (as to the enculturation of a pedantised and
mediatised exercise of ‘a circular perpetually-unknowing’ presencing—absolutising-identitive-
constitutedness deficient aptitudinal re-ontologising–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-\langle\text{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); and 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/unenframing,-elicited-from-prospective–profound-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-for (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’ as to epistemic-growth,–as–{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation,–as–its-deepening’ of ‘prospective reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’) but for a mere sense of social ascendency which paradoxically leaves in its ‘non-ontologising/disontologising wake’ socio-econo-political crises and malaises to which the majority of the citizenry only come across in serenity as to their numbed/manipulatable/gullible underlying sense of common nation-belonging (and most critically manifests of a veridically suboptimal human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity). In this regards, it is herein contended that veridical thought do not need any protection from itself with such covert/underhanded/minioning attitude of non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge manifestation which is very much paradoxical as it is rather more socially dangerous (as to when it implicitly posits to ‘covertly police’ right/sound thought) in the sense that it is exactly the need for right/sound thought that can protect society against unsound thought and there is no neutral/objective presencing—absolutising-identitive-constitutedness state of thought that knows of unsound thought beforehand without the prior opened cultivation of right/sound thought (with such non-ontologising/disontologising surreptitious knowledge-without-
knowledge/knowledge-outside-knowledge/extra-knowledge enculturation as to its ‘unevaluated/uncritical supposedly right/sound thought’ thus leading rather to a collateralising mentality in the face of its prospective desublimation and there is no telling to which extent prospective human sublimating potential becomes shunted perpetually into this desublimating collateralising mode and its collateralising dearth). The opened cultivation of right/sound thought is the appropriate existential social validation of sublimation/emancipation (rather than a non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge substitutive subterfuge of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ devoid of supererogatory—wholesomeness/profound-supererogation as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’) as to underlining individual-by-institutional-by-social epistemic-growth/disquiet/discomfort—{induced-sublimation,—as-from-existence’s—effusing/ecstatic—inlining—as-historiality—{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing—{science-ideology/fashionability/distraction}})). In the bigger scheme of things the idea so-implicated by such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge (in its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness }) manifestation) that all the effective human progress that can arise as to angling-of-imaginary does not require appropriate translatable-accordance of ‘our present’ prospective nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving> implications as to <amplituding/formative>disposedness/psychologismic-construct—{as-to-orientation/value—
success default conception of human ontological-performance\textsuperscript{72} including-virtue-as-ontology\textsuperscript{72} supposedly-and-manifestly override the exercise of prospective veridical ontologising-and-re-ontologising as to prospective implicated_attendant–ontological-contiguity\textsuperscript{67} ~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67}" with regards to the prospectively requisite ‘supererogatory–wholesomeness/profound-supererogation\textsuperscript{96} as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ underlied by epistemic-totalising ~ apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination {as to human profound-supererogation\textsuperscript{96} for prospective apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \textsuperscript{67} } conflatedness \textsuperscript{11} in \{preconverging-disentailment–by\}–postconverging-entailment that cannot be unshrouded by prior mere-formulaicity<as-to-mere-formulaic–methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of–epistemic-totalising ~ apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination’ of prior apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \textsuperscript{67} } constitutedness\textsuperscript{14} in preconverging-entailment) as to human limited-mentation-capacity-deepening\textsuperscript{53}. 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 reflexively construable from veridical prospective implicated_attendant–ontological-contiguity\textsuperscript{72} ~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{72})’ very much explains the very paradox of human civilisation reflected with the ontological-contiguity\textsuperscript{72}—of-the-human-institutionalisation-process\textsuperscript{68} wherein paradoxically incipient/seeding prospective knowledge

worldview/dimension \(<\text{preconverging-}^{\text{‘motif-and-apriorising/axiomatising/referencing-}}\text{entailing}\text{-existentialising—enframing/imprintedness/as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}}\); as \text{so-underlining/emphasising} \text{the ontological-veracity} \text{that a social-setup-as-a-subpotency epistemic-conception is preconverging/postconverging-de-mentatively/structurally/paradigmatically opened to prospective metaphoricity}^{57} \text{from existential-constraining/conflatedness-of-its-commitment-with-existence} \text{as of its inherently implied supposedly coherent ontological-commitment}^{58} \text{<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 }^{40} \text{conflatedness}^{13} \text{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}^{66} <\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming—as-being-as-of-existential-reality}> \text{on the basis of } <\text{amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity } \text{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}
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
epistemically-totalising—apriorising/axiomatising/referencing—residuality—in-re-
originariness/re-origination’ of prior apriorising/axiomatising/referencing—{of-attendant—
onological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—
constitutedness —in—preconverging-entailment; and this insight is critical in order to preserve-
and-prolong human prospective ontologising-and-re-ontologising and thus uphold the
prospective sublimating/emancipative/enfranchising possibilities so-underlying human
consciousness notional-protensivity imbuing prospective psychologismic—epistemic-
acutisation<as-to-postconverging—dementating/structuring/paradigming—eliciting-of-
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to
epistemic-growth,—as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from
limited-mentation, as its deepening’ undergirding the ‘full experientiality/experiment<as-to-
existentially-formative—epistemically-totalising ——apriorising/axiomatising/referencing—residuality—in-re-originariness/re-origination’> that is
the human abstract-tissue-of–social-emanance’ (ever always at the threat and mercy of
prospective non-ontologising/disontologising as to temporal advantageousness of
dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity<discretely-implied-functionalism>). Such an elucidation of ‘socially
radiating sway of non-ontologising/disontologising surreptitious knowledge-without-
knowledge/knowledge-outside-knowledge/extra-knowledge desublimation (substituting over
prospective veridical knowledge sublimation possibilities of social and institutional constructs
as reflexively construable from veridical prospective implicated_attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity’ )’ as herein
exposed has to do with the fact that engaging profoundly in notional—philosophy<as-to-the-
veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge—

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existence (as to its sublimating–nascence exuding) is utterly of
dispansionate/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<reifying{as-to-
knowledge-developing}-and-empowering>|—for—inlining with phenomenal existence) as from
human sublimating epistemic–dispassion (so-construed as ‘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/unenframing,-elicited-from-prospective–profound-supererogation’<-<as-to-
perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-
overcoming/unovercoming’); as so-underlying achieved human psychologismic–epistemic-
acutisation<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> (as
reflected with the <cumulating/recomposuring–attendant-ontological-contiguity >-successive
registry-worldviews/dimensions epistemic–dispassion levels of postconverging 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 epistemic–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 epistemic–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 prospective epistemic–dispassion underlying the serene possibilities for prospective transcendence-and-sUBLIMITY/sublimation/supererogatory–de-mentativity as to the fact that epistemic–dispassion projects of ‘a clarity/intelligibility that is not veridically of a human construction exercise (as to an undertone/hint associated with the term construction as of ‘presencing—absolutising-identitive-constitutedness’ normalising functionalism conception as to (flawed/unsound)–relative-unreflexivity–in-existence/absolutising–from-limited-mentation’ that wrongly seem to normalise the present’s prospectively disontologising epistemic-abnormalcy/preconvergence epistemic-projection perspective) but rather veridically of a prospective human mental liberation/empowerment exercise’ as so-liberated/empowered from the cloudiness of prior epistemic–impassion (as can be appreciated with limited-mentation-capacity-deepening implied ontological-normalcy/postconvergence epistemic-projection perspective ‘so-reflectable projectively as the normal that is unfreed/unliberated in want for its prospective freeing/liberating’ as construable from the more advantageous postconverging relative-ontological-completeness epistemic-projection perspective over preconverging relative-ontological-incompleteness epistemic-projection perspective). It is with this explanatory backdrop that a ‘prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought sublimating epistemic–dispassion given epistemic–projective-equalisation conception’ can be perceptibly-and-pensively be understood; as of its prospectively requisite ‘appropriate human dosage of self-reflexivity tempered/distempered projective-insights with respect to the sublimating–nascence of
manifestly

arises-and-is-expanded-upon

in

the

‘postconverging

epistemic—projective-

equalisation social dynamics of human limited-mentation-capacity-deepening53 (as to domainsof-interests of specifically and/or generally cultivated arts/skills and time investment)’ and as to

induced

‘epistemic–

dispassion munificence/notional~protensivity/re-ontologising~dragging-out-<as-to-prospectiveprofound-supererogation96-of-mentally-aestheticised~postconverging/dialectical-thinking21–
qualia-schema>

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 secondnatured institutionalisation (as ‘so-transfusively determinant to overall sublimating
human and social ontological-performance72-<including-virtue-as-ontology>’)’; and so rather
than

the

shallow

conception

of

an

‘epistemic–impassion

contemplatable individualised conceptualisation of ontological-performance72-<includingvirtue-as-ontology> underiving–and–unaccruing to the social-construct—postconvergingnonextricatory-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-contiguity67~educed–
existentialising/contextualising/textualising-contiguity40}—constitutedness14-in–preconvergingentailment> in
rather

in

79presencing—absolutising-identitive-constitutedness14

‘an

in-effect

(which in so-doing is

7blurriness-<sterilising/anecdotalising/trivialising-of-prospective-

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relation with both prior and prospective registry-worldviews/dimensions’ as failing-to or poorly
recognising human limited-mentation-capacity-deepening cumulated/recomposured
certainty so-implied as of the ontological-contiguity—of-the-human-institutionalisation-
process’ thus failing to reflect the registry-worldviews/dimensions as being successive
profund ‘supererogatory—wholesomeness/profound-supererogation as of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating—
nascence’ as herein undergirded by de-mentation {supererogatory—ontological—de-mentation—
or-dialectical—de-mentation—stranding-or-attributive-dialectics} of underlying human Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
influence-of—meaningfulness-and-teleology involving the differentiated knowledge-
value and knowledge discursivity as associated with the successive psychologismic—epistemic-
acutisation—as-to-postconverging—dementating/structuring/paradigming—eliciting-of-
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming as of
recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
universalisation—non-positivism/medievalism, positivism—procrypticism and prospective
deprocrypticism—or—preempting—disjointedness-as-of— reference-of-thought as so-reflecting
the overall ontological-contiguity—of-the-human-institutionalisation-process overall
‘grander supererogatory—wholesomeness/profound-supererogation as of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating—
nascence’). This fundamental insight of nonpresencing—or—withdrawal/unenframing—or—
metaphysics-of-absence {implicated-epistemic-veracity-of—nonpresencing—<perspective—
onological-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) can
aestheticised-preconverging/dementing –qualia-schema> implied discrete/fixated abstractly
are more truly the outcome of the ‘postconverging epistemic—projective-equalisation social
dynamics of human limited-mentation-capacity-deepening’ (as to domains-of-interests of
specifically and/or generally cultivated arts/skills and time investment’) and as to their overall
notional—philosophy—‘as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-
prospective-organic-knowledge-generation-in-relative-ontological-completeness beyond-a-
convenient-division-of-labour-conception-of-knowledge’ induced ‘epistemic–dispassion
munificence/notional—protensivity/re-ontologising—dragging-out—‘as-to-prospective-profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-
schema’ 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 secondnatured
institutionalisation (as ‘so-transfusively determinant to overall sublimating human and social
ontological-performance—‘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—‘as-to-postconverging—
dementating/structuring/paradigming—eliciting-of-existence’s—sublimating-nascence—in-
prospective-aporeticism—overcoming/unovercoming’ as to epistemic-growth—as—
‘veridical/sound’—relative-reflexivity—in-existence—relativising—from-limited-mentation—as—
deepening’ of ‘supererogatory—wholesomeness/profound-supererogation as of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating—
nascence’). Such that in reality part-and-parcel of our positivism—procrypticism ontological-
performance—‘including-virtue-as-ontology’ accrues as from recurrent-utter-
uninstitutionalisation, base-institutionalisation—ununiversalisation and
universalisation—non-
positivism/medievalism cumulated/recomposured ‘epistemic–dispassion
munificence/notional–protensivity/re-ontologising–dragging-out<as-to-prospective-profound-
supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-
schema> implied continuous/re-originating/dragged-out social-construct—postconverging-
onextricatory-existential-preempting-of-existential-unthought–sublimation accruable–and–
derivable percolation-channelling<in-deferential-formalisation-transference> of secondnatured
institutionalisation (as ‘so-transfusively determinant to overall sublimating human and social
ontological-performance<including-virtue-as-ontology’); critically implying that the
conception of human and social notional–ontological-performance<including-virtue-as-
onontology>vices-and-impediments can only be poorly construed when failing to so-factor-in
this sublimating–postconverged ‘substantive abstract-tissue-of-social-emanance
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly–
cumulated/recomposured as to cumulated/recomposured implicated_attendant–ontological-
contiguity<educed–existentialising/contextualising/textualising-contiguity>’ as being the
‘existentialising–firmament thresholding for the social-construct—postconverging–
nonextricatory-existential-preempting-of-existential-unthought–sublimation accruing–and–
deriving of prospective secondnatured institutionalisation aestheticisation–and–aestheticisation-
towards-ontology’ (as to the <cumulating/recomposing–attendant-ontological-contiguity–>
successive registry-worldviews/dimensions ‘recurring preconverging/postconverging
epistemic—projective-equalisation dynamics of failing or succeeding with respect to the
postconverging–aporeticism–overcoming/unovercoming of prospective–
existentialising/contextualising/textualising’). This reality of ‘human social and socio-
psychological immanence historical tangibility with respect to prospective human and social
notional–ontological-performance<including-virtue-as-ontology>vices-and-impediments’
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 and so rather
counterintuittive to what we may intuitively think as to an instant or transitory recovery of our
mental-capacities as of our present positivism–pro crypticism (potentially warranting the re-
historialisation of humankind as to a recommencement of the ontological-contiguity/of-the-
human-institutionalisation-process in order to ‘potentially’ re-achieve generations later the
present positivism–pro crypticism mental-capacities), as to the veracity that our present
incipient/seeding ‘epistemic–impassion measliness/notional–nonprotensivity/disontologising–formulaic-dragging-out–or–formulaic-
hollowing-out/as-to-prior-shallow-supererogation of-mentally-
aestheticised–preconverging/dementing –qualia-schema> 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’ is no more
fundamentally different to that of any other given registry-worldview/dimension as to the
‘underlying incipient/seeding human limited-mentation-capacity of
postconverging/preconverging—intelligibility-construal’ (as of ‘recurring
preconverging/postconverging epistemic—projective-equalisation dynamics of failing or
succeeding with respect to the postconverging–aporeticism–overcoming/unovercoming of
prospective–existentialising/contextualising/textualising’), but for ‘the time immemorial
accrued limited-mentation-capacity-deepening abstract-tissue-of–social-emanance perpetually
enhancing for postconverging—intelligibility-construal’ as so-accruing to the station/locus of
<amplituding/formative–epistemicity>totalising–thrownness-in-existence of our
cumulated/recomposured positivism/rational-empiricism registry-worldview/dimension
(undermining the ontological-veracity of a conceptualisation of human and social ontological-
performance /<including-virtue-as-ontology> as of the ‘mere-formulaicity–as-to-mere-

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apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment in presencing—absolutising-identitive-constitutedness failing to appreciate its very own ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of failing or succeeding with respect to the postconverging—aporeticism—overcoming/unovercoming of prospective—existentialising/contextualising/textualising-contiguity }; but speaks to the cumulated/recomposured—postconverged human effort/experientiality/experiment—
as-to-existentially-formative—epistemic-totalising

apriorising/axiomatising/referencing—residuality—in re-originariness/re-origination since time immemorial with regards to human limited-mentation-capacity-deepening as to successive re-originary epistemic-growth,—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from limited-mentation, as its deepening encounters/confrontations with existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as—sublimating—withdrawal/unenframing,—elicited-from-prospective—profound-supererogation <*as-to—perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism—overcoming/unovercoming*> as so-reflecting prospective epistemic-totalising—
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, ‘epistemic-impassion measliness/notional-nonprotensivity/disontologising–formulaic-dragging-out—or–formulaic-hollowing-out—as-to-prior-shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema implied discrete/fixed 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’ is/can-be consciously-appreciated in the prospective self-realisation by any individual of their potential desublimating ontological-performance (including-virtue-as-ontology) with respect to their very own lack of requisite knowledge-value and knowledge-discursivity imbued notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> involved in other ‘postconverging epistemic—projective-equalisation social dynamics of human limited-mentation-capacity-deepening (as to other domains-of-interests of specifically and/or generally cultivated arts/skills and time investment) but for the given individual’s relevant postconverging epistemic—projective-equalisation social dynamics of human limited-mentation-capacity-deepening (as to the individual’s relevant domains-of-interests of specifically and/or generally cultivated arts/skills and time investment)’. But then such a self-realisation arises relatively easily with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving as to their constraining manifest sublimating–nascence incipience/immediacy/directness even within the existentialising–frame-of-entailment-of
the individual and social are ever always caught up in existential situations requiring appropriate ontological-performance as to implicated existentialising–decisionality; and with respect to human reifying-and-empowering-reflexivity-of-ecstatic-existence, (going beyond mere-formulaicity as to mere-formulaic—methodologising/mutualising/organising/institutionalising, prospectively-losing-track-of epistemic-totalising —apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination’)
‘epistemic-totalising—apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination’>’ so-reflecting their ‘preconverging/dementing—<as-to-prospective-uninstitutionalised-threshold> ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’), and as so-reflected in 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 reflexively construable from veridical prospective implicit_attendant—ontological-contiguity—<uced—existentialising/contextualising/textualising-contiguity >’). Obviously, human <amplituding/formative—epistemicity>totalising—thrownness-in-existence inherently means that it is an ‘open-secret fallacy’ (given the inherently manifest preconverging/postconverging—de-mentating/structuring/paradigming of ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame-of-entailment—of—motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’) to imply that any given registry-worldview/dimension is devoid of ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’ (as will probably be claimed by Ancient-sophists, medieval-scholasticism or our modern-day manifestation of disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing—prospectively-to-reflect—‘immanent-ontological-contiguity ’>). There can’t then truly be a serious conception of human ontologising-capacity that fails to address the abstract-and-concrete possibilities-and-manifestations of ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’ as it bears upon human prospective postconverging—aporeticism—overcoming/unovercoming; as
prospective postconverging-aporeticism–overcoming/unovercoming is exactly what enables
prospective organic-knowledge in postconverging epistemic—projective-equalisation exercise
(‘exercise of the epistemic—projective-equalisation of human station of presencing—absolutising-identitive-constitutedness\textsuperscript{14} as to prospective nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’) for prospective sublimating–nascence as to ‘appropriate human contemplative sublimating–nascence of projective-insights aetiologisation/ontological-escalation induced conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}—and—empowering>’. This further translates into the fact that \textsuperscript{10} universalising-idealisation, budding-positivism or budding postmodern-thought in their respective existential relation with non-universalising, non-positivising or totalisingly-disentailing—discretion/whim-of-thought do not share a common postconverging ‘dragged-out nature or psychologismic–epistemic-acutisation
<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation,—as-its-deepening’ of ‘supererogatory wholesomeness/profound-supererogation\textsuperscript{96} as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’; as so-undermining the idea that the promise of an ontologically coherent prospective postconverging-aporeticism–overcoming/unovercoming\textsuperscript{10} universalising-idealisation, budding-positivism or budding postmodern-thought knowledge-value and knowledge-discursivity can profoundly (beyond superficiality/shallowness) be undertaken as to their respective existential relation within the flawed registry-worldview/dimension underpinning–suprasocial-construct preconverging–motif-and-apriorising/axiomatising/referencing’–entailing–existentialising—enframing/imprintedness
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} of non-
universalising, non-positivising or totalisingly-disentailing—discretion/whim-of-thought. Thus implying that there can’t be any true thinking/thought/notional-philosophy-as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness, -beyond-a-convenient-division-of-labour-conception-of-knowledge lacking in prospective postconverging-aporeticism—overcoming/unovercoming existential commitment as such a lack otherwise speaks to an imprimaturing blurriness—sterilising/anecdotalising/trivialising-of-prospective-reontologising-by-preconverging—in-disontologising-formulaic—dragging-out/hollowing-out ‘that doesn’t or poorly make contact with prospective existential sublation possibilities’ but for ‘sterile/anecdotal mere institutional imprimatur projection of the possibility for prospective human sublation’ critically characterised by a relatively underdeveloped conception of nonpresencing—or—withdrawal/unenframing—or—metaphysics-of-absence—implicated—epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence— or—transcendental-reasoning-of-event—as-prospective-ontology-origination. Ontology/science inherently warrants that the limits arrived as of human presciences in institutional frameworks are unbeholding upon inherent existence’s sublimating–nascence as the preconverging/postconverging–de-mentating/structuring/paradigming of human desublimation/sublation renders nonsensical browbeating institutional imprimaturing reflex of falling back to disontologising wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or—dementing —narratives—of-the—reference-of-thought—categorical—imperatives/axioms/registry-teleology with such statements like ‘this is not perfect’, etc. as to a paradoxical impliciting of presencing—absolutising-identitive-constitutedness ignoring of prospective ontological-veracity-as-to-prospective-ontologising-and-re-ontologising/possibilities-of-ontological-veracity as to a defaulting gesture of inherent pre-

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective—


eventfulness /ontological-aesthetic-tracing--<perspective–ontological-

normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\(>\)). In such a bigger picture of the manifestation of ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’ with respect
to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology
(as to ‘dragged-out nature
or
psychologistic–epistemic-acutisation=<as-to-postconverging-
dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism–overcoming/unovercoming> as to epistemic-growth–as—
{veridical/sound}–relative-reflexivity—in-existence/relativising–from-limited-mentation,
as its—
deepening’ of ‘supererogatory—wholesomeness/profound-supererogation66 as of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–
nascence’), such efforts for human emancipation eliciting from the perspective of their times as
dispensing-with-immediacy—for-relative-ontological-completeness
by-
reification/contemplative-distension27 like ending Slavery and the Slave-Trade in the United
States culminating in the American civil war or the French Revolution for instance (in
sublimating
‘epistemic–dispassion munificence/notional–protensivity/re-
ontologising–dragging-out<as-to-prospective-profound-supererogation
-of-mentally-
aestheticised–postconverging/dialectical-thinking —qualia-schema> implied continuous/re-
originating/dragged-out social-construct—postconverging–nonextricatory–existential-
preempting-of-existential-untought/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>’) met with sophistic/pedantic eliciting-of-immediacy-as-of-
relative-ontological-incompleteness—dereification for <amplituding/formative> wooden-
language—{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology —as-of—‘nondescript/ignorable–void ’—with-regards-to-
prospective-apriorising-implications>} dispositions like ‘in many ways the slaves lives are
better off than their kindreds in the darkness of Africa or that their conditions will be worse off
when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the outcome of the French Revolution was far worse than was worth the struggle’ and as so-equally echoed and adhered-to even by many from the specific subgroups/subcategories of humans/humanity to which such prospective sublimation/emancipation/enfranchisement would punctually/immediately accrue-to and so out of the mere fact of the given registry-worldview/dimension underpinning-suprasocial-construct <preconverging–’motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness| (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as the ‘already pragmatically deferring into religiosity of the underpinning-suprasocial-construct catchmenting-by-rejection of value and value-possibilities’ (in desublimating ‘epistemic–impassion measliness/notional–nonprotensivity/disontologising–formulaic-dragging-out–or–formulaic-hollowing-out<as-to-prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> 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’). This so-underlies the ‘ontologically-deficient human retention of history/the-past as failing to reflect upon the veridical human dual psychological dispositions surrounding prospective postconverging–aporeticism–overcoming/unovercoming which is exactly what is of critical relevance to prospective ontologising-and-re-ontologising (as of ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of failing or succeeding with respect to the postconverging–aporeticism–overcoming/unovercoming of prospective–existentialising/contextualising/textualising’)’ since such an ontologically-flawed retention of history/the-past is poorly appreciative of ‘both prior–and–prospective prospective postconverging–aporeticism–overcoming/unovercoming as the creative driver of prospective
insights aetiologisation/ontological-escalation induced conceptivity/epistemich
reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-
empowering>’ (as of ‘recurring preconverging/postconverging epistemic—projective-
equalisation dynamics of failing or succeeding with respect to the postconverging—aporeticism—
overcoming/unovercoming of prospective—existentialising/contextualising/textualising’), as it
doesn’t or poorly factor in ‘the systematic association of both prior—and—prospective
prospective postconverging—aporeticism—overcoming/unovercoming’ with the recurrent
element of human desublimating ‘epistemic—impassion measliness/notional—nonprotensivity/disontologising—formulaic-dragging-out—or—formulaic-
hollowing-out<as-to-prior-shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema> 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’ as the systematic
drawback for all given prospective postconverging—aporeticism—overcoming/unovercoming (as
it thus falsely implies that epistemic—impassion is not manifested by the relevant present
registry-worldview/dimension with regards to its prospective postconverging—aporeticism—
overcoming/unovercoming as the contemplative veracity of any such prospective
postconverging—aporeticism—overcoming/unovercoming itself is actually poorly recognised by
mere mental-reflex); and so, given registry-worldviews/dimensions imbued prior-
institutionalisation-threshold—by—prospective-uninstitutionalised-threshold]‘self-referencing—
syncretising forward-facing—supposedly—postconverging—or—dialectical-thinking’—apriorising—
psychologism epistemic-projection as of prior mere-formulaicity<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of—
‘epistemic-totalising—apriorising/axiomatising/referencing—residuality—in—re
originariness/re-origination’” so-reflecting their ‘preconverging/dementing-<as-to-prospective-uninstitutionalised-threshold>’ ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’. 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 ‘epistemic–dispassion munificence/notional~protensivity/re-ontologising–dragging-out<as-to-prospective-profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking qualia-schema> implied continuous/re-originating/dragged-out social-construct—
accurable–and–derivable percolation-channelling<in-deferential–formalisation–transference>
out/hollowing-out> of the respective registry-worldviews/dimensions prior secondnatured institutionalisation in-the-face-of-failing their prospective postconverging–aporeticism–overcoming/unovercoming’). This speaks to the fact that sublimating human ontological–
sublimating human ontological-performance &lt;including-virtue-as-ontology&gt; which so-
reflects the ‘veridical social preeminent directedness of knowledge-value and knowledge-
discursivity orientation (‘dragged-out nature or psychologismic–epistemic-acutisation’&lt;as-to-
postconverging–dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming’ as to epistemic-growth,–as—
{veridical/sound}–relative-reflexivity–in-existence/relativising from limited mentation, as its–
deepening’ of ‘supererogatory–wholesomeness/profound-supererogation as of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–
nascence’); is mostly/relatively as intelligible (to a human ‘epistemic–impassion
measliness/notional~nonprotensivity/disontologising–formulaic-dragging-out–or–formulaic-
hollowing-out&lt;as-to-prior-shallow-supererogation –of-mentally-
aestheticised–preconverging/dementing –qualia-schema&gt; implied discrete/fixated abstractly
contemplatable individualised conceptualisation of ontological-performance &lt;including-
virtue-as-ontology&gt; underiving–and–unaccruing to the social-construct—postconverging-
nonextricatory-existential-preempting-of-existential-unthought–sublimation’ in the shallow-
supererogation of the ‘mere-formulaicity&lt;as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,–prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’&gt; imbedded elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ’ of the prior reference-of-thought—
point-of-devolving/departure/anchoring/backdrop) as of the direct or ‘promised’ positive-
opportunism—of-social-functioning-and-accordance ’. Speaking to a human susceptibility to
desublimating preconverging–existential-extrication-as-of-existential-unthought in

reflecting its very human-subpotency supererogating incipience/seedingness as of dimensionality-of-sublimating ~(<amplituding/formative>supererogatory–dementia/


originating/dragged-out social-construct—postconverging nonextricatory existential-preempting of existential unthought sublimation accruable and derivable percolation-channelling <in deferential formalisation transference> of secondnatured institutionalisation as so transfuscively determinant to overall social sublimating human ontological performance <including virtue as ontology'). In many ways this is again veridically uncontested as to the manifest sublimating nascence incipience immediacy directness of nascent particular incipient and material technical sublimations <blinded to their relative ontological completeness reference of thought devolving> wherein for instance the ‘enhancement of the prospective ontologising capacity of the human sovereign function posture within the existentialising frame of entailment of motif and apriorising axiomatising referencing of its direct and/or deferential acquiescence for its prospective sublimation emancipation enfranchisement’ involved in the profound supererogating messianic parrhesiastic curative science of say a Pasteur or mechanical science of a Newton Galileo speaks of a genuine social intellectual function posture which is literally otherworldly as to its angling of imaginary projection relative to their given social setup ‘poor supererogating messianic parrhesiastic mere conception of human sovereign function posture’ as of ‘human lifespan extricatory punctuality immediacy of depth of thought inherent psychical nascency’ (and let alone relative to all other human societies of the time ‘human lifespan extricatory punctuality immediacy of depth of thought inherent psychical nascency’) to which such profound supererogating messianic parrhesiastic curative and mechanical sublimation emancipation enfranchisement will ultimately accrue. Likewise, such profound supererogating messianic parrhesiastic enterprises as undertaken by the enlightenment revolutionaries and Encyclopédistes mostly directly and others as to disseminative knock on enculturation speaks of the genuine social intellectual function posture (as to its projection of 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 kindly as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation,-as its-
deepening’ of ‘supererogatory—wholesomeness/profound-supererogation’ as of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating—
nascence’) and can hardly be construed as inherently driven by the prospective ontologising-
and-re-ontologising predisposition of ‘poor—supererogating/messianic/parrhesiastic mere-
conception of human sovereign—function/posture’ to which such social
sublimation/emancipation/enfranchisement will ultimately accrue. This supererogatory—
progressivity insight very much contrasts with the ‘poor—
supererogating/messianic/parrhesiastic usurpatory conception as of
presencing—absolutising-
identitive-constitutedness
social-vestedness/normativity
<discretely-implied-functionalism>
with
which
pedantising/muddling/formulaic-hollowing-out—
in-
subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing,—
as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness)
historically relates to the human sovereign—function/posture (as of the
desublimating percolation-channelling—
in-deferential-formalisation-transference> of the given
registry-worldview/dimension underpinning—suprasocial-construct
<preconverging—‘motif-and-
apriorising/axiomatising/referencing’—entailing—
existentialising—enframing/imprintedness
(as-to—
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
as the
‘already pragmatically deferring into religiosity of the underpinning—suprasocial-construct
catchmenting-by-rejection of value and value-possibilities’). But then the latter posture is
ontologically flawed by the simple token that the momentous historial veracity speaks to the
fact that thus the human sovereign—function/posture as well (along the same lines with regards
to human and social ontological-performance)—<including-virtue-as-ontology> as underlied by
the implication that ontology/science is actually a postconverging–birthing/nascency within prospective epistemic-totalising–apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination-{as to human profound-supererogation for prospective apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging–disentailment–by}–postconverging-entailment that cannot be unshrouded by prior mere-formulaicity-{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
epistemic-totalising–apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination'} of prior apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness\textsuperscript{14} in–preconverging entailment (as so-readily emphasised in any ~ presencing—
absolutising-identitive-constitutedness\textsuperscript{14} imbued blurriness\textsuperscript{7} 
<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging-in-
disontologising-formulaic–dragging-out/hollowing-out>) if taken to its true conclusion will wrongly seem to imply that there is an inherently ‘profound—
supererogating/messianic/parrhesiastic mere-conception of human sovereign–function/posture’ of respectively recurrent-utter-uninstitutionalisation, base-institutionalisation–
ununiversalisation, \textsuperscript{103}universalisation–non-positivism/medievalism and positivism–
procrypticism as enabling the prospective attainment of respectively base-institutionalisation–
ununiversalisation, \textsuperscript{103}universalisation–non-positivism/medievalism, positivism–procrypticism and \textsuperscript{18}deprocrypticism—or–preempting—disjointedness-as-of:\textsuperscript{5} reference-of-thought; as so-
ignoring that it is the genuine social intellectual–function/posture across the successive registry-
worldviews/dimensions that of its profound—supererogating/messianicity/parrhesia undergirds
such a ‘postconverging epistemic—projective-equalisation social dynamics of human limited-
mentation-capacity-deepening\textsuperscript{5}’ (as to its continuous/re-originating/dragged-out social-
construct—postconverging-nonextricatory-existential-preempting-of-existential—
unthought~sublimation). Counterintuitively, ‘the genuine social intellectual–function/posture is so-manifested as of an ontologising intolerance (as to notional–reflexivity\textsuperscript{<\{veridical/sound\}>–\{flawed/unsound\}>relative-reflexivity-in-existence/relativising–from-limited-mentation, as its deepening—by—
absolutising–from-limited-mentation) for prospective disontologising which it inherently disentails most critically due to disontologising imbued incipient/seeding ontological-bad-faith/inauthenticity\textsuperscript{6}—preconverging–
de-mentating/structuring/paradigming\textsuperscript{5} and so in line with the inherently uncompromising
nature of existence-potency over the mortal human-subpotency’ (wherein prior non-
universalising, non-positivising and totalisingly-disentailing—discretion/whim-of-thought respectively of Ancient-sophists, medieval-scholasticism and our modern-day manifestation of disparateness-of-conceptualisation—unforegrounding-disentailment,-failing-prospectively-to-
reflect—immanent-ontological-contiguity—are related to in transversality—sublimating—
existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-
and-apriorising/axiomatising/referencing—as to the sublimating manifestation of the
prospective genuine social intellectual—function/posture of respectively—universalising-
idealisaiton, budding-positivism and budding postmodern-thought); and so notwithstanding a
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness)

desublimation to undermine the prospective genuine social intellectual—function/posture
paradoxically by overtly or covertly cultivating the given registry-worldview/dimension
<amplituding/formative—wooden-language—(imbued—temporal—mere-
form/virtualities/dereification/akrasatic-drag/denatured/preconverging—or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology)

(implicit along the lines ‘afterall all the human world and mentality that exists’ is—as-of-their-given-registry-worldview/dimension however its preconverging—de-
mentating/structuring/paradigming notional—ontological-performance—<including-virtue-as-
ontology>/vices-and-impediments respectively in recurrent-utter-uninstitutionalisation, base-
institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and
positivism—procrypticism and so as supposedly not veridically about prospective
transcendence-and-sublimity/sublimation/supercratory—de-mentativity and so-reflected
respectively as not of prospective ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’ but rather as of

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distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing—imbued
transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ involved in
‘postconverging epistemic—projective-equalisation social dynamics of human limited-mentation-capacity-deepening ’; readily appreciable with the unbeholdening of the profound—supererogating/messianic/parrhesiastic curative science of say a Pasteur or mechanical science of a Newton/Galileo accruing to the entirety of humanity sovereign—function/posture as to nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness — reference-of-thought—developing> and equally reflected in the notion that human and social sublimation/emancipation/enfranchisement is more critically undertaken in relation to ‘the existential human potential for sovereign—function/posture enhancement as of cultivated 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})’, than just punctual/immediate dominance-driven poor—supererogating/messianic/parrhesiastic mere-conception of human sovereign—function/posture (whether of manifesting as of appropriate/advantageous sovereign—function/posture ontologising-capacity or manifesting as of disadvantageous sovereign—function/posture ontologising-capacity eliciting dominance-driven desublimation/subjugation/disenfranchisement). But the veridical human sovereign—function/posture rather warrants the profound—supererogation /messianicity/parrhesia of the genuine social intellectual—function/posture in all instances whether in the case of punctual/immediate disadvantageous sovereign—function/posture ontologising-capacity as may be manifested with the highs-and-lows of the sovereign democratic process and exercise or with the inherently disadvantageous sovereign—function/posture ontologising-capacity coming with
say class/racial/gender/decolonial emancipations as to historically manifested relatively
disadvantaged formative sovereign–function/posture ontologising-capacity warranting for
instance an accompanying sovereign–function/posture ontologising-capacity propping-up
beyond just the supposed ‘political proclamation-and-reckoning about such
class/racial/gender/decolonial emancipations’. Ultimately in this regards, the idea of
ontology/science (unlike can be wrongly projected consciously or unconsciously as to a mere-
formulaicity<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising —apriorising/axiomatising/referencing—residuality—in–re-
originariness/re-origination’>< predisposition associated with science-ideology) is necessarily
tied to the ‘formative enhancement of the human sovereign–function/posture’ whether as of the
direct-capacity/deferential-capacity for human cultivated 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 prospective sublimating epistemic—
dispassion conception of ‘appropriate human contemplative sublimating–nascence of
projective-insights aetiologisation/ontological-escalation induced conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}—and-
empowering’ as to ‘supererogatory—wholesomeness/profound-supererogation’ as of
prospective 8 reference-of-thought—point-of-devolving/departure/anchoring/backdrop of
sublimating–nascence’; with the human never outside the direct-accountability/indirect-
accountability loop of ontology/science (as can be disenfranchisingly be projected by a certain
flawed conception of future science and technology by the mere token that such a pretense is
fallacious since the instigator of say such an organisational/technological development as a
given human/human-institution can at best not keep themselves out of such a loop of direct-
accountability/deferential-accountability but rather keep all-other/selected-other humans out of
the loop thus manifestly enfranchising themselves while disenfranchising all-other/selected-
other humans). In epistemic lockstep with 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 its associated exactifying/precisioning–of-sublimation<as-to-postconverging–
narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,conceptual-and-
operant-implications> construed as science, is the fundamental issue of human limited-
mentation-capacity and limited-mentation-capacity-deepening as to human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence ; speaking of the
ontological inextricability of the human as sovereign-subject and ontology/science imbuing
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-
knowledge-developing}-and-empowering> upon the human (as of the ‘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>’ underlying 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”).
The implication here is that there is no ontology/science without the human since
fundamentally existence is inherently given with the issue of human knowledge adding nothing
to inherent existence but rather about the existentialising/contextualising/textualising
optimising of human placeholder-setup/mental-devising-

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representation/mentation/consciousness-awareness-teleology for its derived sublimating meaningfulness-and-teleology. The implication here is that the human sovereign-subject can only exist as of its limitedness (imbued thresholding of ontological-performance including virtue-as-ontology) in the extensive unlimitedness that is existence; but with the human sovereign-subject a reflexive part of the unlimitedness that is existence, thus imbuing the human with omnipotentiality (as to epistemic–dispassion) enabling prospective limited-mentation-capacity-deepening however human punctually manifest limited-mentation-capacity (as to epistemic–impassion); with human omnipotentiality particularly potent as to the specific 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. Existence thus as to its prospective exuding sublimating/desublimating so-enables ‘human epistemic-growth, as—{veridical/sound)—relative-reflexivity—in-existence/relativising—from-limited-mentation, as its deepening induced transcendental and emancipative possibilities/potential’ (construed as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) and so over human flawed/unsound—relative-unreflexivity—in-existence/absolutising—from-limited-mentation overall wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic—drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}: underlied by the simple fact that the extensive unlimitedness that is existence exudes sublimating/desublimating validative/invalidative thresholds; so-arising as from the relative sublimating validation manifestation of human epistemic-growth, as—{veridical/sound)—relative-reflexivity—in-
existence/relativising–from-limited-mentation, as its deepening (as to prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of–meaningfulness-and-teleology de-moronisation–<sublimating–nascence,-sublimative–upstreaming/’amontée’>) ontological-performance–<including-virtue-as-ontology> as superseding/transcending ‘the relative desublimating invalidation manifestation of human {flawed/unsound} relative-unreflexivity–in-existence/absolutising–from-limited-mentation ‘apriorising/axiomatising/referencing equating/leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology moronisation–<sublimating–nascence,-desublimate–downstreaming/’avalage’>’ undifferentiation of both the prior relative-ontological-incompleteness and the prospective relative-ontological-completeness, as so-effectively disambiguating/differentiating human sovereign-subjects epistemic-reflexivities respective thresholds of ontological-performance–<including-virtue-as-ontology> as to relative exuded sublimating/desublimating as validation/invalidation. This so-fundamentally undermines ‘the naivety of the human subjectivity argument as of a disparateness-of-conceptualisation–<unforegrounding-disentailment,-failing-prospectively-to-reflect–‘immanent-ontological-contiguity’ induced implication of a general equating/leveling-down conception of human ontological-performance–<including-virtue-as-ontology>’ that fails to factor in that ‘epistemic–dispassion supposed subjectivity associated with limited-mentation-capacity-deepening’ ontologically overrides ‘epistemic–impassion supposed subjectivity associated with limited-mentation-capacity’ and so as to the varying magnitudes of aestheticisation–and–aestheticisation-towards-ontology (for instance as to their relevant domains-of-interest the ontological-performance–<including-virtue-as-ontology> arising from the supposed subjectivity of the astronomer, engineer, doctor, etc. as of our present-day professional magnitude of ‘epistemic–dispassion supposed subjectivity imbued limited-mentation-capacity-deepening’ ontologically overrides the supposed subjectivity of the layman as to the latter’s
‘epistemic–impassion supposed subjectivity imbued relative limited-mentation-capacity’).

Speaking to the naive paradox that the very notion of subjectivity seems to imply that ‘supposed-subjects’/subpotencies as phenomenal/manifest-subpotencies-(in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) are in absolute dissociation from overall existence’s exuding sublimating/desublimating manifestation (instead of the reality rather of ‘supposed-subjects’/subpotencies in notional–reflexivity-
<{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation,-as-
its-deepening–by–{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-
limited-mentation> imbued sublimating/desublimating in existence), such that ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence’–as-ontological-normalcy/postconvergence<-in-validation-of-‘metaphysics-of-absence_epistemic-projection’>
is enabling of all apparent ‘supposed-subjects’/subpotencies in their notional–reflexivity-
<{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation,-as-
its-deepening–by–{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-
limited-mentation> imbued sublimating/desublimating in existence; as notional–reflexivity-
<{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation,-as-
its-deepening–by–{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-
limited-mentation> means that ‘supposed-subjects’/subpotencies cannot exist out of existence but are merely notional–reflexive manifestations in existence with varying sublimating/desublimating ontological-performance <-including-virtue-as-ontology>. This further explains ‘human originary–and–re-orginary impliciting of the necessity of a projective construal of ontological-contiguity’/immanent-ontological-contiguity’ in reflection of ‘the very contiguity of existence’ as to the underlying ‘existentially assessable–and–reassessable overall expectation of consistency/coherence of existence that enables the intelligibilities of
phenomenal/manifest–subpotencies\(\langle\text{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}\rangle\) to arise’ in the-very-first-place (so assessable–and–reassessable in the sense for instance that we expect one and one book to ever always add up to two books going by the overall expectation of consistency/coherence of existence and if on turning around we found four books our overall expectation of consistency/coherence of existence will require that we provide an explanation for the four books along the lines two more books were added or three more books were added and one book taken away or there are still two books but for a mirage effect in the room making it seem there are four books, etc., and so as to the overall expectation of consistency/coherence of existence that enables intelligibility to arise in the-very-first-place). It is this ‘human originary–and–re-orginary epistemic impliciting of the necessity of a projective construal of ontological-contiguity\(\langle\text{immanent-ontological-contiguity}\rangle\)’ in reflection of ‘the very contiguity of existence’ that effectively underlies ‘the \(\langle\text{cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions implicated_attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity}\rangle\)’ in so-reflecting the overall ontological-contiguity\(\langle\text{of-the-human-institutionalisation-process}\rangle\) (as to the operative diametricality of ‘human-epistemicity/human-epistemicity–developing-\langle\text{limited-mentation-capacity-deepening}\rangle,-as-to-transcendence-and-sublimity/sublimation/supererogatory–dementativity>’ on-the-one-hand and on-the-other-hand ‘inherent existence’s immanence which is already given at all times as to its inherent full-potency–independence in its superseding–oneness-of-ontology/ontological-veridicality/ontological-contiguity\(\langle\text{so full-potency–independent of abstractly/potentially manifestable human-epistemicity/human-epistemicity–developing}\rangle\)). By extension, ‘the very contiguity of existence’ also underlines/emphasises that ‘the overall phenomenal/manifest–subpotencies\(\langle\text{in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence}\rangle\) in existence’ are of ontological-
contiguity so-reflected as the overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

(as if it is rather of unlimitedness/existence—which is the full potency of sublimating-nascence—or outside unlimitedness/existence—which is the full potency of sublimating-nascence—or greater than unlimitedness/existence—which is the full potency of sublimating-nascence), when limitedness/human-subpotency ontological-performance—is including-virtue-as-ontology—is implied ‘as being of prior mere-formulaicity—which is the full potency of sublimating-nascence methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
prospective_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’ (as so-failing to attend to limitedness/human-subpotency ‘originary—and—re-orginary_aporeticism_elucidating of the perpetually_ensuing—incompleteness—which is the full potency of apriorising/axiomatising/referencing of ontological-performance—is including-virtue-as-ontology) as of limitedness_cumulating/recomposuring—epistemic-reflexivities for its epistemic-growth—as—{veridical/sound}_relative-reflexivity—in-existence/relativising—from—limited-mentation—as—its—deepening sublimating-syncing with unlimitedness/existence—which is the full potency of sublimating-nascence so-reflecting ‘limitedness/human-subpotency sublimating constraining by unlimitedness/existence—which is the full potency of sublimating-nascence for ontological-veracity—which is the full potency of sublimating-nascence to arise’); and it is rather this effective ‘sublimating constraining of limitedness/human-subpotency by unlimitedness/existence—which is the full potency of sublimating-nascence for ontological-veracity—which is the full potency of sublimating-nascence to arise’ that is veridically reflected (with respect to conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—which is the full potency of sublimating-nascence—reifying—empowering)—as existence—as—the—absolute—a-priori-of—
conceptualisation-and-existence—as-sublimating-withdrawal/unenframing,-elicited-from-
prospective–profound-supererogation—<as-to-perspective–ontological-
normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>.

Ultimately, the sublimating/desublimating exuding emanance of inherent existence (as existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-supererogation—<as-to-
perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-
overcoming/unovercoming’>) with regards to the ‘human sovereign-subject limited-mentation-
capacity notional–reflexivity—<veridical/sound>–relative-reflexivity—in-existence/relativising—
from-limited-mentation, as its deepening by—{flawed/unsound}–relative-unreflexivity—in-
existence/absolutising—from-limited-mentation’ as of human limited-mentation-capacity-
deepening", rather speaks to the undergirding ontological-veracity—<as-to-prospective-
ontologising-and-re-ontologising> in transversality—<for-sublimating–existential-
eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ as of 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-
defifferentialism—of–meaningfulness-and-teleology in nonpresencing—<perspective–
ontological-normalcy/postconvergence> epistemic-projection for the conceptualising of human relative ontological-performance—<including-virtue-as-ontology>; and so similar to a Derridean ‘heterogeneous genesis’ implicated epistemic conception implication of varying human ontological-performance—<including-virtue-as-ontology> over ‘the naivety of the human subjectivity argument as of a disparateness-of-conceptualisation—<unforegrounding-
disentailment,—failing-prospectively-to-reflect—‘immanent-ontological-contiguity’ induced implicated implication of a general equating/leveling-down conception of human ontological—

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normalcy/postconvergence> epistemic-projection perspective (providing the ‘effective ontologising-and-re-ontologising epistemic-projective reference-of-conceptualisation’); into the fact that ‘what is of prospective sublimating concern has to do with human prospective postconverging—aporeticism—overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’. This so-undermines the undertone/hint associated with the term construction as in construction-of-the-Self as of ‘presencing—absolutising-identitive-constitutedness’ normalising functionalism conception as to ‘flawed/unsound’ relative-unreflexivity—in-existence ‘absolutising from limited-mentation’, wrongly implying a direct limited-mentation-capacity ontological accessing to the Truth (as to mere-formulaicity<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of—epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination’ imbed elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant—ontological-contiguity ‘~educed—existentialising/contextualising/textualising-contiguity ’), rather than an indirect limited-mentation-capacity ontological undermining of prior-perspective—falsity/falseness/fallaciousness, that wrongly seem to normalise the present’s prospectively disontologising epistemic-abnormalcy/preconvergence epistemic-projection perspective. But rather what is veridically warranted is a prospective human mental liberation/empowerment exercise’ as so-liberated/empowered from the cloudiness of prior-perspective—falsity/falseness/fallaciousness; as can be appreciated with limited-mentation-capacity-deepening implied ontological-normalcy/postconvergence epistemic-projection perspective ‘so-reflectable projectively as the normal that is prospectively unfreed/unliberated in want for its freeing/liberating’ as construable from the more advantageous postconverging relative-ontological-completeness epistemic-projection perspective over preconverging relative-
growth, as—{veridical/sound} relative-reflexivity in-existence/relativising from limited-mentation, as its deepening as of prospective psychologismic—epistemic-acutisation <as-to-postconverging—dementating/structuring/paradigming/eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, as—{veridical/sound} relative-reflexivity in-existence/relativising from limited-mentation, as its deepening’ for ultimately grasping ontological-veracity <as-to-prospective-ontologising-and-re-ontologising> reflexively by a direct gesturing of existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring predicative-insights), calls for prospective re-ontologising ‘deconstruction conception as to epistemic-growth, as—{veridical/sound} relative-reflexivity in-existence/relativising from limited-mentation, as its deepening’, so-underlied by projective-insights of ‘requisite human hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutely cumulated/recomposured—and/or—designed/redesigned experientiality/experiment <as-to-existentially-formative—epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination> in existence’ on the basis of a postconverging—birthing/nascency within prospective epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination —as to human profound—supererogation for prospective apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—confledness in {preconverging—disentailment by} postconverging—entailment that cannot be unshrouded by prior mere-formulaicity <as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—‘epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination’> of prior apriorising/axiomatising/referencing—{of-attendant—
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } constituentsness — in preconverging entailment) (so construed as nonpresencing— or— withdrawal/unenframing— or— metaphysics-of-absence— { implicit—epistemic-veracity—of— nonpresencing—< perspective—ontological-normalcy/postconvergence } — or— transcendental— reasoning-of-event — as— prospective—ontology—origination); and so superseding a direct gesturing of existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring predicative-insights undertaken by a mere “presencing—absolutising-identititive—constitutedness” normalising functionalism conception as to {flawed/unsound}—relative—unreflexivity—in—existence/absolutising—from—limited—mentation’ (as wrongly implicated/unthought projective-insights on the basis of prior apriorising/axiomatising/referencing— {of—attendant—ontological—contiguity ~educed— existentialising/contextualising/textualising-contiguity }—constitutedness — in— preconverging entailment failing to prospectively track existence—as—sublimating—withdrawal/unenframing—elicited—from—prospective—profound—supererogation ). Such a ‘deconstruction conception as to epistemic—growth,— as— { veridical/sound}—relative—reflexivity—in—existence/relativising—from— limited—mentation,— as—its—deepening’ implies a “maximalising—recomposuring—for—relative— ontological—completeness’— unenframed—conceptualisation (over a ‘presencing— absolutising-identititive—constitutedness” normalising functionalism conception as to {flawed/unsound}—relative—unreflexivity—in—existence/absolutising—from—limited—mentation’ as of “incrementalism—in—relative—ontological—incompleteness” — enframed—conceptualisation); so unenframed as to inherent existence’s withdrawal/unenframing exuding sublimating—nascence. ‘Deconstruction conception as to epistemic—growth,— as— { veridical/sound}—relative—reflexivity—in—existence/relativising—from—limited—mentation,— as—its—deepening’ implies that there is no point dodging the manifest underlying prior-perspective— falsity/falseness/fallaciousness and then by some miracle expecting prospective postconverging—aporeticism—
overcoming/unovercoming as of mere ‘presencing—absolutising-identitive-constitutedness’
normalising functionalism conception as to (flawed/unsound)-relative-unreflexivity—in-
existence/absolutising—from-limited-mentation’ (speaking rather of superficiality/shallowness),
as such an ontologically-flawed gesturing underlies all the <cumulating/recomposuring—
attendant-ontological-contiguity >-successive registry-worldviews/dimensions
notional–collateralising (in lieu of their requisite self-surpassing—existentialism-form-factor,)
in-overcoming-‘notional–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>}). Human
‘prospective postconverging–aporeticism–overcoming/unovercoming of prior-perspective—
falsity/falseness/fallaciousness’ is ineluctably tied to prospective epistemic-growth,-as—
{veridical/sound}-relative-reflexivity—in-existence/relativising–from-limited-mentation, as its-
deepening as to psychologismic–epistemic-acutisation<as-to-postconverging—
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>; reflecting in the bigger magnitude of
human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology the fact that it is an
impossibility to assume the underlying <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) respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation–
ununiversalisation, universalisation–non-positivism/medievalism and positivism—
procrypticism in blurriness-<sterilising/anecdotalising/trivialising-of-prospective-
reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>
and by some miracle prospectively generate the imbued unblurriness-<re-ontologising_by-
postconverging-as-to-dragged-out-supercerogatory–wholesomeness/profound-supercerogation>,
while-anecdotalising-prior-disontologising-thresholding> of manifest sublimating existential
human ontological-performance-<including-virtue-as-ontology> as of respectively base-institutionalisation–ununiversalisation,
universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought. The overall insight here is that a (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 its associated exactifying/precisioning–of-sublimation-<as-to-
postconverging–narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,-
conceptual-and-operant-implications> construed as science) conception of human ‘prospective
postconverging–aporeticism–overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’ is necessarily one that is bound to undermine a counterintuitive
and wrong reflex mentality of ‘presumed incontrovertibility of the ontological-veracity-<as-to-
prospective-ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction’; with veridical prospective ‘deconstruction conception
as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–
from-limited-mentation,-as-its-deepening’ 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> rather
operating on the ‘assumed controvertibility of the ontological-veracity-<as-to-prospective-
ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of—social-stake-
contention-or-confliction’ (as reflected as of manifest preconverging/postconverging—de-
mamentating/structuring/paradigmising of ‘social-functioning-and-accordance—as-of—social-stake-
contention-or-confliction imbuing existentialising—frame-of-entailment of motif—and-
apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’).
Such a ‘presumed incontrovertibility of the ontological-veracity—<as-to-prospective-
ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of—social-stake-
contention-or-confliction’ (as to ‘presencing—absolutising-identitive-constitutedness
normalising functionalism conception as to {flawed/unsound}-relative-unreflexivity—in-
existence/absolutising—from-limited-mentation') is underlied by ‘a flawed-prior-purposefulness of
presencing—absolutising-identitive-constitutedness before supposedly-prospective-
thinking-purpose, as-precalculated-purpose<as-prospectively-losing-track-of—epistemic-
totalising—apriorising/axiomatising/referencing—residuality—in—re-originariness/re-
origination’—of—thinking’ exercise ultimately developing into a predisposition for
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—
’amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness
wherein there is ‘inappropriate notional—self-distantiation—imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing> from social-functioning-and-accordance—as-of—
social-stake-contention—or-confliction’ (required for the transversality—<for-sublimating—
existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—’motif-
and-apriorising/axiomatising/referencing’ exercise of notional—philosophy—<as-to-the-
veridical-conception-of-philosophy—as-englobing-all-human-prospective-organic-knowledge-
generation-in-relative-ontological-completeness, beyond—a-convenient-division-of-labour-
conception-of-knowledge> and its associated exactifying/precisioning—of—sublimation<as-to—
‘prospective sublimating–nascence_incipience/immediacy/directness–{ontologically-flawed_prior_mere_social-functioning-and-accordance—as-of_social-stake-contention-or-confliction}–associative-distortion–of-referencing/registering/decisioning’ (as can be appreciated with the fact 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). As the given ‘presencing—absolutising-identitive-constitutedness\(^{14}\) normalising functionalism conception as to [(flawed/unsound)-relative-unreflexivity–in-existence/absolutising—from-limited-mentation’ of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality (in reflecting the ‘shallow-supererogation\(^{96}\) as of prior reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ imbued desublimating construal) wrongly paradoxically implies/implicits it is of the requisite corresponding ‘supererogatory~wholesomeness/profound-supererogation\(^{96}\) as of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ by the mere social-functioning-and-accordance—as-of-social-stake-contention-or-confliction association from which existentially arises such ‘prospective manifest sublimating–nascence incipience/immediacy/directness of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving>’ with which it effectively enters into a catchmenting-by-rejection/lipservicing/monopolising/gaming-of-the-system/charade/distraction relation of prospectively desublimating–existentialising–decisionality (that critically undermines the truly requisite prospective re-ontologising as to the dragged-out ‘prospective ‘reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ for prospective
social-and-institutional- frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality). This ‘prospective sublimating–
nascence_incipience/immediacy/directness—ontologically-flawed_prior_mere_social
functioning-and-accordance—as-of-social-stake-contention-or-confliction—
associative-distortion–of-referencing/registering/decisioning’ tends to arise in all registry-
worldviews/dimensions as a reflection of the fact that the ‘prospective manifest sublimating–
nascence incipience/immediacy/directness of nascent-particular/incipient-and-
material/technical-sublimations—blinded-to-their-relative-ontological-completeness
reference-of-thought—devolving’ induced as of ‘postconverging-nonextricatory-existential-
preempting-of-existential-unthought ontological-contiguity’ aptitudinal re-ontologising–
competence gesturing’ of ‘epistemic–dispassion munificence/notional—protensivity/re-
ontologising—dragging-out—as-to-prospective-profound-supererogation—of-mentally-
aestheticised—postconverging/dialectical-thinking—qualia-schema> 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 secondnatured institutionalisation
(as ‘so-transfusively determinant to overall social sublimating human ontological-
performance—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<as-to-postconverging—
dementating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation, as its-
deepening’ of ‘supererogatory—wholesomeness/profound-supererogation as of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
\'epistemic-totalising – apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination\'> imbued elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant–ontological-contiguity~ educed–
existentialising/contextualising/textualising-contiguity/’ of the ‘shallow-supererogation as of prior
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of
sublimating–nascence’ as to induced desublimating construal); critically speaks to a
counterintuitive and ontologically-flawed reflex mentality of ‘presumed incontrovertibility of
the ontological-veracity<as-to-prospective-ontologising-and-re-ontologising> of social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction’. This underlines a
manifest human prospective threshold of ‘non-ontologising/disontologising surreptitious
knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’
(whatever the sterile/anecdotal institutional-and-social imprimaturing) as to the need for
‘prospective postconverging~aporeticism–overcoming/unovercoming of prior-perspective—
falsity/falseness/fallaciousness’ for veridical prospective ontologising-and-re-ontologising (as
so-reflected in a substitutive positive-opportunism—of-social-functioning-and-accordance
ontologically-flawed conception of ontological-veracity<as-to-prospective-ontologising-and-
re-ontologising> that doesn’t speak to ‘prospective postconverging~aporeticism–
overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’ which then
goes on to substitute for prospective ontological-veracity<as-to-prospective-ontologising-and-
re-ontologising> that rather warrants candid ontological analysis for enabling ‘prospective
reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’); and so-manifested as of registry-
worldviews/dimensions implicited_attendant–ontological-contiguity~ educed–
existentialising/contextualising/textualising-contiguity\(^0\) self-presence/self-constitutedness\(^1\) - <in-perspective–epistemic-abnormalcy/preconvergence\(^3\)> notions of institutional access and success default conception of human ontological-performance\(^2\) - <including-virtue-as-ontology> ‘supposedly-and-manifestly overriding the exercise of prospective veridical ontologising-and-re-ontologising as to prospective implicit_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity\(^0\)” (with respect to the prospectively requisite ‘supererogatory–wholesomeness/profound-supererogation\(^6\) as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ underlied by epistemic-totalising\(^3\) – apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination{as to human profound-supererogation\(^6\) for prospective apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness \(^1\) in {preconverging-disentailment by} postconverging-entailment that cannot be unshrouded by prior mere-formulaicity<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising – apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination’> of prior apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in {preconverging-entailment} in reflection of human limited-mentation-capacity-deepening\(^5\)}. The fundamental drive here is to point out that the very possibility for prospective ontologising-and-re-ontologising (as to the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-empowering> enabling prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) is fundamentally caught-up/disrupted in-a-big-way by the given registry-worldview/dimension threshold of ‘social-functioning-and-
accordance—as-of-social-stake-contention-or-confliction imbuing existentialising-frame-of-
entailment-of-motif-and-apriorising/axiomatising/referencing-of-disontologising/ontologising-
and-re-ontologising’ (rendering a naïve pursuit of ontologising profundity beyond that
threshold of disontologising/ontologising-and-re-ontologising while expecting the requisite
ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming
in many ways rather self-deceptive as can so be appreciated in the bigger picture of the overall
ontological-contiguity—of-the-human-institutionalisation-process, underlied by the
‘epistemic-break or notional-discontiguity/epistemic-discontiguity<between—prior-shallow-
supererogation~of-mentally-aestheticised~preconverging/dementing~qualia-
schema_and_prospective-profound-supererogation~of-mentally-
aestheticised~postconverging/dialectical-thinking~qualia-schema>
as to difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing’ between universalising-
idealisation and non-universalising Ancient-sophists, budding-positivism and non-positivising
medieval-scholasticism as well as budding postmodern-thought and our totalisingly-
disentailing—discretion/whim-of-thought as to our modern-day manifestation of disparateness-
of-conceptualisation~unforegrounding-disentailment,~failing-prospectively-to-reflect-
‘immanent-ontological-contiguity’). Such that in many ways the pretense to a prospective
profundity of ontological-veracity<as-to-prospective-ontologising-and-re-ontologising>
can only arise from putting into question such a ‘disontologising/ontologising-and-re-ontologising
threshold’ herein construed as the ‘overall underpinning–suprasocial-construct
subontologisation/ideology-over-ontology diversely/variously manifested implicit
projects/projections of temporal social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction disontologising as to their implications upon the-human/humanity
omnipotential prospects’ (manifested as of various magnitudes of human self-presence/self-
constitutedness~<in-perspective–epistemic-abnormalcy/preconvergence>). ontological-bad-
wrongly imply that by the mere governmental projection that a given developing country is of ‘supposedly relatively detached social enculturation of intellectualising/thinking-out/ontologising conception of overall sovereign polity design-and-implementation substantivity’ there is hardly any prospective need for ‘a requisite formation of an overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ (as reflecting its ‘prospective postconverging–aporeticism–overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’); with this misrecognition critically central to the ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction jeopardising/perilous nature of the political process’ in many a developing country especially during moments of political transition as to an ontologically-flawed notion that veridical sovereignty can afford to ignore a requisite basic ‘overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ as so-enabling a prospering/self-sustaining/emancipating social-functioning-and-accordance—as-of–social-stake-contention-or-confliction (a reality which even many a developed country seem to be oblivious-to as to a naïve emphasis of an international relations largely skewed on the basis of mere governmental projection that a given developing country is of ‘supposedly relatively detached social enculturation of intellectualising/thinking-out/ontologising conception of overall sovereign polity design-and-implementation substantivity’ and in many ways such an orientation is relatively of poor assistance with regards to such ‘a requisite formation of an overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ and rather sometimes ending up inducing a generalised political paranoia magnifying the poor dynamics of ‘overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ as so-undermining the possibility of a prospectively prospering/self-sustaining/emancipating social-functioning-and-accordance—as-of–social-stake-contention-or-confliction). This again fundamentally underlines the patchwork
nature of international relations that fails to delve into a sound appraisal of a coherent and
creative global and multilateral institutions and systems ontologising-capacity expansion as to a
sublimating re-thinking/re-rationalisation of what is the-human/humanity; as international
politics and its attendant crises rather arises/manifests as of a crises-driven ‘secondary and
mitigating contemplative concern’. Unsurprisingly, this is in many ways the reflection of the
political and institutional processes of many a developing country ontologically-flawed
‘presumed incontrovertibility of the ontological-veracity-as-to-prospective-ontologising-and-
re-ontologising> of social-functioning-and-accordance—as-of—social-stake-contention-or-
confliction’ in the face of their manifest palliative and collateralising ‘vague
normalised/stereotyped/selfhelping/feel-good narratives’ of institutional and media contrivance
as of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-
teleology9 devoid of supererogatory—wholesomeness/profound-supererogation36 as of prospective 8 reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ (as so-reflecting their ‘prospective postconverging—and aporeticism—
overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’); increasingly
bent upon overlooking ‘appropriately sublimating technicity/profundity capable of veridically
responding to social and institutional postconverging—and aporeticism—overcoming/unovercoming’,
and so-inducing ‘individuals reflective estrangement and disinterest with regards to optimal
public outcomes of social-stake-contention-or-confliction’. In the bigger scheme of things of
this overall analysis, prospective re-ontologising ‘deconstruction conception as to epistemic-
growth,—as—{veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-
mentation,—as—its—deepening’ underlines/emphasises the requisite prospective epistemic-
growth,—as—{veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-
mentation,—as—its—deepening as to psychologismic—epistemic-acutisation
postconverging–dementating/structuring/paradigmng, eliciting of existence’s sublimating
nascence in prospective aporeticism overcoming/unovercoming

supererogatory wholesomeness/profound supererogation of notional citationality (as to ‘a
connoting supererogation–drivenness construal of the epistemic-totality of human–textuality
<as-to-existentialising/contextualising/textualising> in epistemic-totalising–resubjecting or
totalising–entailing–reconstrual’); as so-reflecting the ‘centrality of
postconverging–aporeticism–overcoming/unovercoming in prospective

foregrounding entailment–postconverging–narrowing–down–sublimation–as-to
supererogation ’–in–reflecting–‘immanent–ontological–contiguity’–as–operative–notional–deprocrypticism’, and as so-underlying the transitioning from notional–philosophy
of labour conception of knowledge> into its associated exactifying/precisioning–of
sublimation<as–to–postconverging–narrowing–down–apriorising/axiomatising/referencing
entailing theoretical–conceptual–and–operant–implications> as ontology<with–respect–to
‘generalised–knowledge’–exactifying/precisioning–of–sublimation;<in–

‘supererogatory–wholesomeness/profound supererogation of prospective reference–of
thought–point–of–devolving/departure/anchoring/backdrop–of–sublimating–nascence’> and

science<with–respect–to–‘nascent–particular/incipient–and–material/technical–sublimations’–
exactifying/precisioning–of–sublimation>. Critically in this regards, the sublimation-producing
scientific exercise is veridically one of ‘assumed controvertibility of the ontological–veracity
incontrovertibility of the ontological–veracity<as–to–prospective–ontologising–and–re–
ontologising> of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ (as to scientific relevant domains-of-interests of specifically and/or generally cultivated arts/skills and time investment as limited-mentation-capacity-deepening ); and critically such apriorising/axiomatising/referencing notions like space and time, atomicity, etc. as pertains in the domain of physics for instance have been sublimatingly reanalysed historically (as to requisite limitedness/human-subpotency exactifying/precisioning–of-sublimation<as-to-postconverging–narrowing-down~apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-implications>) in a gesturing reflexive of ‘prospective postconverging~aporeticism–overcoming/unovercoming of prior-perspective—falsity/falsehood/fallaciousness’ for ‘a disruptive re-originariness/re-origination reconceptualisation’ in the diametric apriorising/axiomatising/referencing terms of spacetime, quantum, etc. as to their aptly implicated ‘nonpresencing<-perspective–ontological-normalcy/postconvergence> epistemic-projection perspective (and so manifested with similar disruptive re-originariness/re-origination reconceptualisations in say the chemistry and biology domains however their greater elaborateness). The bigger point here is that the grander promise of prospective re-ontologising ‘deconstruction conception as to epistemic-growth, as—{veridical/sound}-relativ-reflexivity—in-existence/relativising—from-limited-mentation, as its deepening’ arises rather as of its ‘exactifying/precisioning–of-sublimation<as-to-postconverging–narrowing-down~apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-implications> exercise’ (so-underlied unassailably as to ‘constraining existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation⁹⁶ imbuing human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigm— as-being-as-of-existential-reality>’ and ‘¹⁰¹ universal-transparency —(transparency-of-totalising-entailing,-as-to-entailing<amplituding/formative—epistemicity>totalising—in-relative-
ontological-completeness) as available-toelicitable-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~
entailing~existentialising—enframing/imprintedness—(as-to-historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition)’). In other words, the very
existentialising/contextualising/textualising framework 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 not shutting-off, as-of-its-demonstrative-prospective-
sublimation ‘by the exactifying/precisioning—of-sublimation—<as-to-postconverging—narrowing-
down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-
implications> exercise’, the possibility for pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—(blurring/undermining—of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness) desublimation) is effectively what ultimately warrants the grander promise of
prospective re-ontologising ‘deconstruction conception as to epistemic-growth,—as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation,—as—
deepening’ arising rather as of its ‘exactifying/precisioning—of-sublimation—<as-to-
postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing-theoretical,—
conceptual-and-operant-implications> exercise’; as to the genuine social intellectual—
function/posture ontologising intolerance (as to notional—reflexivity—{veridical/sound}—
relative-reflexivity—in-existence/relativising—from-limited-mentation,—as—deepsening—by—
{flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from-limited-mentation>)
for prospective disontologising which it inherently disentails most critically due to
disontologising imbued incipient/seeding ontological-bad-faith/inauthenticity～preconverging-
de-mentating/structuring/paradigming and so in line with the inherently uncompromising nature of existence-potency over the mortal human-subpotency’, and so-reflected as to the fact that prior non-universalising, non-positivising and totalisingly-disentailing—discretion/whim-of-thought respectively of Ancient-sophists, medieval-scholasticism and our modern-day manifestation of disparate-ness-of-conceptualisation—unforegrounding-disentailment,-failing-prospectively-to-reflect—immanent-ontological-contiguity—are related to in transversality

<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ as to the sublimating manifestation of the prospective genuine social intellectual—function/posture of respectively universalising-idealisation, budding-positivism and budding postmodern-thought. In this regards, what is veridically enabling for the prospectively desublimating ‘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 reflexively construable from veridical prospective implicit—ontological-contiguity—ereduced—existentialising/contextualising/textualising-contiguity)’ is rather lack of veridical prospective re-ontologising ‘deconstruction conception as to epistemic-growth,—as—{veridical/sound}—relative-reflexivity—in—existential/relativising—from—limited—mentation,—as—its—deepernd—induced ‘exactifying/precisioning—of—sublimation—as—as—postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing—theoretical,—conceptual—and—operant—implications—exercise’. In many ways this explains across human history ‘the seeding/incipient antagonistic insight from the manifest pedantising/muddling/formulaic-hollowing-out—in—subontologisation/subpotentiation—{blurring/undermining—of—prospective—totalising—entailing,—as—to—entailing—amplitudes家园—to—amplitude—formative—epistemicity}—totalising—in—relative—ontological—completeness }’ about the ‘prospective re-ontologising subversive implications’
arising from any such ‘deconstruction conception as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation,-as-its-deepening’ induced ‘exactifying/precisioning–of-sublimation’ exercise’ (as underlied by the ‘exactifying/precisioning–of-sublimation’ exercise’ in foregrounding entailment (postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-implications> exercise’ (as to both ontology—<with-respect-to—‘generalised-knowledge’—exactifying/precisioning–of-sublimation> and science—<with-respect-to—‘nascent-particular/incipient-and-material/technical-sublimations’—exactifying/precisioning–of-sublimation>) is inevitably embroiled with ‘prospective sublimating—nascence_incipience/immediacy/directness—ontologically-flawed_prior_mere_social—
functioning-and-accordance—as-of-social-stake-contention-or-confliction} associative-distortion—of-referencing/registering/decisioning’ (underlied by the given ‘presencing—absolutising-identitive-constitutedness normalising functionalism conception as to flawed/unsound relative-unreflexivity—in-existence/absolutising—from-limited-mentation’); and so given that prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (implied as of notions like construction-of-the-Self or ‘surrealising—as-to-supererogation’ as to the surrealising nature of the cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions’, etc.) can only arise as being freed/liberated from ‘the very incipient/seeding flawed/unsound relative-unreflexivity—in-existence/absolutising-from-limited-mentation residual human amplituding/formative—epistemicity totalising—thrownness—in-existence imbibed prior preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—existentialising—aframing/imprintedness—as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) to then project of the epistemic-growth,—as—veridical/sound relative-reflexivity—in-existence/relativising—from-limited-mentation—as-its-deepening prospective postconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—existentialising—framing/imprinting—as-to—prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism’}). Insightfully, it can thus be grasped herein that the very central element of intelligibility (arising as to ‘the reflexive epistemic relation of limitedness/human-subpotency to unlimitedness/existence—full-potency-of-sublimating—nascence’) is notional-reflexivity veridical/sound relative-reflexivity—in-existence/relativising—from-limited-mentation as its-deepening by flawed/unsound relative-unreflexivity—in-existence/absolutising—from-limited-mentation imbibed sublimating/sublimating in existence, as so-warranting
appropriate nonpresencing–or–withdrawal/unenframing–or–metaphysics-of-absence
\{implicated-epistemic-veracity-of- nonpresencing\}--perspective–ontological-
normality/postconvergence\}--or–transcendental–reasoning–of–event –as-prospective–ontology-
origination for ‘deconstruction conception as to epistemic-growth,-- as -- [veridical/sound]--
relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening’ imbued
‘exactifying/precisioning–of-sublimation–<as-to-postconverging–narrowing-
down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-
implications> exercise’. This insight can be further expanded upon as to the inherent fact that
‘the epistemic relation of limitedness/human-subpotency to unlimitedness/existence–<full-
potency-of-sublimating–nascence>’ can only necessarily speak to limitedness/human-
subpotency (as to its <amplitudes/formative–epistemicity>totalising–thrownness-in-
existence ) ontological-faith-notion-or-ontological-fideism imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (as to
ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity ) epistemic
relation to unlimitedness/existence–<full-potency-of-sublimating–nascence> (as ‘the
constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating
measure/objectification that is unlimitedness/existence’–as-ontological-
normality/postconvergence–<in-validation-of–‘metaphysics-of-absence_epistemic-projection’>
as to manifest sublimation/desublimation). Thus limitedness/human-subpotency
cumulating/recomposing ‘exactifying/precisioning–of-sublimation–<as-to-postconverging–
narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-
operant-implications> exercise’ is rather as to ‘the constraining/defining intersolipsistic
reflexive–sublimating/unreflexive–desublimating measure/objectification that is
unlimitedness/existence’–as-ontological-normalcy/postconvergence–<in-validation-of–
‘metaphysics-of-absence_epistemic-projection’> as to manifest sublimation/desublimation; so-
This distinction is made in order to avoid pursuing a wrong purpose ‘supposedly as of ontology/science’ as to when overt or covert ontological-bad-faith/inauthenticity arises that undermines the ‘foundationally/incipiently/seedingly derivational ontological-good-faith/authenticity’ projected notional-contiguity/epistemic-contiguity \langle profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking \rangle –qualia-schema basis’ of ontology/science; and so-explaining why intellectual-and-moral dialogical-equivalence<as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }─ conflatedness –in-[preconverging-disentailment_by]-postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating doesn’t necessarily arise by default where there is manifest overt or covert ontological-bad-faith/inauthenticity\langle profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking \rangle –qualia-schema as so-speaking of manifest prospective ‘epistemic-decadence’ or teleological-decadence<–in-dimensionality-of-desublimating-lack-of

\langle amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle. This insight speaks to the fact that ontology/science as to its proper prospective ‘disontologising/ontologising-and-re-ontologising threshold’ cannot arise without its requisite basic/foundational ontological-good-faith/authenticity as to ontological-good-faith/authenticity \langle profound-supererogation –of-mentally-aestheticised–postconverging/de-mentating/structuring/paradigming \rangle. It is critical to appreciate in this regards that the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions (unlike can be wrongly construed

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intuitively as to a naïve mere-formulaicity\textsuperscript{1}-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
\textit{‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re}
originariness/re-origination’\textsuperscript{2} imbedded elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
prospective\_attendant–ontological-contiguity\textsuperscript{3}~educed–
existentialising/contextualising/textualising-contiguity’ of the ‘shallow-supererogation\textsuperscript{4} as of
prior \textsuperscript{5} reference-of-thought—point-of-devolving/departure/anchoring/backdrop of
sublimating–nascence’ implied \textsuperscript{6} presencing—absolutising-identitive-constitutedness\textsuperscript{7} rather
arose as of the driving dimensionality-of-sublimating\textsuperscript{8}:
\textit{\langle amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or}
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\textsuperscript{9} in that ‘invents’/‘creates’–and–‘nurthes’ (out of ontological-good-
faith/authenticity\textsuperscript{10}–postconverging–de-mentating/structuring/paradigming\textsuperscript{11} as to profound-
supererogation\textsuperscript{12}) the \textit{\langle postconverging–‘motif-and-apriorising/axiomatising/referencing’–}
entailing–existentialising—framing/imprinting\textsuperscript{13} as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-\textit{perspective–ontological-
normaely/postconvergence-reflected–‘epistemicity-relativism-determinism’}> of the given
‘prospectively re-ontologising re-rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity’; and so as to dimensionality-of-
sublimating \textit{\langle amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or}
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\textsuperscript{14} induced limitedness/human-subpotency cumulating/recomposuring
‘exactifying/precisioning–of-sublimation\textsuperscript{15}–as-to-postconverging–narrowing-
down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-

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methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
‘epistemic-totalising—apriorising/axiomatising/referencing—residuality—in-re-
originariness/re-origination’> of prior apriorising/axiomatising/referencing—{of-attendant–
ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in-preconverging-entailment). This insight effectively highlights ‘the
constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating
measure/objectification that is unlimitedness/existence—as-ontological-
normalcy/postconvergence—<in-validation-of—metaphysics-of-absence_epistemic-projection>
upon which limitedness/human-subpotency self-reflexive–instigative-eventuating projects re-
rationalisations as of more and more exactifying/precisioning–of-sublimation—<as-to-
postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing-theoretical,—
conceptual-and-operant-implications> (as to Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology , institutional-development—as-to-social-function-development and living-
development—as-to-personality-development magnitudes) in so-enabling the sublimating–
postconverged ‘substantive abstract-tissue-of—social-emanance
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly–
cumulated/recomposured as to cumulated/recomposured implicited_attendant—ontological-
contiguity’—educed–existentialising/contextualising/textualising-contiguity’”. When so-
IMPLIED as to nascent-particular/incipient-and-material/technical-subequences—<blinded-to-
their-relative-ontological-completeness—reference-of-thought—devolving> it can be
appreciated that ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–
desublimating measure/objectification that is unlimitedness/existence—as-ontological-
normalcy/postconvergence—<in-validation-of—metaphysics-of-absence_epistemic-projection>
rather so-construed as of ‘the-very-same physics <amplituding/formative—
purpose-as-prospectively-losing-track-of-‘epistemic-totalising apriorising/axiomatising/referencing-residuality—in-re-originariness/re-origination’-of-thinking’ exercise ultimately developing into a predisposition for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) (thus failing to reflect prospectively ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence-&lt;in-validation-of-
‘metaphysics-of-absence_epistemic-projection’> which is what is sublimatingly enabling for ontology/science as so-warranted for an appropriate 61 nonpresencing—or—withdrawal/unenframing—or—metaphysics-of-absence-{implicit—epistemically-veracity-of-
nonpresencing-&lt;perspective—ontological-normalcy/postconvergence&gt;}—or—transcendental-reasoning-of-event—as-prospective-ontology-origination implied ‘deconstruction conception as
to epistemic-growth,—as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-
limited-mentation,—as-its-deepening’). Such a failure of limitedness/human-subpotency cumulating/recomposuring exactifying/precisioning—of-sublimation—as-to-postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-

Contrastively, while even nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness>—reference-of-thought—devolving> equally do face such ontologising misconstrual about requisite limitedness/human-subpotency cumulating/recomposuring exactifying/precisioning—of-sublimation—<as-to-postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-implications> as more pointedly associated for instance with issues of science-ideology, in many ways as to the natural sciences sublimating—nascence incipience/immediacy/directness ‘the constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence—<in-validation-of—

‘metaphysics-of-absence_epistemic-projection’> is more decisively potent in undermining such induced desublimating; such that such ontologising misconstrual in the natural sciences is rather of a ‘tepid problem-of-direction of sublimation’ that hover in many scientific fields given inherent human limited-mentation-capacity. On the other hand, such an ontologising misconstrual about requisite limitedness/human-subpotency cumulating/recomposuring exactifying/precisioning—of-sublimation—<as-to-postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-implications> associated with many a social domain can actually go unthought/unnoticed as to the overt or covert non-ontologising/disontologising motive arising from the strong emotional—
subpotency epistemic-growth, as {veridical/sound} relative-reflexivity—in-existence relativising from limited-mentation, as its deepening as to psychologismic—epistemic-acutisation—as to postconverging—dementating/structuring/paradigming—eliciting—of-existence’s—sublimating—nascence—in—prospective—aporeticism—overcoming/unovercoming.

It can be appreciated herein that the postmodern notion of relativism/relative-scope (as not ‘a metaphysical/ideological advocacy’ but rather ontologically-veridical observations/remarks/‘constatations’ of limitedness/human-subpotency relative ontological-performance—including—virtue—as—ontology> as to when striving to reflect unlimitedness/existence<full-potency_of_sublimating_nascence>) is merely the natural reflection of the implication of ‘the reflexive epistemic relation of limitedness/human-subpotency to unlimitedness/existence<full-potency_of_sublimating_nascence>; and so as to the operative diametricality of ‘human-epistemicity/human-epistemicity—developing<limited-mentation-capacity-deepening, as to transcendence—and—sublimity/sublimation/supererogatory—de-mentativity>’ and ‘inherent existence’s immanence which is already given at all times as to its inherent full-potency—independence in its superseding—oneness—of—ontology/ontological-veridicality/ontological-contiguity so full-potency—independent of abstractly/potentially manifestable human-epistemicity/human-epistemicity—developing’. The simple implication here is that ‘the constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as—ontological-normalcy/postconvergence—in—validation—of—

‘metaphysics-of-absence_epistemic-projection’ is ever always absolutely given and limitedness/human-subpotency is ever always just in a relativistic epistemic relation to unlimitedness/existence; as ‘so-interjected by the <cumulating/recomposuring—attendant—ontological-contiguity>—successive registry-worldviews/dimensions defining implicated_attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity⁰⁰ epistemic-totalising frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing imbued ontological-performance⁰⁰<including-virtue-as-ontology> (as to limitedness/human-subpotency epistemic relative-ontological-completeness⁰⁷ construal of ‘the-very-same unlimitedness/existence<full-potency-of_sublimating–nascence>’). Just as the ‘the-very-same physics<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ is absolutely given inherently whether-and-whatever the Newtons and Einsteins or any human-beings reflexively theorise about it (as to the fact that valid physical manifestations as explained by the Newtons and the Einsteins did not wait for their axiomatic explanations to start manifesting and had been manifesting long before and so including physical manifestations that are not yet known and explained) and their respective theoretical axiomatic-constructs carry their given epistemic-totalising⁰³ frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing imbued ontological-performance⁰⁰<including-virtue-as-ontology> (as to their limitedness/human-subpotency epistemic relative-ontological-completeness⁰⁷ construal of ‘the-very-same physics purview-of-unlimitedness/existence<full-potency-of_sublimating–nascence>’). It can thus be appreciated that such a postmodern notion of relativism/relative-scope (as to ‘developed epistemic sense of⁰⁴ nonpresencing<perspective–ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) epistemic-projectively grasps ‘limitedness/human-subpotency possibilities of epistemic-totalising⁰³ frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing imbued ontological-performance⁰⁰<including-virtue-as-ontology> with respect to their construal of unlimitedness/existence–or–any-purview-of-unlimitedness/existence<full-potency-of_sublimating–nascence>’ while avoiding a general equating/leveling-down of limitedness/human-subpotency possibilities by ‘mixing-up both relative-ontological-incompleteness⁰⁷ and relative-ontological-completeness⁰⁷ in-effect
differing apriorising/axiomatising/referencing epistemic-totalising frames of entailment of motif and apriorising/axiomatising/referencing’ (as it can be appreciated that a modern day physicist cannot seriously engage discursively as to expected breakthroughs in equating/leveling-down say ‘theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs epistemic-totalising frame of entailment of motif and apriorising/axiomatising/referencing ontological-performance’ with ‘classical-mechanics—axiomatic-constructs epistemic-totalising frame of entailment of motif and apriorising/axiomatising/referencing ontological-performance’); and so as it is such a notion of relativism/relative-scope (as to ‘developed epistemic sense of nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) that enables delineating/differentiating of sublimation/desublimation in ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of—meaningfulness-and-teleology de-moronisation—sublimating–nascence,—sublative–upstreaming/‘amontée’ as of appropriate ‘deconstruction conception as to epistemic-growth,—as—{veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-mentation,—as-its-deepening of nonpresencing—or—withdrawal/unenframing—or—metaphysics-of-absence—{implicit–epistemic-veracity-of nonpresencing—<perspective–ontological-normalcy/postconvergence>—or—transcendental-reasoning-of-event—as—prospective-ontology-origination (with regards to ‘the-very-same physics purview-of—unlimitedness/existence—full-potency-of_sublimating–nascence’). Thus the effective limitedness/human-subpotency cumulating/recomposuring ‘exactifying/precisioning—of—sublimation—<as—to-postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of <perspective–ontological—
stranding-or-attributive-dialectics. relativism/relative-scope (as to manifest ‘developing epistemic sense of ‘nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ relativism/relative-scope as projective-insights’) as critiqued by many a postmodern thinker distractors is rather a reflection of these distractors ‘nonpresencing—absolutising-identitive-constitutedness normalising functionalism conception as to {flawed/unsound} relative-unreflexivity—in-existence/absolutising—from-limited-mentation’ manifesting an underdeveloped conception of ‘nonpresencing—or—withdrawal/unenframing—or—metaphysics-of-absence—⟨implicit-epistemic-veracity-of—nonpresencing—⟨perspective–ontological-normalcy/postconvergence⟩⟩—or—transcendental-reasoning-of-event—as-as-prospective-ontology-origination. This is further reflected in a confused misconstruing of relativism/relative-scope with such a notion as relationalism which has no relation to the epistemic-growth—as—{veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-mentation, as its—deepening insight (as to human psychologistic–epistemic-acutisation—⟨as—to-postconverging—dementating/structuring/paradigming,—eliciting-of-existence’s—sublimating-nascence—in—prospective-aporeticism—overcoming/unovercoming⟩) underlying a (notional–reflexivity—{veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-mentation, as its—deepening—by—{flawed/unsound} relative-unreflexivity—in-existence/absolutising—from—limited-mentation—) relativism/relative-scope conception of ‘limitedness/human-subpotency potential’ with respect to ‘both the prior relative-ontological-incompleteness as classical-mechanics—axiomatic-constructs and the prospective relative-ontological-completeness as theory-of-relativity—together-with-quantum-mechanics—axiomatic-constructs’ construing of ‘the-very-same unlimitedness/existence—⟨full potency of—sublimating—nascence⟩’ (as ‘the constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence—⟨in-validation-of—‘metaphysics-of-absence_epistemic-projection’⟩).
as it is such a relativism/relative-scope that veridically embraces (phenomenal/manifest~subpotencies-
{(in-transitive-conflatedness—reflexivity, in-the-full-potency-of-existence’s—sublimating—nascence)}
including human-subpotency)/limitedness implied notional—reflexivity-
{veridical/sound—relative-reflexivity—in-existence/relativising—
from-limited-mentation, as-its-deepening—{flawed/unsound—relative-unreflexivity—in-
existence/absolutising—from-limited-mentation} as to unlimitedness/existence—<full-potency-
of_sublimating—nascence>. Fundamentally, it is herein contended such a confusion speaks of presumptively striving to grasp of prospective relative-ontological-completeness\(^7\) of apriorising/axiomatising/referencing as from prior relative-ontological-incompleteness\(^8\) apriorising/axiomatising/referencing (more like striving to understand theory-of-relativity—
together-with-quantum-mechanics—axiomatic-constructs as from the ‘classical-mechanics—
axiomatic-constructs epistemic-totalising\(^3\) frame-of-entailment—of—motif-and-
apriorising/axiomatising/referencing ontological-performance\(^7\)-<including-virtue-as-ontology>’ with notions like space and time, atomicity, etc. held in absolution rather than the ‘former as appropriate epistemic-totalising\(^3\) frame-of-entailment—of—motif-and-
apriorising/axiomatising/referencing ontological-performance\(^7\)-<including-virtue-as-ontology>’ projection as to spacetime, quantum, etc.). The notion of relativism/relative-scope (underlied by ‘limitedness/human-subpotency relative-ontological-incompleteness\(^8\) by relative-ontological-completeness’ varying projectively implied ‘epistemic-totalising’ frames-of-
entailment—of—motif-and—apriorising/axiomatising/referencing’ ontological-performance\(^7\)-
<including-virtue-as-ontology>) with respect to ‘the very contiguity of unlimitedness/existence—<full-potency-of_sublimating—nascence>’ (as the-very-same unlimitedness/existence—<full-
potency-of_sublimating—nascence>) is effectively what provides the insightful backdrop for projectively construing of the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\); reflected as the sublimating—postconverged ‘substantive abstract-tissue-of-social—
emanance hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly–cumulated/recomposured as to cumulated/recomposured implicit attend–ontological-contiguity\textsuperscript{17}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{16}, as so-enabled by limitedness/human-subpotency cumulating/recomposing ‘exactifying/precisioning–of-sublimation\textsuperscript{8}’ exercise of intelligibility’ (as to imbued ‘developing epistemic sense of nonpresencing–perspective–ontological-normalcy/postconvergence relativism/relative-scope as projective-insights’); and that is exactly what allows for the ontological-veracity of a sublimating \textsuperscript{4}historiality/ontological-eventfulness\textsuperscript{9}/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism\textsuperscript{18} ‘conception of the-very-same unlimitedness/existence–full-potency-of-sublimating-nascence\textsuperscript{19}’ over an ontologically-flawed desublimating \textsuperscript{4}historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition ‘conception of the-very-same unlimitedness/existence–full-potency-of-sublimating-nascence\textsuperscript{19}’. Such that the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{20} (as of reference unlimitedness/existence–full-potency-of-sublimating-nascence\textsuperscript{19} epistemic-projection perspective) points out the epistemic/notional relativism/relative-scope (as to ‘developed epistemic sense of nonpresencing–perspective–ontological-normalcy/postconvergence relativism/relative-scope as projective-insights’\textsuperscript{21}) of limitedness/human-subpotency\textsuperscript{9} meaningfulness-and-teleology\textsuperscript{22} (as so insightfully divulgeable rather from the epistemic-projection perspective of the relative-ontological-completeness\textsuperscript{23} as of its perspective difference-conflicatedness\textsuperscript{24}–as-to-totalitative-reification-in-singularisation\textsuperscript{25}–the-nondisjointedness/entailment-of-prospective–nonpresencing\textsuperscript{26}–as-veridical-epistemicity-relativism-determinism\textsuperscript{27} insight of ‘the-very-same unlimitedness/existence–full-potency-of-sublimating-nascence\textsuperscript{19}’ with regards to human Being-development/ontological-framework–
totalising frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing ontological-performance<including-virtue-as-ontology>' (as to a difference-conflatedness<as-to-totalitative-reification-in-singularisation--as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing>-as-veridical-epistemicity-relativism-determinism insight of ‘the-very-same physics purview-of-unlimitedness/existence<full-potency-of_sublimating-nascence>') and so as both are effectively underlied epistemically/notionally by ‘the-very-same physics purview-of-unlimitedness/existence<full-potency-of_sublimating-nascence’ (as ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence’–as-ontological-normalcy/postconvergence<in-validation-of–metaphysics-\text{-of-absence}_epistemic-projection'>) as to their implicated notional–reflexivity<\{veridical/sound\}-relative-reflexivity–in-existence\text{-relativising–from-limited-mentation, as its deepening—by—\{flawed/unsound\}-relative-unreflexivity–in-existence\text{-absolutising–from-limited-mentation">. In this regards it is important to grasp here that the more profound philosophical insight derived from ‘theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs epistemic-totalising frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing ontological-performance<including-virtue-as-ontology’ rather has to do with this ‘developed epistemic sense of nonpresencing<\{perspective–ontological-normalcy/postconvergence\}-relativism/relative-scope as projective-insights’ for delineating/differentiating of sublimation/desublimation by ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of—meaningfulness-and-teleology—demoronisation<sublimating–nascence,–sublative–upstreaming/*amontée*’ (and so as of appropriate ‘deconstruction conception as to epistemic-growth, as—\{veridical/sound\}-relative-reflexivity–in-existence\text{-relativising–from-limited-mentation, as its deepening’ of nonpresencing–or–withdrawal/unenframing–or–metaphysics-of-absence\{implicated–
limitedness/human-subpotency diametrical notional-reflexivity—in-existence/relativising—from-limited-mentation, as its deepening—by—{flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from-limited-mentation—imbued sublimation/desublimation as to ‘limitedness/human-subpotency relative-ontological-incompleteness’ by relative-ontological-completeness ’ varying projectively implied ‘epistemic-totalising’ frames-of-entailment of motif—and-apriorising/axiomatising/referencing’ ontological-performance’—<including-virtue-as-ontology>), and the idea that things are relational in existence is ‘of vague epistemic implications with regards to prospective sublimation (as failing to account for notional-reflexivity—in-existence/relativising—from-limited-mentation, as its deepening—by—{flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from-limited-mentation> as to the relativism/relative-scope of relative-ontological-incompleteness and relative-ontological-completeness’) because all existential manifestations/phenomena as to their conceptualisation are necessarily relational (whether as to direct phenomenality sublimation/desublimation or indirect/transitive epiphenomenality sublimation/desublimation as so-comprehensively reflecting ecstatic-existence-supervening-confilatedness ) and doesn’t epistemically add anything to ‘limitedness/human-subpotency sublimating epistemicity/epistemic-insight’ as the latter rather requires ‘appropriate limitedness/human-subpotency notional-reflexivity—in-existence/relativising—from-limited-mentation, as its deepening—by—{flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from-limited-mentation> as to relative-ontological-completeness’ construed as conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to-knowledge-developing}-and-empowering>’ with regards to ‘the-very-same unlimitedness/existence—full-potency-of-sublimating-nascence’ (with conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to—
knowledge-developing} and empowering> only sublimatingly arising by appropriate ‘deconstruction conception as to epistemic-growth, as—{veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-mentation, as-its-deepening’ of nonpresencing—or—withdrawal/unenframing—or—metaphysics-of-absence—{implicit-epistemie-veracity-of-
nonpresencing—<perspective—ontological-normalcy/postconvergence>—or—transcendental-reasoning-of-event—as—prospective-ontology-origination with regards to ‘the-very-same unlimitedness/existence—<full-potency-of sublimating—nascence>’). In this regards, such a ‘relationalism misconstrual’ (as to philosophical and epistemic implications) is rather a philosophical misconception of the epistemic implications of Einsteinian relativity notion (as to the reality that both Newtonian physics and Einsteinian physics are ‘epistemically relational’ but with the epistemic relevance arising as of their respective {flawed/unsound} relative-unreflexivity—in-existence/absolutising—from-limited-mentation> in prior relative-ontological-incompleteness and {veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-mentation, as-its-deepening in prospective relative-ontological-completeness as of varying ‘limitedness/human-subpotency epistemic sublimation implications’ and not arising as of the ‘vague epistemic implications with regards to prospective sublimation’ of such a ‘relationalism misconstrual’ that manifests ontologically-flawed ‘apriorising/axiomatising/referencing equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology moronisation—<sublimating—nascence,—desublimative—downstreaming/‘avalage’>’ undifferentiation of both the prior relative-ontological-incompleteness and the prospective relative-ontological-completeness), as to the fact that relativity (as to Einstein’s ‘developed epistemic sense of nonpresencing—<perspective—ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) speaks of Einstein’s epistemic/notional impliciting of a difference-confledatedness—as-to-
totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing>-as-veridical-epistemicity-relativism-determinism of ‘the-
very-same physics purview-of-unlimitedness/existence-<full-potency-of-sublimating-
nascence>’ (for his prospective developing of general relativity and so in metaphoricity57 from
prior ‘classical-mechanics—axiomatic-constructs epistemic-totalising13 frame of entailment-
of-motif and apriorising/axiomatising/referencing ontological-performance’ -<including-
virtue-as-ontology>’ as so-notably associated specifically with his transformation of the
‘defining conception of space and time apriorising/axiomatising/referencing implications’ into
the ‘defining conception of spacetime apriorising/axiomatising/referencing implications’); and
so-reflected as of appropriate ‘deconstruction conception as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation, as its—
deepening’ of 6) nonpresencing—or—withdrawal/unenframing—or—metaphysics-of-absence
{implicit-epistemic-veracity-of- nonpresencing}<perspective—ontological-
normalcy/postconvergence>—or—transcendental-reasoning-of-event—as-prospective-ontology-
origination with regards to ‘the-very-same physics purview-of-unlimitedness/existence-<full-
potency-of-sublimating—nascence>’ equally available to Newtonian physics (as so
encapsulating the overall ‘limitedness/human-subpotency notional—reflexivity
<{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation, as—
its deepening by {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-
limited-mentation> of the-very-same physics purview-of-unlimitedness/existence-<full-
potency-of-sublimating—nascence>’). It is important to note in this regards that whatever the
domain of concern the diametricality of limitedness/human-subpotency and
unlimitedness/existence-<full-potency-of-sublimating—nascence> speaks respectively of the
‘possibility of transcendence of limitedness/human-subpotency’ as rendered potential by the
‘already given immanence of unlimitedness/existence-<full-potency-of-sublimating—
naissance>’; as in fact transcendence, as to notional—sublimation or sublimation/desublimation,
is simply ‘(limitedness/human-subpotency) notional-reflexivity<\{veridical/sound\}-relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening—by—\{flawed/unsound\}-relative-unreflexivity–in-existence/absolutising–from-limited-mentation> of immanence (immanent-existence)’. Such that all potential possibilities of limitedness/human-subpotency transcendence/sublimation are rather as of epistemic-growth,—as—\{veridical/sound\}-relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening’ with such a ‘relationalism misconstrual’ as to its \{flawed/unsound\}-relative-unreflexivity–in-existence/absolutising–from-limited-mentation rather implying an exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity’. But then given their impliciting nature the use of the term relation/relational/relationalism in the natural sciences and mathematics is often ‘undergirded in-effect epistemically by reflexivity as to epistemic-growth,—as—\{veridical/sound\}-relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening’ which is the compulsory rule-of-thump for ontological-veracity; and so, of ontological-veracity, when such ‘impliciting of relation/relational/relationalism’ is as of ‘the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-empowering> of prospectively implicited_attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity’’ and not prior mere-formulaicity<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination’>’ imbued elaboration-as-to-mere- extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity’~educed—
existentialising/contextualising/textualising-contiguity (as the latter is thus unreflexive as of flawed/unsound-relative-unreflexivity—in-existence/absolute—sublimating—from-limited-mentation with respect to the prospectively implicated_attendant–ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity from whence veridical conceptivity/epistemic-reflexivity/epistemicity—relativism—determinism—reifying—as-to-knowledge—developing—and—empowering can arise). In other words, the natural sciences sublimating—nascence incipience/immediacy/directness (in reflecting ‘the constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence—in-validation-of—metaphysics-of-absence_epistemic-projection’) speaks of the ‘constraining incipience/immediacy/directness of their manifest sublimation/desublimation’ that inherently correct their conceptualising (as quite often in the natural sciences ‘initial manifest sublimation tends to precede initial overall insightful conceptualisation of the reason for the manifest sublimation’); however ultimately and as equally required with social—and—institutional—frameworks—of—referencing/registering/decisioning existentialising—decisionality, such initial nascent—particular/incipient—and—material/technical—sublimations—blinded—to—their—relative—ontological—completeness—reference—of—thought—devolving needs to reflexively be reconceptualised as of its ‘supererogatory—wholesomeness/profound—supererogation’ as of prospective reference—of—thought—point—of—devolving/departure/anchoring/backdrop of sublimating—nascence (so—underlied by the reflexivity as of epistemic—growth,—as—{veridical/sound}—relative—reflexivity—in—existence/relativising—from—limited—mentation, as its—deepening of the prospectively implicated_attendant–ontological-contiguity—educted—existentialising/contextualising/textualising—contiguity from whence veridical conceptivity/epistemic—reflexivity/epistemicity—relativism—determinism—reifying—as—to-knowledge—developing—and—empowering can arise). This overall limitedness/human—
attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity — conflatedness — in {preconverging-disentailment by} postconverging entailment that cannot be unshrouded by prior mere-formulaicity—as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (reflected as of ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity) from when ontological-veracity is derivational (as to the 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 ‘meaningfulness-and-teleology’). The implication here is that the very potent natural sciences sublimating–nascence incipience/immediacy/directness in reflecting ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence’–as-ontological-normalcy/postconvergence–⟨in-validation-of-‘metaphysics-of-absence_epistemic-projection’⟩ (as to ‘providing an enculturated/practiced lower threshold of explanations that renders ridiculous ontologically-flawed distraction/scepticism’) is rather the result of the ‘positivism/rational-empiricism prospectively re-ontologising re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ (postconvergently–habituated out of profound-supererogation from ‘non-positivising universalisation–non-positivism/medievalism rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ as of dimensionality-of-sublimating; ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩); so-reflected with the fact that budding-positivists like the Copernicuses, Galileos, Descartes, Newtons, Leibnizes, etc. introduced out of profound-supererogation this ‘positivism/rational-empiricism prospectively re-ontologising rerationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ which was not a given back then (since back then it wasn’t psychologically related to as ‘providing an
enculturated/practiced lower threshold of explanations that renders ridiculous ontologically-flawed distraction/scepticism’) as we may seem to imply now as to our modern-day scientific rationalisation–of–contentivity/argumentativity/dialecticism/discursivity. In this respect ‘human rationalisation–of–contentivity/argumentativity/dialecticism/discursivity is not sublimatingly given’ (so-implied when of prior mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of–
(<amplituding/formative>—supererogatory—de-mentativeness/epistemic-growth-or-

reflects the ‘veridical social preeminent directedness of knowledge-value and knowledge-discursivity orientation (‘dragged-out nature or psychologismic–epistemic-acutisation–as-to-postconverging–dementating/structuring/paradigmising–eliciting–of–existence’s–sublimating-
nascence–in–prospective-aporeticism–overcoming/unovercoming> as to epistemic-growth,–as–
{veridical/sound}–relative-reflexivity–in-existence/relativising–from–limited-mentation, as its–
deepening> of ‘supererogatory–wholesomeness/profound-supererogation as of prospective reference-of-thought–point–of–devolving/departure/anchoring/backdrop of sublimating–nascence’>). This rather reflects the reality that the <cumulating/recomposuring–attendant-ontological-contiguity>–successive registry-worldviews/dimensions are not incipiently/seedingly the direct outcome of ‘merely produced sublimating re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ (which is not the existentially sufficient
re-ontologising basis to aporetically supersede/overcome ‘dominance/vested-interest structure
in relative-ontological-incompleteness\(^5\)–presublimation-construct–of–‘meaningfulness-and-
the ‘existential constraining of the produced sublimating re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ (as for instance the existential constraining of positivistic prospective cure from the doctor, positivistic prospective technical transformation from the technician/engineer, positivistic prospective scientific breakthrough from the researcher, positivistic prospective social transformation from the social scientist/advocate/policymaker, etc.) that is ultimately bound cross-generationally to produce the prospective positivistic secondnatured institutionalisation superseding/overcoming of the human ontological-bad-faith/inauthenticity\(^5\)–preconverging–dementating/structuring/paradigming of non-positivising ‘dominance/vested-interest structure in relative-ontological-incompleteness\(^5\)–presublimation-construct–of–‘meaningfulness-and-
<sublimating–nascence,-desublimative–downstreaming/’avalage’> induced blurriness

<sterilising/anecdotising/trivialising-of-prospective-reontologising_by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out> speaking of a ‘more profound problem-of-driving for sublimation’). This explains why the ‘genuine social intellectual–function/posture claim for prospective sublimating re-rationalisation–of-contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction’ as of successive ‘de-moronisation-<sublimating–nascence,-sublimative–upstreaming/’amontée’> breaks’ is necessarily cross-generational as to the existential impact of ‘prospective existentially exuding sublimating–nascence’ rather than a naïve exercise of ‘punctual aposteriorising/logicising/deriving convincing wrongly implying the same pedestal of prospective re-ontologising contemplation with the prior desublimating rationalisation–of-contentivity/argumentativity/dialecticism/discursivity’. This is rather bound to induce ontologically-flawed ‘apriorising/axiomatising/referencing equating/leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology99 moronisation-<sublimating–nascence,-desublimative–downstreaming/’avalage’>’ undifferentiation of both the prior relative-ontological-incompleteness and the prospective relative-ontological-completeness87, as thus failing to put into question that the very ‘prior desublimating relative-ontological-incompleteness’ apriorising/axiomatising/referencing imbued rationalisation–of-contentivity/argumentativity/dialecticism/discursivity’ (of respectively non-universalising Ancient-sophists, non-positivising medieval-scholasticism and our totalisingly-disentailing—discretion/whim-of-thought as to our modern-day manifestation of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-
to-reflect–immanent-ontological-contiguity’>/) which are consequently existentially/ontologically problematic as to the ontological-veracity of prospective
‘sublimating relative-ontological-incompleteness’ apriorising/axiomatising/referencing imbued sublimating re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ (respectively of universalising-idealisation, budding-positivism and budding postmodern-thought); so-underlied as of the ontological-veracity of prospective epistemic-totalising apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination{(as to human profound-supererogation for prospective apriorising/axiomatising/referencing–of–attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }= conflatedness in {preconverging-disentailment–by}–postconverging entailment that cannot be unshrouded by prior mere-formulaicity<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination’ of prior apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }= constitutedness in–preconverging-entailment). The bigger idea here is to point out for instance that our positivism–procrypticism ‘insinuation that its mere projecting of a rationalisation–of–contentivity/argumentativity/dialecticism/discursivity is supposedly prospectively sublimating or prospectively sublimation-inducing (as being in reflection of ‘prospective existentially exuding sublimating–nascence’)’ is in many ways a manifestation of its nombrilistic naivety and is ontologically-flawed (as to when manifesting shallow-supererogation when it comes to its prospective uninstitutionalised-threshold encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence’–as-ontological-normalcy/postconvergence<in-validation-of-
‘metaphysics-of-absence_epistemic-projection’>); and in many ways speaking of prospective ‘epistemic-decadence’ or teleological-decadence<-in-dimensionality-of-desublimating-lack-
gesturing). Such a sublimative~‘upstreaming’/‘amontée’ is rather the ‘veridical profound-
supererogation’ which is uncircumventable/indispensable for prospective sublimative
intellection (as of its imbued psychologismic–epistemic-acutisation-as-to-postconverging-
dementating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming as to epistemic-growth, as—
{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation, as its-
deepening)’ for the prospect for prospective human Being-development/ontological-
meaningfulness-and-teleology; and as the psychologismic-element–as-of-diametrical-
conflatedness–towards–‘already-given-unlimitedness/existence–full-potency-of-sublimating–
nascence’–of–‘limitedness/human-subpotential–as-to-its-imbued–{veridical/sound}–relative-
reflexivity–in-existence/relativising–from-limited-mentation, as its deepening’ of prospective
sublimating ‘meaningfulness-and-teleology’ speaks of such a foundational/incipient/seeding
sublimative transformation from say ‘a non-positivising mindset into a positivising mindset
(and so beyond a ‘mere-formulaicity–as-to-mere-formulaic–
methodologising/mutualising/organising/institutionalising–prospectively-losing-track-of–
epistemic-totalising–apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’ imbued elaboration as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring–of-elucidation-outside—
prospective_attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity’ predisposition’ of the prior registry-
worldview/dimension as it fails to reflect prospective epistemic-totalising–
apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination
encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive–
sublimating/unreflexive–desublimating measure/objectification that is
unlimitedness/existence’–as-ontological-normalcy/postconvergence–<in-validation-of-
‘metaphysics-of-absence_epistemic-projection’> as of the requisite sublimative–‘upstreaming’/‘amontée’ as to ‘supererogatory’ wholesomeness/profound-
given-unlimitedness/existence–<full-potency-of sublimating–nascence>’–of-
‘limitedness/human-subpotency-as-to-its-imbued–{veridical/sound}–relative-reflexivity—existing-relativising from limited-mentation, as its deepening’> of prospective sublimating ‘meaningfulness-and-teleology’99 is easily missed as to the fact for instance that our positivising–procrypticism prospective relative-desublimating–gesturing in many ways ‘implicitly forecloses by its mere-formulaicity–<as-to-mere-formulaic–
methodologising/mutualising/organising/institutionalising,–prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in re-
originariness/re-origination’> imbedded elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant–ontological-contiguity–<educed–
existentalising/contextualising/textualising-contiguity90 predisposition’ the ontological-veracity that part-and-parcel of prospective knowledge involves the ‘prospective trampling-upon of prior mindset to beget prospective mindset (as to the accompanying re-ontologising prospective sublimating psychologismic-element–<as-of-diametrical-conflatedness talents–towards ‘already-
given-unlimitedness/existence–<full-potency-of sublimating–nascence>’–of-
‘limitedness/human-subpotency-as-to-its-imbued–{veridical/sound}–relative-reflexivity—existing-relativising from limited-mentation, as its deepening’> of the said prospective knowledge
apriorising/axiomatising/referencing—residuality—in–re-originariness/re-origination
encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence’—as-ontological-normalcy/postconvergence—in-validation-of:
‘metaphysics-of-absence_epistemic-projection’); as more conspicuously construable with respect to prospective human Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as herein implied-and-underlied by the full comprehension of the term ‘de-mentation’
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) (underlining/emphasising the ‘requisite prospective sublimating
from-limited-mentation—as-its-deepening’ of prospective sublimating “meaningfulness-and-teleology” is exactly what renders ontologically-flawed the notion of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation given that ‘limitedness/human-subpotency diametrical epistemic projection of apriorising/axiomatising/referencing about unlimitedness/existence—<full-potency-of_sublimating–nascence> (as to the contiguity-of-existence reflected as ontological-contiguity’) is inherently epistemic-totalising thus speaking to the necessary
down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-
exercise of intelligibility’ (as to imbued ‘developing epistemic sense of
nonpresencing-<perspective–ontological-normality/postconvergence> relativism/relative-
scope as projective-insights’) with respect to prospective epistemic-totalising
apriorising/axiomatising/referencing–residuality—in re-originariness/re-origination
encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive–
sublimating/unreflexive–desublimating measure/objectification that is
unlimitedness/existence—as-ontological-normality/postconvergence-<in-validation-of-
‘metaphysics-of-absence_epistemic-projection’>. The fact that ‘the
<cumulating/recomposuring–attendant-ontological-contiguity –successive registry-
worldviews/dimensions are ever always successive challenges of profound-supererogation for
prospective re-ontologising’ speaks to the epistemic-veracity of the ontological-
normalcy/postconvergence of unlimitedness/existence-<full-potency-of_sublimating–
nascence> (as so-reflecting prospective overall ontological-veracity as a postconverging–
birthing/nascency within prospective epistemic-totalising –
apriorising/axiomatising/referencing–residuality—in re-originariness/re-origination-{as to
human profound-supererogation for prospective apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness —in {preconverging-disentailment by} –postconverging-
entailment that cannot be unshrouded by prior mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in re-
originariness/re-origination’ of prior apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness —in preconverging entailment}). The further implication here is that ‘the
epistemic-veracity of notional–citationality cannot be detached from the requisite profound-
supererogation\textsuperscript{96} for prospective re-ontologising’ and so rather than ‘a nombrilistic and self-serving institutional imprimaturing shallow-supererogation\textsuperscript{96} ontologically-flawed conception of notional–citationality as to a cultivation of blurriness\textless; sterilising/anecdotalising/trivialising\textgreater; of-prospective-reontologising by-preconverging, -in-disontologising-formulaic–dragging-out/hollowing-out\textgreater; while failing prospective ontologising-and-re-ontologising’. In this regards, the ‘epistemic-veracity of notional–citationality cannot be devoid of the prospective psychologismic-element\textless; as-of-diametrical-conflicatedness \textgreater; of prospective sublimating\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}. It can be appreciated that the sublimating\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} respectively of base-institutionalisation–ununiversalisation,\textsuperscript{103} universalisation–non-positivism/medievalism, positivism–procrypticism and\textsuperscript{18} deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought cannot ‘technically be citationally–‘plundered’/’looted’ as to veridical notional–citationality implications’ as from respectively recurrent-utter-uninstitutionalisation,\textsuperscript{103} base-institutionalisation–ununiversalisation,\textsuperscript{103} universalisation–non-positivism/medievalism and positivism–procrypticism since the latter fundamentally/incipiently/seedingly fail the requisite profound-supererogation\textsuperscript{96} (as to such a self-presence/self-constitutedness\textsuperscript{1}-<in-perspective–epistemic-abnormalcy/preconvergence\textsuperscript{1}> ontologically-flawed conception of notional–citationality) for prospective re-ontologising enabling sublimative–‘upstreaming’/’amontée’ (‘supererogatory–wholesomeness/profound-supererogation\textsuperscript{96} as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’). Such a supposed citational–‘plundering’/’looting’ is merely a circular manifestation of lack of the requisite prospective sublimation psychologismic-element\textless; as-of-diametrical-conflicatedness \textgreater; towards-
‘already-given-unlimitedness/existence—full-potency-of-sublimating–naseence’—of—
‘limitedness/human-subpotency—as-to-its-imbued—{veridical/sound}—relative-reflexivity—in—
existence/relativising—from-limited-mentation,—as-its-deepening’—manifested for instance with
the contradiction of a non-positivising apriorising/axiomatising/referencing mindset supposedly
mastering positivistic knowledge in ‘a manifestly non-positivising—presencing—absolutising—
identitive-constitutedness—gesturing’ poorly cognisant of the requisite prospective positivistic
apriorising/axiomatising/referencing metaphoricity (as so-rather redundant upon the non-
positivising social-setup prospectively desublimating rationalisation—of—
contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks—of—
referencing/registering/decisioning and the derived value-construction); and this explains
why (beyond human temporal mental-complexes and emotional-involvement) prospective
organic-knowledge is veridically rather a profound-supererogation—
uncircumventable/indispensable exercise of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring self-becoming/self-conflatedness /formative—
supererogating—<projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing–in-perspective—ontological-normalcy/postconvergence>. These
‘successive challenges of profound-supererogation’ for prospective re-ontologising’ are a
reflection of the specific 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); as so-underlied by 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—
imaginary'); and this in many ways explain why the ‘supposed abstract-and-abrupt
givenness/determinism’ of such notions like human imagination and thought do not ‘absolutely
pan out existentially as to a fully deterministic abstraction without an accompanying ineffable-
and-arbitrary idiosyncratic element’ as so-reflecting the more profound veracity of the
‘seeding/incipient pre-eminence of human embodied–vitality/survival/subsistence in existential
becoming driving human consciousness complexifying-<transcending–in-elaborateness as to
human aestheticisation–and–aestheticisation-towards-ontology dynamics of lifespan
extricatory/preconverging psychical-nascency and nonextricatory/postconverging ontologising-
and-re-ontologising angling-of-imaginary>’ as underlying existentialisingly/contextualisingly/textualisingly such notions like human imagination and thought (which are in many ways rather caught up as of {flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-mentation in the manifest idiosyncracy of the
‘seeding/incipient pre-eminence of human embodied–vitality/survival/subsistence in existential
becoming driving human consciousness complexifying-<transcending–in-
elaborateness as to human aestheticisation–and–aestheticisation-towards-ontology dynamics of
lifespan extricatory/preconverging psychical-nascency and nonextricatory/postconverging
ontologising-and-re-ontologising angling-of-imaginary>’). Insightfully the ontological-
contiguity—of-the-human-institutionalisation-process (as to its veridically implied
nonpresencing–or–withdrawal/unenframing–or–metaphysics-of-absence—{implicated-
epistemic-veracity-of- nonpresencing—<perspective–ontological-normalcy/postconvergence>—
or–transcendental-reasoning-of-event -as-prospective-ontology-origination epistemic-
projection perspective) rather reflects that this ‘seeding/incipient pre-eminence of human
embodied–vitality/survival/subsistence in existential becoming driving human consciousness
complexifying-<transcending–in-elaborateness as to human aestheticisation–and–
aestheticisation-towards-ontology dynamics of lifespan extricatory/preconverging psychical-
constitutedness\textsubscript{1 sewer preconverging entailment}. The ‘seeding/incipient pre-eminence of human embodied–vitality/survival/subsistence in existential becoming driving human consciousness complexifying\textless transpiring\textless in–elaborateness as to human aestheticisation–and–aestheticisation-towards-ontology dynamics of lifespan extricatory/preconverging psychical-nascency and nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary’ critically underlies notionally/epistemically that both ‘the social-functioning-and-accordance—as-of–social-stake-contention-or-confliction aspect’ and ‘the disontologising/ontologising-and-re-ontologising aspect’ are mutually reinforcing as to limited-mentation-capacity-deepening educing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\textless reifying\text{as-to-knowledge-developing}\textless and-empowering>; notwithstanding the prospective thresholding of limited-mentation-capacity-deepening underlied on-the-one-hand by sublimating knowledge-reification–gesturing\textless in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity} \textsubscript{educed–existentialising/contextualising/textualising-contiguity} conflatedness\textsubscript{in–disentailment–by}–postconverging entailment inducing of epistemic-growth, as –{veridical/sound}-relative-reflexivity–in-existence/relativising–from–limited-mentation, as–its–deepening (so-reflected as ‘de-moronisation\textless sublimating–nascence, sublimative–upstreaming/’amontée’ break’ with regards to nascent-particular/incipient-and-material/technical-sublimations\textsubscript{blinded-to-their-relative-ontological-completeness} \textsubscript{reference-of-thought–devolving} incipient sublimative–upstreaming/’amontée’ as to ‘supererogatory–wholesomeness/profound-supererogation’ as of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’) and on-the-other-hand desublimating overall \textsubscript{amplituding/formative} wooden-language\textsubscript{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing} narratives—of-the–reference-of-thought–categorical–
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)) over ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ (as to dimensionality-of-desublimating-lack-of ⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, lies in the fact that the latter is ‘incoherent with itself at its given station/locus of ⟨amplituding/formative–epistemicity⟩totalising–thrownness-in-existence’, by its mere epistemic-projection of ‘lifespan extricatory/preconverging psychical-nascency sublimating–nascence,-desublimative–downstreaming/’avalage’ (imbued prior ‘re-ontologising–by–disontologising_threshold’), since going by its rationale all the prior ontologising-and-re-ontologising (manifested as ‘successive challenges of profound-supererogation’ for prospective re-ontologising’ inducing prospective registry-worldviews/dimensions sublimating re-rationalisations–of–contentivity/argumentativity/dialecticism/discursivity) shouldn’t have taken place and humanity/the-human should have remained at the initial stage of animality (as to the recurrent-utter-uninstitutionalisation registry-worldview/dimension); with a coherent account of the sublimating possibility of the ontological-contiguity—of-the-human-institutionalisation-process only arising as of humanity/the-human ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ (as to dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩). This ‘inherently given manifestation of discordance associated with limitedness/human-subpotency’ as to prospective sublimating human ontological-performance -〈including-virtue-as-ontology〉 (so-construed aetiologically/in-ontological-escalation as from a cross-generational angling-of-imaginary epistemic-projection perspective
for prospective ontologising-and-re-ontologising) is in many ways amenable/subject to
sublimating transversality
<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ as of ‘the constraining/defining intersolipsistic
reflexive–sublimating/unreflexive–desublimating measure/objectification that is
unlimitedness/existence–as-ontological-normalcy/postconvergence-<in-validation-of-
‘metaphysics-of-absence_epistemic-projection’> (as so-translated as ‘constraining existence—
as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation
imbuing human ontological-commitment’<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentatingstructuring/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’–entailing>–existentialising—
enframing/imprintedness–<as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition>); and in this regards, in many ways the prospective
deprocrypticism–or–preempting—disjointedness-as-of–‘reference-of-thought registry-
worldview/dimension as warranting ‘appropriate profound-supererogation’ for prospective re-
ontologising’ effectively needs to attend to the fundamental psychological process undergirding
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—
enframing/imprintedness–<as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) human consciousness in-its-embodiment’ (as to the
prospective deprocrypticism–or–preempting—disjointedness-as-of–‘reference-of-thought process of limitedness/human-subpotency cumulating/recomposuring
cumulating/recomposing ‘exactifying/precisioning–of-sublimation’ exercise of intelligibility’ in undermining/overriding shallow-supererogation

(flawed/unsound)-relative-unreflexivity–in-existence/absolutising–from-limited-mentation and so as from profound-supererogation epistemic-growth, as—

{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening for prospective re-ontologising imbued sublimative–‘upstreaming’/‘amontée’


{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-mentation, as its deepening by—

dualising’ ontological-performance -<including-virtue-as-ontology> as intercalated by shallow-supererogation and profound-supererogation (so-reflected herein as human notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence>); as so-independent seedingly/incipiently of any attained/achieved seconddnatured institutionalisation upon which prospective uninstitutionalised-threshold this ‘notional–reflexivity’

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dualising’ may manifest existentially/contextually/textually (either 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) or 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). But then the ontological-veracity of this human
‘notional–reflexivity\(\langle\text{veridical/sound}\rangle\)-relative-reflexivity–in-existence/relativising–from-
limited-mentation, as its deepening—by—\{flawed/unsound\}-relative-unreflexivity–in-
existence/absolutising–from-limited-mentation> dualising’ is not/poorly/hardly reflected at
prospective uninstitutionalised-threshold \^2 (given registry-worldviews/dimensions imbued
prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold \^2 ‘self-
referencing-syncretising forward-facing–supposedly–postconverging-or-dialectical-thinking’—
apriorising-psychologism epistemic-projection as of prior mere-formulaicity–<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-
track-of–epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination>’ so-reflecting their ‘preconverging/dementing–<as-to-
prospective-uninstitutionalised-threshold> ignoring/biased inclination’ for the sake of ‘their
given present minimum-and-balancing expectations/anticipations of social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction’) and this effectively undermines the
ontological-veracity for prospective re-ontologising (as to prospective epistemic-totalising—
apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination
encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive–
sublimating/unreflexive–desublimating measure/objectification that is
unlimitedness/existence’–as-ontological-normalcy/postconvergence-<in-validation-of-
‘metaphysics-of-absence_epistemic-projection’); thus requiring ‘successive challenges of
profound-supererogation’ for prospective re-ontologising’ as of ‘prospective
postconverging~aporeticism–overcoming/unovercoming of prior-perspective—
falsity/falseness/fallaciousness (of registry-worldviews/dimensions imbued prior-
institutionalisation-threshold–by–prospective-uninstitutionalised-threshold ‘self-referencing-
syncretising forward-facing–supposedly~postconverging-or-dialectical-thinking –apriorising-
psychologism epistemic-projection as of prior mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing~residuality—in re-
originariness/re-origination’>’ so-reflecting their ‘preconverging/dementing-<as-to-
prospective-uninstitutionalised-threshold > ignoring/biased inclination’ for the sake of ‘their
given present minimum-and-balancing expectations/anticipations of social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction’). This inherent manifestation of
registry-worldviews/dimensions prior-perspective—falsity/falseness/fallaciousness
fundamentally/incipiently/seedingly undermines the process of limitedness/human-subpotency
cumulating/recomposuring ‘exactifying/precisioning–of-sublimation-<as-to-postconverging–
narrowing-down~apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-
operant-implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of
‘nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-
scope as projective-insights’) with respect to prospective epistemic-totalising –apriorising/axiomatising/referencing~residuality—in re-originariness/re-origination
encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive–
sublimating/unreflexive–desublimating measure/objectification that is
unlimitedness/existence’–as-ontological-normalcy/postconvergence-<in-validation-of-
undermining the prospective sublimation ‘effective entailment of meaningfulness-and-teleology\(^{29}\) enculturation/habituation’ as to the prospective process of limitedness/human-subpotency cumulating/recomposuring ‘exactifying/precisioning–of-sublimation\(\text{<as-to-postconverging–narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,–conceptual-and-operant-implications>}\) exercise of intelligibility’ (as to imbued ‘developing epistemic sense of nonpresencing\(\text{<perspective–ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’}) with respect to prospective epistemic-totalising\(^3\)–apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence’–as-ontological-normalcy/postconvergence\(\text{<in-validation-of: ‘metaphysics-of-absence_epistemic-projection’>}\). Moronisation\(\text{<sublimating–nascence,–desublimative–downstreaming/‘avalage’>}\) is thus an undermining of the prospectively requisite ‘veridical profound-supererogation’ epistemic-growth, as—\{veridical/sound\}–relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening which is uncircumventable/indispensable for prospective sublimative intellection (as of its imbued psychologismic–epistemic-acutisation\(\text{<as-to-postconverging–dementating/structuring/paradigmning,–eliciting-of-existence’\text{’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>}\) as to epistemic-growth, as—\{veridical/sound\}–relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening’ with regards to its sublimative–‘upstreaming’/‘amontée’ (as to supererogatory–wholesomeness/profound-supererogation as of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’). Moronisation\(\text{<sublimating–nascence,–desublimative–downstreaming/‘avalage’>}\) can thus be construed as to prior registry-worldview/dimension shallow-supererogation\(^{96}\).
existentialising/contextualising/textualising-contiguity predisposition’ of the prior registry-worldview/dimension as it fails by its manifest desublimation to reflect prospective epistemic-totalising apriorising/axiomatising/referencing—residuality—in–re-originariness/re-origination encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence<in-validation-of:
as-to-entailing-<amplituding/>(formative–epistemicity>totalising~in-relative-ontological-completeness ) dispositions; as to the requisite epistemic-growth, as—{veridical/sound}—relative-reflexivity—{in-existence/relativising} from limited-mentation, as—its deepening—elicited prospective re-ontologising conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to-knowledge-developing}-and-empowering— for prospective ontologising-and-re-ontologising sublimation/emancipation/enfranchisement. But then such prior ‘lifespan extricatory/preconverging psychical-nascency sublimating–nascence,—desublimative—downstreaming/avalage’ (imbued prior ‘re-ontologising—by—disontologising_thresholds’) manifestations and arguments of their times (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’ and as so-equaly echoed and adhered-to even by many from the specific subgroups/subcategories of humans/humanity to which such prospective ontologising-and-re-ontologising sublimation/emancipation/enfranchisement would punctually/immediately accrue—to), speaks to the fact that the ‘seeding/incipient pre-eminence of human embodied–vitality/survival/subsistence in existential becoming driving human consciousness complexifying—<transcending—in-elaborateness as to human aestheticisation—and—aestheticisation-towards-ontology dynamics of lifespan extricatory/preconverging psychical-nascency and nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary’ is underlied as of human lifespan ‘subconscious—and—conscious_perceptible-and-reperceptible/actionable-and-reactionable—dynamics of effectively_manifestable-and-remanifestable/attainable-and-reattainable—loss and gain existential sublimative—upstreaming/amontée’—by—desublimative—downstreaming/avalage’ possibilities’; speaking of a human ‘re-ontologising—by—disontologising existential-calculus—{}(between ‘prospective
existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’)’ which is just as well likely to existentially acquiesce to prospective disontologising desublimation/subjugation/disenfranchisement (as to the lack of an ‘existentially convincing’ prospective requisite epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation,—as-it-deepening elicited prospective re-ontologising conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying}as-to-knowledge-developing}-and-empowering> for prospective ontologising-and-re-ontologising sublimation/emancipation/enfranchisement). In this regards, we may fail to appreciate the veracity of such a human ‘re-ontologising—by—disontologising_existential-calculus—between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’)’ when we fail to grasp that the ‘prospective ontologising-and-re-ontologising possibility/prospect for sublimation/emancipation/enfranchisement’ of past eras/epochs/ages social struggles came with the risk of the ‘prospective disontologising possibility of worsening their given desublimation/subjugation/disenfranchisement associated for instance with lynchings/mass-murdering/genocides’ (and so with respect to the dominated/disenfranchised ‘habituated prior mere-or-basic-surviving/subsistence’ as of the overarching/defining/devolving ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’)’ and on-the-other-hand as equally reflecting the fact that the dominance/vested-interest structure of those ages/epochs/eras possibility/prospect for undermining the dominated/disenfranchised ‘prospective ontologising-and-re-ontologising possibility for sublimation/emancipation/enfranchisement’ came with the risk of revolts and
riots of the dominated/disenfranchised together with the overall social contestation and opprobrium of the dominance/vested-interest structure. This so-underlied the given ‘dominance/vested-interest structure by dominated/disenfranchised re-ontologising–by–disontologising_threshold of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ (and so-inducing the dominated/disenfranchised ‘habituated prior mere-or-basic-surviving/subsistence’ as of ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’). This so-reflected the given eras/epochs/ages existential context of ‘lifespan extricatory/preconverging psychical-nascency sublimating–nascence,—desublimative–downstreaming/‘avalage’ (imbued prior ‘re-ontologising–by–disontologising_threshold’)’ as to their ‘re-ontologising–by–disontologising_existential-calculus-⟨between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’⟩’; as so-underlying the ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ in reflection of the ‘re-ontologising–by–disontologising_threshold of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ (as of both the ‘dominated/disenfranchised relatively passive/submissive relation to the possibility/prospect for their prospective re-ontologising sublimation/emancipation/enfranchisement’ and ‘the dominance/vested-interest structure preemptive anticipation in relation to the possibility/prospect for the prospective re-ontologising sublimation/emancipation/enfranchisement of the dominated/disenfranchised’).

With this starker elucidation in mind, it is equally important to factor in that all eras/ages/epochs including our present thus manifest ‘lifespan extricatory/preconverging psychical-nascency sublimating–nascence,—desublimative–downstreaming/‘avalage’ (imbued
prior ‘re-ontologising–by–disontologising_threshold’)’ as to ‘re-ontologising–by–
disontologising_existential-calculus⟨between ‘prospective existentialising–
postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising–
preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-
stake-contention-or-confliction’)⟩ notwithstanding the apparently stark or tepid or otherwise
differently manifested (as of the various magnitudes of ‘re-ontologising–by–
disontologising_thresholds’ passively/actively–developing existentialising–frame-of-
entailment of motif and apriorising/axiomatising/referencing) with regards to the
overarching/defining/devolving ‘re-ontologising–by–disontologising_threshold’ of the given
era/epoch/age; as so-underlying the overarching/defining/devolving ‘prior existentialising—
preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-
stake-contention-or-confliction’ in reflection of the ‘re-ontologising–by–
disontologising_threshold of social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction’ (as of both the overarching/defining/devolving ‘generally given
relatively passive/submissive relation to prospective re-ontologising’ and
overarching/defining/devolving ‘corresponding overt/covert preemptive anticipation relation to
prospective re-ontologising’). This carries insightful implications for prospective ontologising-
and-re-ontologising possibilities (as of the requisite epistemic-growth,-as—{veridical/sound}–
relative-reflexivity–in-existence/relativising from limited-mentation, as its deepening elicited
prospective re-ontologising conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism⟨reifying{as-to-knowledge-developing}-and-empowering⟩ for prospective
ontologising-and-re-ontologising sublimation/emancipation/enfranchisement) as required with
the ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary
sublimating–nascence,-sublimative–upstreaming/‘amontée’ (imbued profound-supererogation
for prospective re-ontologising)’ prospective requisite sublimating psychologismic-element

〈blurring/undermining—of—prospective—totalising—entailing,—as—to—entailing—<amplituding/formative—epistemicity>totalising—in-relative—ontological-completeness 〉
desublimation. It is important to grasp in here that moronisation-<sublimating—nascence,—desublimative—downstreaming/‘avalage’> as such arises as of preconverging/postconverging—de-mentating/structuring/paradigming dynamics of ‘individual-by-institutional-by-social summary appraisal of what—is-ontologisingly/disontologisingly—conceivable—by—what—is-ontologisingly/disontologisingly—expectable’; as critically inducing ‘varying individual-by-institutional-by-social ‘re-ontologising—by—disontologising_existential-calculus—(between ‘prospective_existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’’)’ for consciously or unconsciously resorting to ‘mere-formulaicity=<as—to—mere-formulaic—

methodologising/mutualising/organising/institutionalising,—prospectively—losing-track-of—
‘epistemic_totalising—apriorising/axiomatising/referencing—residuality—in—re-
originariness/re-origination’> imbued elaboration—as—to—mere—
extrapolating/constituting/abstracting/deducing/inferring—of—elucidation—outside—
prospective_attendant—ontological-contiguity—<educed—
existentialising/contextualising/textualising-contiguity/>’ in order to enable ‘minimum-and—
balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’/least-common-denominator-of-social-functioning-and-accordance—effecting (and so overlooking/ignoring the possibility/prospect of prospective disontologising/subontologising moronisation-<sublimating–nascence,-desublimative–downstreaming/‘avalage’>). This is so-reflected variedly/diversely in generalised public opinion making (as associated with the media), specific/professional/trades/institutions specialised public opinion making as well as with respect to the overall extended-informality (susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology} (in reflection of the given registry-worldview/dimension prospective uninstitutionalised-threshold overall disontologising/subontologising moronisation-<sublimating–nascence,-desublimative–downstreaming/‘avalage’> as to its underlying desublimating rationalisation—of—contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks—of—referencing/registering/decisioning and the derived value-construction). This preconverging/postconverging—de-mentating/structuring/paradigming dynamics of ‘individual-by-institutional-by-social summary appraisal of what-is-ontologisingly/disontologisingly—conceivable—by—what-is-ontologisingly/disontologisingly—expectable’ is inherent to ‘lifespan extricatory/preconverging psychical-nascency sublimating–nascence,-desublimative–downstreaming/‘avalage’ (imbued prior ‘re-ontologising—by—disontologising_threshold’)’ as to ‘re-ontologising—by—disontologising_existential-calculus—(between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’)’. It can be appreciated in this regards that moronisation-<sublimating–nascence,-desublimative–downstreaming/‘avalage’> is in many ways a manifestation of aestheticisation—beholdening-out-of-bechancing/taxingness-of-
distorted/disjointed–and–collateralising imbued prospective disontologising/subontologising’).

Despite all these manifest instances of dominance/vested-interest structure ‘desublimating rationalisation–of–contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction’ (as of their respective ‘re-ontologising–by–disontologising_existential-calculus_⟨


‘metaphysics-of-absence_epistemic-projection’⟩). The veracity of the manifestation of
existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ speaks to the reality of ‘both knowledge cultivating and knowledge subverting purposes’ to which ‘genuine intellection must be very much aware of and factor-in with regards to the direct/indirect and overt/covert relevance to the intellectual enterprise’ (as to the need for prospective ‘relevant difference-conflatedness’-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism’ as of the ‘epistemic-growth,-as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from—limited-mentation,—as—its-deepening relativism/relative-scope of prospective ‘human aestheticisation—and–aestheticisation-towards-ontology unbefolding, transcendence, decomplexification for organic-knowledge and disentailment of prior apriorising/axiomatising/referencing’ in epistemic-totalising disambiguating/delineating with prior ‘human aestheticisation—and–aestheticisation-towards-ontology beholding, non-transcendence, complexification as to mechanical-knowledge and non-disentailment of prior apriorising/axiomatising/referencing’ as profound-supererogation prolongation of ontological-veracity over ontological-inveracity’). In this regards, the human ‘social and institutional practices of knowledge as to the possibility for prospective sublimation/emancipation/enfranchisement’ are and have always effectively been subject to the manifestation of disontologising/subontologising moronisation<-sublimating–nascence,-desublimative–downstreaming/“avalage”> by ‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-construct–of—“meaningfulness-and-teleology”’ prospective desublimating rationalisation–of–contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks—of—referencing/registering/decisioning and the derived value-construction’; as to ‘dominance/vested-interest structure of socially-expansive implicitly-and-explicitly negotiated—
methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of—
epistemetic-totalising—apriorising/axiomatising/referencing—residuality—in—re-
originariness/re-origination’> imbued elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
prospective_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising-contiguity’’ manifestation of moronisation—
<sublimating—nascence,—desublimative—downstreaming/‘avalage’> by ‘dominance/vested-
interest structure in relative-ontological-incompleteness—presublimation-construct—of—
‘meaningfulness-and-teleology’’ prospective desublimating rationalisation—of—
contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks—
of—referencing/registering/decisioning and the derived value-construction’) and enabling
veridical prospective sublimation/emancipation/enfranchisement possibilities. Such a
postmodern (notional—deprocrypticism) imbued ‘re-ontologising de-moronisation—
<sublimating—nascence,—sublimative—upstreaming/‘amontée’> conceptivity/epistemic—
reflexivity/epistemicity-relativism-determinism<reifying—as-to-knowledge-developing>—and—
empowering’ is a prospective ontologising-and-re-ontologising reflection upon the
‘psychoanalytic implications of abnormality—<as-to-epistemic-abnormalcy/preconvergence>
associated with human prospective disontologising/subontologising moronisation—
<sublimating—nascence,—desublimative—downstreaming/‘avalage’>’; and rather underscores a
nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection
perspective aetiologisation/ontological-escalation construal of ‘human psychoanalysis in
reflection of the requisite prospective sublimating psychologismic-element—<as-of-diametrical—
conflatedness—towards—‘already-given-unlimitedness/existence—<full-potency-of-sublimating—
nascence>’—of—‘limitedness/human-subpotency-as-to-its—imbued—{veridical/sound}—relative—
reflexivity—in-existence—relativising—from-limited-mentation—as—its—deepening’’ as
existence/relativising from limited-mentation, as its deepening’’ (as to its veridically implied
nonpresencing—or—withdrawal/unenframing—or—metaphysics-of-absence—(implicated-
epistemic-veracity-of—nonpresencing—≤perspective—ontological-normalcy/postconvergence—)
or—transcendental-reasoning-of-event —as-prospective-ontology-origination epistemic-
projection perspective) fundamentally has to do with re-ontologising de-moronisation-
<sublimating—nascence,—sublimative—upstreaming/‘amontée’> as to epistemic-totalising
apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination
encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive—
sublimating/unreflexive—desublimating measure/objectification that is
unlimitedness/existence—as-ontological-normalcy/postconvergence<in-validation-of-
‘metaphysics-of-absence_epistemic-projection’> and so-contrasted to
disontologising/subontologising moronisation—<sublimating—nascence,—desublimative—
downstreaming/‘avalage’>’ as to ‘mere-formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-
‘epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re-
originariness/re-origination’> imbued elaboration—as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant—ontological-contiguity” ~educed—
existentialising/contextualising/textualising-contiguity”. That is moronisation—<sublimating—
nascence,—desublimative—downstreaming/‘avalage’> speaks to the human psyche
preconverging—de-mentating/structuring/paradigming (given human aestheticisation—
beholdening-out-of-bechancing/taxingness-of-originariness) around prior ‘mere-formulaicity—
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—
prospectively-losing-track-of—epistemic-totalising —
apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination’> imbued
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—prospective_attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity’—implications of shallow-
supererogation for ‘minimum-and-balancing expectations/anticipations of social-functioning-
and-accordance—as-of–social-stake-contention-or-confliction’/least-common-denominator-of-
social-functioning-and-accordance—effecting (and so overlooking/ignoring the
possibility/prospect of prospective disontologising/subontologising moronisation-
<sublimating–nascence,-desublimative–downstreaming/‘avalage’>). De-moronisation-
<sublimating–nascence,-sublimative–upstreaming/‘amontée’> is thus about re-emphasising a
human psyche of postconverging–de-mentating/structuring/paradigming (notwithstanding
human aestheticisation—beholdening-out-of-bechancing/taxingness-of-originariness) as to a
postconverging–birthing/nascency within prospective epistemic-totalising —
apriorising/axiomatising/referencing—residuality—in–re-originariness/re-origination—
to human profound-supererogation for prospective apriorising/axiomatising/referencing—
{of-attendant–ontological-contiguity —educed–existentialising/contextualising/textualising-
contiguity }—confladedness in {preconverging-disentailment by} postconverging-
entailment that cannot be unshrouded by prior mere-formulaicity—
methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-
‘epistemic-totalising —apriorising/axiomatising/referencing—residuality—in–re-
originariness/re-origination’ of prior apriorising/axiomatising/referencing—
{of-attendant–
ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity } —
constitutedness in—preconverging-entailment) as so-underlied by its requisite prospective
sublimating psychologismic-element<as-of-diametrical-confladedness —towards—‘already-
given-unlimitedness/existence<full-potency-of_sublimating–nascence’—of-
‘limitedness/human-subpotency—as-to-its-imbued—{veridical/sound}—relative-reflexivity—in—
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-
teleology⟩ is preceding problematic for prospective re-ontologising (as to the elicitation of the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness
} desublimation of its given social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality); so-reflected as to ‘mere-
formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
‘epistemic-totalising—apriorising/axiomatising/referencing—residuality—in—re-
originariness/re-origination’
imbued elaboration—as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity’ implications of shallow-
supererogation for ‘minimum-and-balancing expectations/anticipations of social-functioning- and-accordance—as-of—social-stake-contention-or-confliction’/least-common-denominator-of- social-functioning-and-accordance—effecting (and so overlooking/ignoring the possibility/prospect of prospective disontologising/subontologising moronisation-
<sublimating—nascence,—desublimative—downstreaming/‘avalage’>). Insightfully, de-
moronisation—<sublimating—nascence,—sublimative—upstreaming/“amontée”> points out that ‘there is no neutral presencing—absolutising-identitive-constitutedness’ point-of-devolving/departure/anchoring/backdrop for conceptualising ontological-veracity/ontological-inveracity (as so-failing to reflect ‘the dynamics of apriorising/axiomatising/referencing as to preconverging/postconverging—de-mentating/structuring/paradigming’ associated with human limited-mentation-capacity and limited-mentation-capacity-deepening’
) with respect to
prospective re-ontologising but for the need to elucidate (as of ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective) ‘the postconverging–birth/nascency within prospective epistemic-totalising apriorising/axiomatising/referencing–residuality—in re-originariness/re-origination-{as to human profound-supererogation for prospective apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflicatedness —in—preconverging disentailment by—postconverging entailment that cannot be unshrouded by prior mere-formulaicity<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
prospective_attendant–ontological-contiguity~/~/~educed–
existentialising/contextualising/textualising-contiguity~/~/); as inducing individual-by-
institutional-by-social existentialising—enframing/imprintedness of
disontologising/subontologising moronisation-<sublimating–nascence,-desublimative–
downstreaming/‘avalage’>. The implication here is that the ‘overall ontological-contiguity’ —
of-the-human-institutionalisation-process\textsuperscript{8} induced re-ontologising de-moronisation-
<sublimating–nascence,-sublimative–upstreaming/‘amontée’> while superseding/overcoming
disontologising moronisation-<sublimating–nascence,-desublimative–
downstreaming/‘avalage’>’ speaks to the ‘overall human individual-by-institutional-by-social
notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>’; as so-enabling the sublimating–postconverged ‘substantive abstract-tissue-of–
social-emanance hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-
acutingly–cumulated/recomposured as to cumulated/recomposured implicated_attendant–
ontological-contiguity~/~/~educed–existentialising/contextualising/textualising-contiguity~/~/’. This
fundamentally speaks to the ‘re-ontologising/disontologising centrality’ of human individual-
by-institutional-by-social notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> as notionally undergirding the recurrent manifestations of ‘human
moronisation-<sublimating–nascence,-desublimative–downstreaming/‘avalage’> and human
de-moronisation-<sublimating–nascence,-sublimative–upstreaming/‘amontée’>’ (as to the
‘seeding/incipient pre-eminence of human embodied–vitality/survival/subsistence in existential
becoming driving human consciousness complexifying-<transcending–in-elaborateness as to
human aestheticisation–and–aestheticisation-towards-ontology dynamics of lifespan
extricatory/preconverging psychical-nascency and nonextricatory/postconverging ontologising-
and-re-ontologising angling-of-imaginary>’); as so-fundamentally underlied respectively as of
dimensionality-of-desublimating-lack-of–\{<amplituding/formative>supererogatory-de-
existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—
as-of–social-stake-contention-or-confliction”’ of consciousness surrealisings<as-to-supererogation”> for ‘prospective re-ontologising de-moronisation<sublimating–nascence,-
sublimative–upstreaming/’amontée’> psychological-element<as-of-diametrical-
conflatedness -towards–’already-given-unlimitedness/existence–full-potency-of sublimating–
nascence’-of–’limitedness/human-subpotency-as-to-its-imbued–{veridical/sound}–relative-
reflexivity–in-existence/relativising–from-limited-mentation, as–its-deepening’> imbued prospective psychological–epistemic-acutisation<as-to-postconverging–
dementating/structuring/paradigming, eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, as–
{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation, as–its-
deepening’). Central to the recurrent manifestations of ‘human de-moronisation<sublimating–
nascence,-sublimative–upstreaming/’amontée’> and human moronisation<sublimating–
nascence,-desublimative–downstreaming/’avalage’>’ respectively is whether the-human-do-
not-project-of or the-human-projects-of ‘a flawed-prior-purposefulness of presencing–
absolutising-identitive-constitutedness before supposedly-prospective-thinking-purpose,-as-
precalculated-purpose<as-prospectively-losing-track-of–’epistemic-totalising –
apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination’–of–
thinking>’ exercise; so-reflecting respectively on-the-one-hand human contemplation imbued
de-moronisation<sublimating–nascence,-sublimative–upstreaming/’amontée’> (as to the very
core 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 so-reflected historically in ‘successive challenges of profound-supererogation’ for prospective re-ontologising’ with
regards to the very notions of human imagination and thought as to prospective re-ontologising implications) which can only truly arise as of ‘a postconverging–birthing/nascency within prospective epistemic-totalising—apriorising/axiomatising/referencing~residuality—in–re-originariness/re-origination—{as to human profound-supererogation10 for prospective apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }—confatedness—in–{preconverging-disentailment by}–postconverging-entailment that cannot be unshrouded by prior mere-formulaicity–<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of–
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} and associated pedantising/muddling/formulaic-hollowing-out—in-
limitedness/human-subpotency wrongly supposedly-and-inherently prospectively supersedes
unlimitedness/existence-<full-potency-of_sublimating-nascence> while de-moronisation-
<sublimating-nascence,-sublimative–upstreaming/’amontée’> rather assumes a
relativism/relative-scope for educating 56 meaningfulness-and-teleology(9) as to the prospect of
‘prospective epistemic-totalising—apriorising/axiomatising/referencing—residuality—in–re-
originariness/re-origination relative-ontological-completeness87 implications’ (as so-implying
an ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-
construct-of—meaningfulness-and-teleology99 de-moronisation-<sublimating–nascence,-
sublimative–upstreaming/’amontée’> wherein limitedness/human-subpotency is prospectively
subjected<for-its-‘epistemic-growth, as—{veridical/sound}-relative-reflexivity—in-
existence–relativising—from-limited-mentation, as its deepening’> to unlimitedness/existence-
<full-potency-of_sublimating–nascence>). Thus derivatively, the human existentialising
prospect (of de-moronisation-<sublimating–nascence,-sublimative–upstreaming/’amontée’>)
for prospectively ‘prompting unlimitedness/existence—full-potency of sublimating–
naissance’ (as to the possibility of limitedness/human-subpotency omnipotentiality) is
effectively devolutively-enjoined upon human notional~self-distantiation—imbued—re-motif-
and-re-apriorising/re-axiomatising/re-referencing> (as of the ontological-contiguity —of-the-
prospective-ontology-origination devolutive enjoinment’ of human individual-by-institutional-
by-social construction-of-the-Self as to undergirding construction-of-the-Self elements (-
akrasia-susceptibility—or-akrasiatic-drag/shiftiness-of-the-Self /ontological-
fracturing/desublimation/gimmickiness complex, - repression and releasement as
prospective-uninstitutionalised-threshold[i]> ignoring/biased inclination’ for the sake of ‘their
given present minimum-and-balancing expectations/anticipations of social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction’). The implication here is that the
‘overall human individual-by-institutional-by-social notional—self-distantiation—<imbued—re-
motif-and-re-apriorising/re-axiomatising/re-referencing>’ (as so-speaking to the ‘overall
de-moronisation—<sublimating—nascence,—sublimative—upstreaming/‘amontée’> while
superseding/overcoming disontologising moronisation—<sublimating—nascence,—desublimative—
downstreaming/‘avalage’>) implies the ‘manifest conscious and/or unconscious pervasiveness’
of both ‘de-moronisation—<sublimating—nascence,—sublimative—upstreaming/‘amontée’> and
moronisation—<sublimating—nascence,—desublimative—downstreaming/‘avalage’> inclinations
(so-associated with the ‘inherently recurrent limitedness/human-subpotency
cumulating/recomposing—apriorising/axiomatising/referencing of the-very-same
unlimitedness/existence—<full-potency-of_sublimating–nascence>’ by which
limitedness/human-subpotency achieves epistemic-growth,—as—{veridical/sound}—relative-
reflexivity—in-existence/relativising—from-limited-mentation,—as—its—deepening
in prospective
de-moronisation—<sublimating—nascence,—sublimative—upstreaming/‘amontée’>); which must
be effectively understood as to re-ontologising conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism—<reifying{as—to-knowledge-developing}—and—empowering>
for
prospective ontologising-and-re-ontologising sublimation/emancipation/enfranchisement. In
this respect, the conception of ‘overall human individual-by-institutional-by-social
notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>’ (as it relates to de-moronisation—<sublimating—nascence,—sublimative—
upstreaming/‘amontée’> while superseding/overcoming moronisation—<sublimating—nascence,—
desublimative—downstreaming/‘avalage’>) can effectively be construed as of ‘human
disontologising/subontologising and our subtle modern-day prospective institutionally-
distorted/disjointed–and–collateralising imbued prospective disontologising/subontologising (as
to ‘recurrently human aestheticisation–and–aestheticisation-towards-ontology interstitial—
disontologising-by-re-ontologising’ so-underlining ‘human interstitially recurrent limited-
m entation-capacity–by–limited-mentation-capacity-deepening\textsuperscript{53} variance in-epistemic-
projection’, as associated specifically with Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology\textsuperscript{.} Critically, in this respect de-moronisation-\langle sublimating–nascence,-
sublimative–upstreaming/’amontée’\rangle effectively enables prospective re-ontologising by way of
its prospective superseding/overcoming of the ‘recurrently human aestheticisation–and–
aestheticisation-towards-ontology interstitial—disontologising-by-re-ontologising’ (so-
underlining ‘human interstitially recurrent limited-mentation-capacity–by–limited-mentation-
capacity-deepening\textsuperscript{53} variance in-epistemic-projection’ respectively as of disontologising ‘prior
mere-formulaicity-\langle as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination\rangle imbued elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising-contiguity\textsuperscript{50} induced moronisation-\langle sublimating–
nascence,-desublimative–downstreaming/’avalage’\rangle’ and re-ontologising ‘prospective
epistemic-totalising \langle apriorising/axiomatising/referencing–residuality—in–re-originariness/re-
origination-{as to human profound-supererogation\textsuperscript{96} for prospective
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging–
disentailment by) postconverging entailment that cannot be unshrouded by prior mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’> of prior apriorising/axiomatising/referencing-\{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}—
constitutedness -in–preconverging-entailment) induced de-moronisation-<sublimating–
nascence,-sublimative–upstreaming/’amontée’>). This re-ontologising
superseding/overcoming of any \^\textsuperscript{70} presencing—absolutising-identitive-constitutedness\^\textsuperscript{14} ‘human
aestheticisation—and–aestheticisation-towards-ontology interstitial—disontologising-by-re-
ontologising of ontological-performance\^\textsuperscript{71} -<including-virtue-as-ontology>’ (so-underlining
‘human interstitially recurrent limited-mentation-capacity–by–limited-mentation-capacity-
deepening\^\textsuperscript{15} variance_in-epistemic-projection’) is so-achieved as from the induced difference-
conflatedness -as-to-totalitative-reification-in-singularisation<as-to-the-
non-disjointedness/entailment-of-prospective- non-presencing> -as-veridical-epistemicity-
relativism-determinism of prospective re-ontologising de-moronisation-<sublimating–
nascence,-sublimative–upstreaming/’amontée’> (in ‘prospective epistemic-totalising’—
apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination-{as to
human profound-supererogation\^\textsuperscript{16} for prospective apriorising/axiomatising/referencing-\{of-
attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity \}—conflatedness -in–\{preconverging-disentailment–by\}–postconverging-
entailment that cannot be unshrouded by prior mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’> of prior apriorising/axiomatising/referencing-\{of-attendant–
ontological-contiguity ~educated~existentialising/contextualising/textualising-contiguity }

constitutedness ~in~preconverging entailment); as so-reflecting limitedness/human-subpotency cumulating/recomposuring ‘exactifying/precisioning~of~sublimation~<as~to~postconverging~narrowing~down~apriorising/axiomatising/referencing~entailing-theoretical~<conceptual~and~operant~implications~> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of <nonpresencing<perspective~ontological-normalcy/postconvergence> relativism/relative-scope as projective~insights’), as what effectively enables the re-ontologising superseding/overcoming of ‘human aestheticisation~and~aestheticisation~towards~ontology interstitial~disontologising~by~re~ontologising of ontological~performance~<including~virtue~as~ontology~>’ (so-underlining ‘human interstitially recurrent limited~mentation~capacity~by~limited~mentation~capacity~deepening~<variance~in~epistemic~projection’). The veracity of this elucidation (of re-ontologising superseding/overcoming of any presencing—absolutising~identitive~constitutedness ‘human aestheticisation~and~aestheticisation~towards~ontology interstitial~disontologising~by~re~ontologising of ontological~performance~<including~virtue~as~ontology~>’ so-underlining ‘human interstitially recurrent limited~mentation~capacity~by~limited~mentation~capacity~deepening~<variance~in~epistemic~projection’ can be appreciated for instance (as so-construed aetiologically/in~ontological~escalation as from a cross-generational angling~of~imaginary epistemic~projection perspective for prospective ontologising~and~re~ontologising) in the sense that the overarching/defining/devolving difference~conflatedness <as~to~totalitative~reification~in~singularisation<as~to~the~nondisjointedness~entailment~of~prospective~nonpresencing~> ~as~veridical~epistemicity~relativism~determinism of ‘non~positivising~moronisation~<sublimating~nascence~<desublimative~downstreaming~‘avalage’~> ~meaningfulness~and~teleology’ in enabling the prospective re-ontologising of ‘positivising~de~moronisation~<sublimating~nascence~<sublimative~upstreaming~‘amontée’~> ~meaningfulness~and~
teleology’ (as so-reflecting limitedness/human-subpotency cumulating/recomposuring
‘exactifying/precisioning–of-sublimation<as-to-postconverging–narrowing–
down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant–implications> exercise of intelligibility’ as to imbued ‘developing epistemic sense of
‘nonpresencing<perspective–ontological-normalcy/postconvergence> relativism/relative–
scope as projective-insights’); explains the very untenability/unsoundness/ontological–
invreracity of the ‘prior mere-formulaicity<as-to-mere-formulaic–
methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of–
originariness/re-origination’ of non-positivising moronisation<sublimating–nascence,-
desublimative–downstreaming/‘avalage> meaningfulness-and-teleology’ within the
‘prospective positivising de-moronisation<sublimating–nascence,-sublimative–
upstreaming/‘amontée’> meaningfulness-and-teleology existentialising—
framing/imprinting’ (and so as of positivising ‘prospective epistemic-totalising’–
apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination<as to
human profound-supererogation for prospective apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—confutedness—in–{preconverging-disentailment–by–postconverging–
entailment that cannot be unshrouded by prior mere-formulaicity<as-to-mere-formulaic–
methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of–
originariness/re-origination’ of prior apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness—in–preconverging-entailment’). This fundamental insight (with regards to
any 7) presencing—absolutising-identitive-constitutedness ‘human aestheticisation—and–
aestheticisation-towards-ontology interstitial—disontologising-by-re-ontologising of ontological-performance

so-underlining ‘human interstitially recurrent limited-mentation-capacity–by–limited-mentation-capacity-deepening

variance_in-epistemic-projection’) underlines the fact that the secondnatured institutionalisation of registry-worldviews/dimensions as to their ‘human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality’ necessarily (given limitedness/human-subpotency imbued limited-mentation-capacity) ‘projects-of-apriorising/axiomatising/referencing in reflection of their given ‘re-ontologising–by–disontologising_existential-calculus’ (between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—

preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’)’ (as to lifespan extricatory/preconverging psychical-nascency sublimating–nascence,-desublimative–downstreaming/’avalage’) as of prior mere-formulaicity

as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,

prospectively-losing-track-of–’epistemic-totalising –apriorising/axiomatising/referencing—residuality—in–re-originariness/re-origination’’; which ‘supposed epistemic absolution/absolute-scope’ underlies the given registry-worldview/dimension prospective desublimating


so-underlining ‘human interstitially recurrent limited-mentation-capacity–by–limited-mentation-capacity-deepening variance_in-epistemic-projection’). The bigger picture here is that prospective disontologising moronisation-sublimating–nascence,-desublimative–downstreaming/’avalage’> seedingly/incipiently arises out of prior secondnatured institutionalisation imbued mere-formulaicity-as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing-residuality—in–re-
originariness/re-origination’ as interjected by ‘human aestheticisation–and–aestheticisation-
towards-ontology disontologising catchmenting-by-rejection/lip-
servicing/monopolising/gaming-of-the-system/charade/distraction (due to poor individual-by-
institutional-by-social notional–self-distantiation<-imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> anticipation, contestation and preempting out of human limited-
mentation-capacity imbued ‘re-ontologising–by–disontologising_existential-calculus{(between
‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior
existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—
as-of–social-stake-contention-or-confliction’)}); as wrongly supposedly superseding
‘prospective epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination-{as to human profound-supererogation” for prospective
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment by}–postconverging-entailment that cannot be unshrouded by prior mere-
formulaicity<-as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’ of prior apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness {in preconverging-entailment}’. But then any “presencing—absolutising-
identitive-constitutedness’ ‘human aestheticisation–and–aestheticisation-towards-ontology
interstitial—disontologising-by-re-ontologising of ontological-performance”<including-
virtue-as-ontology>’ (so-underlining ‘human interstitially recurrent limited-mentation-
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 magnitudes). Critically,
de-moronisation–<sublimating–nascence,–sublimative–upstreaming/’amontée’> (in reflection of
the requisite ‘successive challenges of profound-supererogation’ for prospective re-
ontologising’ as so ‘inventing’/‘creating’–and–‘nurturing’ prospective sublimating re-
rationalisations–of–contentivity/argumentativity/dialecticism/discursivity of successive Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology ) is rather a reflection of the fact that the
<cumulating/recomposuring–attendant-ontological-contiguity >–successive registry-worldviews/dimensions arise fundamentally/incipiently/seedingly out of ontological-good-
fault/authenticity–postconverging–de-mentating/structuring/paradigming as so-validated as
to (their postconverging–birthing/nascency within) prospective epistemic-totalising –
apriorising/axiomatising/referencing–residuality— in–re-originariness/re-origination
encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive–
sublimating/unreflexive–desublimating measure/objectification that is
unlimitedness/existence’–as-ontological-normalcy/postconvergence–<in-validation-of-
metaphysics-of-absence_epistemic-projection’>; from whence their so ‘invented’/‘created’–
and–‘nurtured’ rationalisations–of–contentivity/argumentativity/dialecticism/discursivity
prospective re-ontologising validity allows for their prospectively imbued ‘systematic
<amplituding/formative>disposedness/psychologismic-construct–(as-to-orientation/value-
construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment–(as-
to-totalising-contiguous/coherent–factuality-of-variability)’ (as so-carrying their given
existentialising possibility for prospective re-ontologising
sublimation/emancipation/enfranchisement), in reflection of the ‘foregrounding__entailment”

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upstreaming/‘amontée’> psychologismic-element<-as-of-diametrical-conflatedness -towards-
‘already-given-unlimitedness/existence<-full-potency-of_sublimating_nascence>’-of-
‘limitedness/human-subpotency-as-to-its-imbued-[veridical/sound]-relative-reflexivity–in-
existence/relativising–from-limited-mentation, as-its-deepening’ imbued prospective
psychologismic–epistemic-acutisation<-as-to-postconverging–
dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation, as-its-
deepening’). This failing of the modern-day conception of psychology is particularly manifest
as to its critical lack of the construction-of-the-Self element identified herein as ‘akrasia-
susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-
fracturing/desublimation/gimmickiness complex’ since this is effectively what
notionally/epistemically undergirds the possibility for individual-by-institutional-by-social self
prospective re-ontologising (as to the postconverging–aporeticism–overcoming/unovercoming
of any presencing—absolutising-identitive-constitutedness relatively manifest
psychoanalytic abnormality<-as-to-epistemic-abnormalcy/preconvergence>). Whereas such a
modern-day conception of psychology operates on ‘a fundamental/incipient/seeding
apriorising/axiomatising/referencing ontological-flaw’ that wrongly implicits the
apriorising/axiomatising/referencing ontological-normalcy/postconvergence of the modern-day
presencing—absolutising-identitive-constitutedness psyche; and thus wrongly projecting a
construal (as of our positivising–procrypticism moronisation<-sublimating–nascence,-
desublimative–downstreaming/’avalage’>) of prior mere-formulaicity<-as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in re-
originariness/re-origination’> as wrongly supposedly-and-inherently providing in its
79presencing—absolutising-identitive-constitutedness14

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educing human psychology sublimating 56meaningfulness-and-teleology99 ignoring/overlooking
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prospect

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apriorising/axiomatising/referencing~residuality—in–re-originariness/re-origination
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undifferentiation

the

so-implying

equating/leveling/ressentiment/closed-construct-of–

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downstreaming/‘avalage’>’

(as

relative-

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prior

relative-ontological-

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wherein

limitedness/human-subpotency wrongly supposedly-and-inherently prospectively supersedes
unlimitedness/existence-<full-potency-of_sublimating–nascence>). Such that such a modernday conception of human psychology effectively fails to grasp what is effectively meant by
human limited-mentation-capacity-deepening53 as to when it paradoxically psychoanalyses as
from ‘the abstract backdrop of a wrongly supposed ontological-normalcy/postconvergence
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psyche’

positivism–procrypticism

failing

to

prospective

reflect

the

disontologising

preconverging–de-mentating/structuring/paradigming’ (and this is exactly what renders
problematic the very scientific nature of such a modern-day conception of psychoanalysis); as
in the bigger scheme of things, psychoanalysis concretely reflects the human psychoanalyticunshackling

respectively

from

its

disontologising

desublimative

recurrent-utter-

uninstitutionalisation, ununiversalisation, non-positivism/medievalism and 80procrypticism–or–
disjointedness-as-of-83reference-of-thought into respectively re-ontologising sublimative baseinstitutionalisation,

103universalisation,

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and

18deprocrypticism–or–preempting—disjointedness-as-of-83reference-of-thought

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prospective
(as-so


translated as of human  
ontological-contiguity ~-educed–existentialising/contextualising/textualising-contiguity


relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening by—
{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-mentation’ is
overlooked (not/poorly factoring any given station/locus of <amplituding/formative–
epistemicity>–totalising–thrownness-in-existence as so-bound to
‘apriorising/axiomatising/referencing equating/leveling/ressentiment/closed-construct-of—
‘meaningfulness-and-teleology’ moronisation–<sublimating–nascence, -desublimative–
downstreaming/‘avalage’> undifferentiation of both the prior relative-ontological-
incompleteness and the prospective relative-ontological-completeness, wherein
limitedness/human-subpotency wrongly supposedly-and-inherently prospectively supersedes
unlimitedness/existence–<full-potency-of_sublimating–nascence>; and failing to appreciate in
the bigger picture that the notion of experientiality/experiment–<as-to-existentially-formative–
‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’ is undissociated from immanent-existence with ‘being-in-
existence already the bigger ongoing/undergone experientiality/experiment–<as-to-existentially-
formative–epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’ (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/common perceptual existential framework requiring the
extension of our being-in-existence by such natural science experimental/observational
designing as a supererogatory–wholesomeness/profound-supererogation” continuity of
<sublimation-educing–epistemic-totalising –
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting>-interpretation and so ‘as
to the given natural science human limited-mentation-capacity-deepening specifically and/or generally cultivated arts/skills and time investment’), in want for ‘appropriate human contemplative sublimating-nascence of projective-insights aetiologisation/ontological-escalation induced conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism reifying{as-to-knowledge-developing}-and-empowering’ (and so-reflected as to human aestheticisation–and–aestheticisation-towards-ontology educing existence’s—effusing/ecstatic–inlining-as- historicality-{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-historicity-tracing-{science-ideology/fashionability/distraction}). Critically, the human sciences are misled when naively failing to realise that the natural sciences are founded and driven as from a most profound sense of ‘\textless sublimation-educing—epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting\textgreater -interpretation by the supererogatory—wholesomeness/profound-supererogation experientiality/experiment<as-to-
educing—epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting>-interpretation by the supererogatory–wholesomeness/profound-supererogation experientiality/experiment<as-to-
existentially-formative—epistemic-totalising
apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination’ of being-in-existence’ with their experimentation arising mostly because ‘physical, chemical and biological processes are not contemplatable in our ordinary/common perceptual existential framework requiring the extension of our being-in-existence by such natural science experimental/observational designing as a supererogatory—wholesomeness/profound-supererogation continuity of <sublimation-educing—epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting>-interpretation’; and when such contemplation avails as to when such natural science experimental/observational designing are not specifically required and/or the prior insight is understood, the critical activity of science is continually one of ‘<sublimation-educing—epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting>-interpretation by the supererogatory—wholesomeness/profound-supererogation experientiality/experiment<as-to-

existentially-formative-'epistemic-totalising'
apriorising/axiomatising/referencing—residuality—in-re-originariness/re-origination’> of being-in-existence’ as enabling both prospective sublimation and insight about prospective natural science experimental/observational designing. In this respect, it is the effectively cultivated theoretical, conceptual and operational <sublimation-educing—epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting>-interpretation conceptualisation of natural sciences purviews-of-unlimitedness/existence—full-potency-of_sublimating–nascence> that provides the coherencing/contiguous backdrop for eliciting prospective sublimation so-reflected as of ‘attendant—ontological-contiguity’~educted—existentialising/contextualising/textualising-contiguity00 imbued sublimation-educing—epistemic-totalising33—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting~as-to-possibilities-of-self-becoming-as-of—‘existential-interpretation/epistemicity—in-apriorising/axiomatising/referencing-of-existence’95. This elucidation is made notwithstanding the very epistemic impliciting nature of the natural sciences to highlight explicitly the very nature of science in order not to naively adopt a science-ideology conception of experimentation ‘that fails-to/poorly perceive and link-up (as to lack of epistemic-totalising3) contiguity projective-insights as to nonpresencing—perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation,—as—its—deepening) to the notional—protensivity backdrop for exuding sublimation that is the purview—of-unlimitedness/existence—full-potency-of_sublimating–nascence>’ (as to a shallow-supererogation96 of mere-formulaicity—as—to—mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—epistemic-totalising—apriorising/axiomatising/referencing—residuality—in-re-originariness/re-origination’> conception of experimentation as of elaboration—as—to—mere—
conceptual-and-operant-implications> underlines the fact that whilst in many ways the implicitness of the very potent natural sciences sublimating-nascence incipience/immediacy/directness in reflecting ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence’–as-ontological-normalcy/postconvergence-<in-validation-of-
‘metaphysics-of-absence_epistemic-projection’> may seem to imply their dispensation from such a requisite philosophical elucidation of prospective knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in–{preconverging-disentailment by}–postconverging-entailment>; inevitably all ‘artificially created domains-of-study’ are effectively limited as to their prospective re-ontologising without their conscious/explicit and/or unconscious/implicit epistemic anchoring within ‘notional–deprocrypticism supererogatory–wholesomeness/profound-supererogation’ implied experientiality/experiment<as-to-existentially-formative–‘epistemic-totalising –
apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination’> of human epistemic ‘foregrounding–entailment–(postconverging–narrowing-down–sublimation-
as-to–‘existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–
profound-supererogation ‘-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism) (as to sublimating–postconverged ‘substantive abstract-tissue-of–
social-emanance hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-
acutely–cumulated/recomposured as to cumulated/recomposured implicated_attendant–
ontological-contiguity’~educted–existentialising/contextualising/textualising-contiguity ’), in reflection of ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence’–as-ontological-

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In this regards, the very notion of experientiality/experimentation—epistemically-totalising—apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination—requires its appropriate ‘sublimation-educing—epistemically-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting’ interpretation by the supererogatory—wholesomeness/profound-supererogation experientiality/experimentation—epistemically-totalising—apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination of being-in-existence to be scientifically/ontologically pertinent; as so-reflecting the ‘notional—protensivity backdrop for exuding sublimation that is the purview-of-unlimitedness/existence—full-potency-of-sublimating—nascence’ that underlies theorising and experimentation in the natural sciences (which do not achieve historial epistemic-growth—as—veridical/sound)—relative-reflexivity—in-existence/relativising—from-limited-mentation, as its deepening by a naïve conception of just carrying out experimentation as to a shallow-supererogation96 of mere-formulaicity—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of—epistemically-totalising—apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination—conception of experimentation as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity failing to grasp that ontology/science is actually a postconverging—birthing/nascency within prospective epistemically-totalising—apriorising/axiomatising/referencing—residuality—in—re-originariness/re-origination (as to human profound-supererogation96 for prospective apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity conflatedness—in—preconverging-disentailment—by—postconverging—
entailment that cannot be unshrouded by prior mere-formulaicity—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
apriorising/axiomatising/referencing~residuality—in–re-originariness/re-origination'> as of
human epistemic 45 foregrounding__entailment—{postconverging–narrowing-down–sublimation–
as-to—existence—as–sublimating–withdrawal/unenframing,—elicited–from–prospective–
profound-supererogation ’in–reflecting—‘immanent–ontological–contiguity ’;—as–operative–
notional–deprocrypticism’}) that precedingly reflect how any given ‘artificial domain-of-study’
sublimatively develops as to its given ‘station/locus of limitedness/human-subpotency
<amplituding/formative–epistemicity>totalising–thrownness–in–existence 5 for prospective
epistemic-growth—{veridical/sound}–relative–reflexivity–in–existence/relativising–from–
limited mentation, as its deepening (as to prospective epistemic–totalising 33—
apriorising/axiomatising/referencing–residuality—in–re-originariness/re–origination
counter/confrontation with ‘the constraining/defining intersolipsistic reflexive–
sublimating/unreflexive–desublimating measure/objectification that is
unlimitedness/existence’–as–ontological-normalcy/postconvergence—in–validation–of–
‘metaphysics–of–absence_epistemic–projection’). This overall conceptivity/epistemic–
empowering> of human ontological–performance—<including–virtue–as–ontology> with
regards to prospective epistemic–growth—{veridical/sound}–relative–reflexivity–in–existence
relativising–from–limited mentation, as its deepening (as to de–moronisation–
<sublimating–nascence,—sublimative–upstreaming/’amontée’> nonpresencing–<perspective–
ontological–normalcy/postconvergence> relativism/relative–scope for educating–
meaningfulness–and–teleology 99 as to the prospect of ‘prospective epistemic–totalising—
apriorising/axiomatising/referencing–residuality—in–re-originariness/re–origination relative–
ontological–completeness 97 implications’ and so in reflection of the underlying inherent

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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’-entailing>-existentialising—
enframing/imprintedness-⟨as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⟩’.  
De-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} (as reflecting the
manifest ‘human aestheticisation–and–aestheticisation-towards-ontology moronisation-
<sublimating–nascence,-desublimative–downstreaming/‘avalage’>—by—de-moronisation-
<sublimating–nascence,-sublimative–upstreaming/‘amontée’>
esternalising/emanance/becoming—constraint/pressure’) underlies ‘human aestheticisation–
and–aestheticisation-towards-ontology interstitial—disontologising-by-re-ontologising of
ontological-performance⟩-⟨including-virtue-as-ontology⟩’ so-underlining ‘human interstitially
recurrent limited-mentation-capacity—by—limited-mentation-capacity-deepening variance_in-
epistemic-projection’ (as to Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology,
institutional-development—social-function-development and living-development—as-to-
personality-development magnitudes); as so-reflecting the ‘recurrently <in-expectation/in-
anticipation—mediative unconsciousness-<anxiety-as-to-reconstitution/reparation,—including-
dreaming/psychical-reshuffling>’ (as the ‘psychoanalytic boundlessness of human
notional–reflexivity-⟨{veridical/sound}-relative-reflexivity–in-existence/relativising–from-
limited-mentation, as its deepening—by—{flawed/unsound}-relative-unreflexivity—in-
existence/absolutising from limited-mentation⟩ existential backdrop’ elicitable/exuding as of
knowingly/unknowingly–manifest human ontological-good-faith/authenticity ⟨5⟩—postconverging–de-mentating/structuring/paradigming ⟨7⟩—by—ontological—
bad-faith/inauthenticity (~preconverging–de-mentating/structuring/paradigming~) with regards to ‘interstitially—disontologising-by-re-ontologising anarchistic outgrowing formativeness~
entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ as to imbued ‘developing epistemic sense of nonpresencing<perspective–ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’); as to the underlying ‘recurrently <in-expectation/in-anticipation>-mediative unconsciousness<anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ (as the ‘psychoanalytic boundlessness of human notional–reflexivity<{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening—by—
{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-mentation>


then, implied psychoanalytic-unshackling (as to ‘prospective re-ontologising de-moronisation—<sublimating–nascence,—sublimative—upstreaming/’amontée’> psychologismic-element<as-of-diametrical-conflatedness—towards—already-given-unlimitedness/existence<full-potency—of—sublimating–nascence>’ of ‘limitedness/human-subpotency—as—to—its—imbued—{veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-mentation, as its—deepening’> imbued prospective psychologismic–epistemic-acutisation<as—to—postconverging—dementating/structuring/paradigming—eliciting—of—existence’s—sublimating—nascence—in—prospective—aporeticism—overcoming/unovercoming as to epistemic-growth,—as—{veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-mentation, as its—
deepening’) in reflection of the psychologismic fact of \( \text{de-mentation} \) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) that for instance (and as it applies to all registry-worldviews/dimensions in prior relative-ontological-incompleteness\(^{15}\) including our positivism–procrypticism with respect to prospective \( \text{deprocrypticism–or–preempting—disjointedness-as-of-} \) reference-of-thought) our positivism supposedly normal/expected ‘exactifying/precisioning–of-sublimation\(^{18}\) as-to-postconverging–narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-implications> entailment of \( \text{meaningfulness-and-teleology} \) enculturation/habituation’ is not necessarily construed as normal/expected by a non-positivising mindset (which is thus in a non-positivising moronisation-<sublimating–nascence,-desublimative–downstreaming/‘avalage’> state to such positivising ‘exactifying/precisioning–of-sublimation-as-to-postconverging–narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-implications> entailment of \( \text{meaningfulness-and-teleology} \) enculturation/habituation’ implied prospective de-moronisation-<sublimating–nascence,-sublimative–upstreaming/‘amontée’>), and this is concretely reckonable with 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-of-entailment–of–motif-and-apriorising/axiomatising/referencing is so-thoroughly beholdening to its ‘mystical/spirits conception of things rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ going by its ingrained ‘\(^{18}\)reference-of-thought specific preconverging/dementing\(^{20}\)–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
existence/relativising–from-limited-mentation, as its deepening of the overall ontological-contiguity\(^6\)–of-the-human-institutionalisation-process\(^8\) (as of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions prospective epistemic-totalising\(^3\) – apriorising/axiomatising/referencing–residuality—in-re-originariness/re-origination


methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
epistemic-totalising – apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’> ignoring/overlooking of human destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-
performance’<–<including-virtue-as-ontology> are but a superficial/shallow manifest prior-
perspective—falsity/falseness/fallaciousness pedantising/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 (requiring appropriate ‘epistemic-break or notional-
discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing – qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing”’),
as so-reflecting the manifest moronisation–<sublimating–nascence,,-desublimative–
downstreaming/‘avalage’> respectively of [103] universalising-idealisation Ancient-sophists, non-
positivising medieval-scholasticism as well as our totalisingly-disentailing—discretion/whim-
of-thought as to our modern-day manifestation of disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-prospectively-to-reflect–‘immanent-ontological-
contiguity’> (as to their ‘fundamental/incipient/seeding ontological-bad-
faith/inauthenticity<–preconverging–de-mentating/structuring/paradigming”’ in want for
‘successive challenges of profound-supererogation’ for prospective re-ontologising’
respectively as of the ‘de-moronisation–<sublimating–nascence,,-sublimative–
upstreaming/‘amontée’> break’ of [104] universalising-idealisation, budding-positivism as well as
budding postmodern-thought (as to their requisite ‘fundamental/incipient/seeding ontological-
good-faith/authenticity<–postconverging–de-mentating/structuring/paradigming”’ as setting-
up their prospective psychologismic-element-as-of-diametrical-conflatedness-towards-
‘already-given-unlimitedness/existence-as-full-potency-of-sublimating-nascence’-of-
‘limitedness/human-subpotency-as-to-its-imbued-{veridical/sound}-relative-reflexivity-in-
existence/relativising-from-limited-mentation-as-its-deepening’ upon which their re-
rationalisation-of-contentivity/argumentativity/dialecticism/discursivity for educing
prospective ‘meaningfulness-and-teleology’ can be sublimatingly anchored); as to underlying
human de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics) that has to reflect the appropriate sublimating
‘psychologismic-epistemic-acutisation-as-to-postconverging-
dementating/structuring/paradigming, eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity-in-existence/relativising-from-limited-mentation, as its-
deepening’ as a requisite for veridical organic-knowledge (as not implied gratuitously but rather
necessarily as to the fact that the Socratic-philosophers dismissal of non-universalising
sophistry and budding-positivists dismissal of non-positivising medieval-scholasticism were of
‘core necessity’ as to ‘the impossibility for prospective sublitative rationalisation-of-
contentivity/argumentativity/dialecticism/discursivity between non-universalising and
universalising apriorising/axiomatising/referencing as well as positivising and non-positivising
apriorising/axiomatising/referencing’ as 10 universalising-idealisation and positivism/rational-
empiricism respectively had to take supersede as so-implied as of prospective epistemic-
totalising—apriorising/axiomatising/referencing—residuality—in-re-originariness/re-
origination encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive-
sublimating/unreflexive—desublimating measure/objectification that is
unlimitedness/existence—as-ontological-normalcy/postconvergence-in-validation-of-
‘metaphysics-of-absence_epistemic-projection’ ). It can further be appreciated in this regards
that all registry-worldviews/dimensions in their 79 presencing—absolutising-identitive-constitutedness\textsuperscript{14} project-of an ontologically-flawed conception that all the possibility for ‘prospective knowledge-reification–gesturing<-in-
prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity \textemdash educed–existentialising/contextualising/textualising-contiguity \} =
conflatedness \textemdash in \{preconverging-disentailment by\} postconverging-entailment\textsuperscript{> and human progress’ lies within their given presencing—absolutising-identitive-constitutedness \textsuperscript{3}
absolution/absolute-scope of rationalisation–of–contentivity/argumentativity/dialecticism/discursivity for educing \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} (as so-implying an ‘apriorising/axiomatising/referencing equating/leveling/ressentiment/closed-construct-of—\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99}
moronisation<-\textsubscript{sublimating–nascence,-desublimative–downstreaming/’avalage’}>’
undifferentiation of both the prior relative-ontological-incompleteness\textsuperscript{88} and the prospective relative-ontological-completeness\textsuperscript{87} imbued \textsuperscript{8} reference-of-thought as grandest-axiomatic-construct and \textsuperscript{8} reference-of-thought- devolving, wherein limitedness/human-subpotency wrongly supposedly-and-inherently prospectively supersedes unlimitedness/existence<-\textsubscript{full-
potency of sublimating–nascence>); ignoring/overlooking the prospect of ‘prospective epistemic-totalising\textsuperscript{33} –apriorising/axiomatising/referencing–residuality—in–re-originariness/re-
origination relative-ontological-completeness\textsuperscript{87} implications’ as of the relativism/relative-scope of prospective re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity for educing \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} (as to the prospect of prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-
construct-of—\textsuperscript{6} meaningfulness-and-teleology\textsuperscript{99} de-moronisation<-\textsubscript{sublimating–nascence,-
sublimative–upstreaming/’amontée’>’ in reflection of ‘prospective epistemic-totalising—
apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination relative-
worldviews/dimensions superficiality/vacuity and nombrilism of mere-and-vague impression-driven/good-naturedness/wishfulness \textit{amplituding-formative} wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-ofmeaningfulness-and-teleology-as-of\textquoteright{} nondescript/ignorable-void \textquoteright{}-with-regards-to-prospective-apriorising-implications\textgreater{}). It can further be appreciated (concerning the potentiating limitedness/human-subpotency as of \textquoteleft{}the-human/humanity omnipotentiality possibility of existentialising/emanance/becoming’ with respect to unlimitedness/existence-\textit{full potency of sublimating-nascence}), that the \textit{cumulating/recomposuring–attendant-ontological-contiguity} \textgreater{}-successive registry-worldviews/dimensions fundamentally/incipiently/seedingly arise as human profound-supererogation epistemic-projection as of their \textquoteleft{}associated foundational ontological-good-faith/authenticity~postconverging–dementating/structuring/paradigming \textquoteright{} that preceding\lyi{}ly \textquoteleft{}invent\textquoteright{}/\textquoteleft{}create\textquoteright{}–and–\textquoteleft{}nurture\textquoteright{} the associated re-rationalisations–of–contentivity/argumentativity/dialecticism/discursivity; as to the fact that unlimitedness/existence-\textit{full potency of sublimating-nascence} is not of sublimative-reflexivity—beholdingen to any given limitedness/human-subpotency rationalisation–of–contentivity/argumentativity/dialecticism/discursivity as to when the latter fails to \textit{reflect} prospective \textit{epistemic-totalising–apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination} encounter/confrontation with ‘the constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence-\textit{in-validation-of'} \textit{metaphysics-of-absence_epistemic-projection}’ (and so underlied, as to the epistemic-growth, as—\textit{veridical/sound} relative-reflexivity–in-existence/relativising–from-limited-mentation, as its deepening implications of ‘overaching/defining/devolving notional~philosophy-as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-
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 preconverging epistemic—projective-equalisation social dynamics of presencing—absolutising-identitive-constitutedness social-vestedness/normativity—<discretely-implied-functionalism>’ that-drives/is-behind such subontologisation/ideology-over-ontology disjointing abstract notions as technocratic, capitalistic or communist which are rather ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of crisis when such ‘underlying preconverging epistemic—projective-equalisation social dynamics of presencing—absolutising-identitive-constitutedness social-vestedness/normativity—<discretely-implied-functionalism>’ manifest themselves as superseding any such abstract ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways). Such ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereigining—imbued-subontologisation/subpotentiation’ existentialising—decisionality psychological-disposition (as to relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning—suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of presencing—absolutising-identitive—
constitutedness social-vestedness/normativity¬<discretely-implied-functionalism> (as more thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising—decisionality that do not know of human limited-mentation-capacity and thus the need for human limited-mentation-capacity-deepening’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as—re-ontologisation/supererogatory—involting—or-guilding—or-amplifying—scalarisation¬<as-to-existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective—profound-supererogation >) is preconverging/postconverging—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’—entailing>—existentialising—enframing/imprintedness¬(as—to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as putting into question the very ontological-veracity of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imagin ary lures of social-stake-contention-or-confliction’ (as the underpinning—suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the very epistemic/notional 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 magnitudes and so consciously/unconsciously as supposedly superseding pure-ontology) as we can appreciate that the very supposedly abstract notions of say social-science or economics-science or political-science do not actually socially exist in their ‘abstract semantic sense’ but are ‘already pragmatically deferring into the religiosity of the underpinning—suprasocial-construct
catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought gravitates around the religiosity whether critical or praising as to the \(<\text{preconverging~'motif-}
\text{and-apriorising/axiomatising/referencing~'~entailing~'}\text{-existentialising~—}
\text{enframing/imprintedness~as-to~historicity-tracing~in-presencing~—}
\text{hyperrealisation/hyperreal-transposition}\) of the religiosity with the idea of an altogether incisive and diligent engagement as to socio-econo-political \(<\text{re-originary~as~}
\text{unenframed/unbeholdening/outlier-conceptualisation~(imbued-postconverging/dialectical-}
\text{thinking~'~projective-insights~'}\text{‘~epistemic-projection-in-conflatedness~'~of~}
\text{notional~deprocrypticism-prospective-sublimation})\) 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\(\langle\text{imbued-and-}
\text{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}\text{~educing-}
\text{herein~specifically~relevant~human-subpotency~‘~epistemic-perspective~of~}
\text{projective/reprojective~–~aestheticising-re-motif~and~–~re-apriorising/re-axiomatising/re-
\text{referencing~conceptualisation})\) as to the fact that human ontological-performance \(<\text{including-virtue-as-ontology}~/\text{potentiation optimisation/maximalisation rather arises from ‘~universal-}
\text{transparency}\(\langle\text{transparency-of-totalising-entailing~as-to-entailing~}<\text{amplituding/formative~}
\text{epistemicity}>\text{totalising~in-relative-ontological-completeness}\)\) of the-
Good/understanding/knowledge-reification~gesturing-<in-
prospective~psychologismic~apriorising/axiomatising/referencing-\(<\text{of-attendant~ontological-}
\text{contiguity~}~\text{~educed~existentialising/contextualising/textualising-contiguity}\)>
reflexivity–in-existence/relativising–from-limited-mentation, as its deepening—by
{flawed/unsound}–relative-unreflexivity–in-existence/absolutising–from-limited-mentation>
out/hollowing-out> in existentialising–decisionality’ and existentialising–decisionality of ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘universal-transparency’—{transparency-of-totalising-entailing,-as-to-entailing-

maximalising-recomposuring-for-relative-ontological-completeness)—unenframed-conceptualisation’). In this respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction 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 meaninglessness-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/lip-servicing/monopolising/gaming-of-the-system/charade/distraction 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/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resouces 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 preconverging/postconverging–de-mentative/structural/paradigmatic parasitising renting economic model associated with the explosion of financialisation especially
as it substitutes/arrogates the social capacity to instigate formative supererogatory–progressivity initiatives (as it can now be appreciated that in many ways much of the postwar economy arose as of strong public and local governance directed investment in public infrastructure, housing and property which supererogatory–progressivity in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-model that thrives upon creating winners and losers as to asset inflation strategy for skewed value-extraction). In a critical respect all the creative social supererogatory–progressivity after the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from the capitalistic model all other social supererogatory–progressivity possibilities are now effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity with the supererogatory–progressivity for individual and social creative initiatives construed as lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to ‘a renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a globalised framework of totalising-entailing interlocking corporate interests and corporate welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus
speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while preconverging/postconverging–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 preconverging/postconverging–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/lip-servicing/monopolising/gaming-of-the-system/charade/distraction 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 preconverging/postconverging–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 preconverging/postconverging–de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they recoursed essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-
extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory-progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction 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-
by-rejection 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-supereration of supererogatory–
progressivity’) beneath the capitalistic ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction 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/lip-servicing/monopolising/gaming-of-the-system/charade/distraction 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 preconverging/postconverging–de-mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of markets associated with say German, Japanese, Chinese, South Korean public-policy supererogatory–progressivity economic models participate in their competitive edge over ‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an overall deliberative optimalising potential of human supererogatory–progressivity beyond any such capitalistic limitative-artifice-of-human-imaginary/metaphysical-conceptualisation as to ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’

faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existent-reality⟩ as to the overall ontological-contiguity —of-the-human-institutionalisation-process provides the requisite basis for prospective human ontological-performance ⟨including-virtue-as-ontology⟩ convergence towards ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to the fact that prospective notional–deprocrypticism registry-worldview/dimension as of its superseding/transcending conception (beyond ‘social-construct


—including-virtue-as-ontology⟩ capacity as to the full-potency of existence’ so-implied with the protensive-consciousness ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness of notional–deprocrypticism deneuterising —referentialism’; and so as to the effective construal of the possibilities of human meaningfulness-and-teleology beyond ‘mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/beholdinging–as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation

presencing—absolutising-identitive-constitutedness ⟨amplituding/formative–epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⟩’. However, in effect despite the reality of ‘human-subpotency non-scalarity/beholdinging–as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-

‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’; so-implied as of
notional–deprocripticism deneuterising ‘exteriorisation attitude/mental-disposition/care–and–
episteme’ of ‘meaningfulness-and-teleology’ as–metaphoricity superseding/overriding prior reference-of-thought temporally neutronising ‘interiorisation attitude/mental–
disposition/care–and–episteme’ of ‘meaningfulness-and-teleology’. The more critical issue
thus has to do with how relative ontologisation/ontological-veracity/aestheticisation-towards–
onontology for prospective transcendence-and–sublimity/sublimation/supererogatory–de-
mentativity arises, and so as to the ‘reclamation/recovery of unenframed-conceptualisation
beyond any sub-ontological<as-to-the-limitation-of-human-subpotency-in-its-reifying-and
empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence>

presencing—absolutising-identitive-constitutedness’. Given the <amplituding/formative–
epistemicity>totalising/circumscribing/delineating nature of human ‘meaningfulness-and-
teleology’, 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> ‘human-
subpotency non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in
effect reflexively assumes its ontological-performance <including-virtue-as-ontology> is as of
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’; with the
consequence that the human <amplituding/formative–
epistemicity>totalising/circumscribing/delineating conception of ‘meaningfulness-and-
teleology’ develops an ‘aestheticisation of <preconverging–motif-and-
apriorising/axiomatising/referencing–entailing>–existentialising—enframing/imprintedness
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}’
that ‘unconsciously/surreptitiously projectively overrides/blinds-out any abstract contemplation of
purist ontologisation/ontological-veracity/aestheticisation-towards-ontology’ as to its

(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) manifestations as to: - presencing—absolutising-identitive-constitutedness

as otherwise an analysis as to ‘presencing—absolutising-identitive-constitutedness’<preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing–existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} with the subontologisation/subpotentiation of
ontology as to dominance/vested-interest—drivenness-{as-to-its-direct/indirect-eliciting-by-or-
exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-
inducing—prospective-threshold-of-institutional-and-social-desublimation>’ implied as of
‘human-subpotency non-scalarity/beholdening-{as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ will
wrongly project the accomplishment of prospective ontologisation and value-construction as
from ‘presencing—absolutising-identitive-constitutedness’ as to its prior Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation induced institutional-development—as-to-social-
function-development and living-development—as-to-personality-development magnitudes of
social-stake-contention-or-confliction and wrongly implying that any given registry-
worldview/dimension is an
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework since it fails to factor in how registry-
worldviews/dimensions are transcended for prospective re-ontologisation and value-
construction; in the sense that it is as of the ontological-normalcy/postconvergence reflected
‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-
postconverging/dialectical-thinking ~‘projective-insights’/‘epistemic-projection-in-
conflatedness ~‘of-notional–deprocrypticism-prospective-sublimation) 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’–entailing~existentisation—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology\(^9\) infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning–suprasocial-construct prior conception of
ontologisation and value-construction’, and so as to the underlying ‘tight-and-entwined
connection between the overall human ontological-commitment <implied—self-assuredness-
of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> as to existence—as-
sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation\(^6\)
(across all registry-worldviews/dimensions) and (corresponding registry-
worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying,-ontological-
commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-
existential-reality>) inherent in the ‘scarity/immanency of existence’s ontological-
normalcy/postconvergence’ perspective that such ‘re-originary—as-
unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-
otional–deprocripticism-prospective-sublimation)’ intemporal-disposition’ can induce, and
with such ‘re-originary-as-unenframed/unbeholding/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional–deprocripticism-prospective-sublimation)’ intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension "presencing—absolutising-identitive-constitutedness"
originary–as-unenframed/unbeholdening/outlier-conceptualisation

postconverging/dialectical-thinking → 'projective-insights'/epistemic-projection-in-

conflictedness -of-notional-deprocrypticism-prospective-sublimation)

intemporal-disposition’ mental-reflex of rescalarisation as to its criticality for the underpinning–
suprasocial-construct prospective Being-development/ontological-framework-expansion–as-to-

with the reality of all such induced re-ontologisation whether with say the Socratic-philosophers and
budding-positivists rescalarisation of 'meaningfulness-and-teleology' effectively implying a
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise in
transversality—for-sublimating–existential-eventuating/denouement–of-affirmative-and-
unaffirmative–disambiguated—motif-and-apriorising/axiomatising/referencingwith the prior
registry-worldview/dimension in relative-ontological-incompleteness descalarisation in
inducing the requisite positive-opportunism—of-social-functioning-and-accordance for
prospective sublimation of the underpinning–suprasocial-construct since the prior
underpinning–suprasocial-construct appreciation of prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology

most critically arises only as the backdrop

for prospective induced institutional-development–as-to-social-function-development and
living-development–as-to-personality-development magnitudes social-stake-contention-or-
confliction in the sense that the underpinning–suprasocial-construct appreciation of Socratic
philosophy and budding-positivism didn’t arise as to their abstractly articulated
universalising-idealisation and positivism/rational-empiricism respectively (explaining their
persecution at that instigative stage) but only took hold respectively as to the positive-
opportunism—of-social-functioning-and-accordance respectively of a universalising-
idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology rather as to the positive-opportunism—of-social-functioning-
and-accordance backdrop for prospective induced institutional-development—as-to-social-
function-development and living-development—as-to-personality-development magnitudes
social-stake-contention-or-confliction’ in its ontologically-deficient notional—originariness-
parrhesia,—as—spontaneity-of-aestheticisation implies an aloofness to the ‘messianic-structure of
intemporality’ as of the overall existential dimensionality—of-sublimating

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /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
such that such an underpinning—suprasocial-construct conception as of positive-opportunism—
of-social-functioning-and-accordance will rather be in a complexification of
positivism/rational-empiricism manifestation of procrypticism—or—disjointedness—reference-of-thought that can’t truly contemplate of prospective deprocrypticism—or—
preempting—disjointedness—reference-of-thought which is a notion beyond just the
 possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for
originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall
existential dimensionality—of-sublimating

(<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as the
inherent ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming to truly contemplate of deprocrypticism—or—
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness projection beyond just an absolutising divide between philosophers/sophists as reflected by the fact of Socratic-philosophers engagement with supposed sophists as to the eliciting of the universal-transparency of philosophy implied universalising-idealisation as ontological-good-faith/authenticity over non-universalising sophistry as ontological-bad-faith/inauthenticity and likewise in many ways budding-positivists were rather critically/precisely involved in the eliciting of the universal-transparency of positivism/rational-empiricism as ontological-good-faith/authenticity over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity, and in both cases respectively projected the universal-transparency of positivism/rational-empiricism with respect to any solipsistic.

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apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness
(as-to- historicity-tracing—<presencing–hyperrealisation/hyperreal-transposition>) skewed
<amplituding/formative–epistemicity>totalising/circumscribing/delineating conception of value-construction as to social-vestedness/normativity<discretely-implied-functionalism>, -
<historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>
<amplituding/formative–epistemicity>totalising/circumscribing/delineating conception of value-construction as to social-vestedness/normativity<discretely-implied-functionalism>, -
<historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>
construed as
the
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework with regards to social-stake-contention-or-confliction,
<historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>
<amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag closed framework of sanctified probity
and probationary exercise, -
<historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>
<amplituding/formative–epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag flawed exemplifying/epitomising/charade as
supposedly sublimation in substitution of relevant ontological optimisation exercise for
prospective sublimation, - "presencing—absolutising-identitive-constitutedness"
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing~existentialising—enframing/imprintedness~{as-to~ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} institutional and social dysfunctional stultifying/hampering as to constricted enframed outlets of sublimation and defensive institutional threatening of chaos with regards to re-originary—as-unenframed/unbeholdening/outlier-conceptualisation~{imbued-postconverging/dialectical-thinking~‘projective-insights’/~epistemic-projection-in-conflatedness~‘of~notional~deprocrypticism-prospective-sublimation} prospective sublimation possibilities it construes as valuelessness, - "presencing—absolutising-identitive-constitutedness"
preempting prospectively subverting sublimation, - 79 presencing—absolutising-identitive-constitutedness\textsuperscript{14} \textless preconverging~`motif-and-apriorising/axiomatising/referencing’–entailing\textgreater existentialising—enframing/imprintedness {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} \textless preconverging/postconverging—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\textsuperscript{14} \textless preconverging~`motif-and-apriorising/axiomatising/referencing’–entailing\textgreater existentialising—enframing/imprintedness {as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\textgreater’ keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Critically, scalarisation analysis operantly implies projecting the implied ‘scaling/scalar of reference’ as from ontological-normalcy/postconvergence epistemic-projection perspective implications of analysis as to the prospective possibilities for ‘human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development magnitudes’. In this regards, it can very much be appreciated that human scalarisation potential (existentially manifestable as of successive rescalarisation as re-ontologisation as to human limited-mentation-capacity-deepening \textsuperscript{53} implications) reflects all the sublimation-over-desublimation possibility for the full possibility of human ontological-performance\textsuperscript{72} \textless including-virtue-as-ontology\textgreater as can be so-construed as from notional–deprocrysticism prospectively implied originariness/origination \textless so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence\textgreater. But then inevitably human limited-mentation-capacity-deepening\textsuperscript{53} implications speaks to conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism \textless reifying{as-to-knowledge-developing}–and-empowering \textgreater in the sense
that (beyond naïve presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—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 caught up in the human aspiration for scalarisation re-originariness/re-origination’ as to the underlying sublimating-by-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-preconverging/postconverging—rede—mentating/restructuring/reparadigming—psychologism’ just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating <amplituding-formative—epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation—and—aestheticisation-towards-ontology of ‘meaningfulness-and-teleology’ is ever always about ‘idealised-typification in epistemic—conflatedness’ sublimation or epistemic apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment/pseudoconfation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’. In this respect, scalarisation analysis is a projection beyond just a conceptually implied
entailing→existentialising—enframing/imprintedness→(as-to→historicity-tracing—in
presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance→
<including-virtue-as-ontology> (reflecting overall human ‘aestheticisation as to the extensive
manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating,—so-reflected-as-institutional-manifestations of human
‘meaningfulness-and-teleology”, and so as taxingness-of-originariness induces beholding-
becoming—distortive-originariness/distortive-origination—(as-to→historicity-tracing—inhibited-
mental-aestheticising descalarisation reflex). Thus the very notion of ‘human formativeness
<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
and-deferentialism—of—meaningfulness-and-teleology in relation to ontological-
performance—<including-virtue-as-ontology>’ is very much incipient/inchoate/preceding with
respect to concreteness/concretism/<preconverging→‘motif-and-
apriorising/axiomatising/referencing’—entailing→existentialising—enframing/imprintedness→
(as-to→historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-
human-ontological-performance→<including-virtue-as-ontology>, such that the issue of human
ontological-performance→<including-virtue-as-ontology> is more rightly and veridically
ontologically construable in terms of these two aspects of formativeness<as-to-intersolipsism-
of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism—of—
meaningfulness-and-teleology (as to bechancing-becoming—originariness/origination—as-
to→historiality/ontological-eventfulness→ontological-aesthetic-tracing<perspective—
ontological-normalcy/postconvergence-reflected—epistemicity-relativism—
determinism)—disinhibited-mental-aestheticising scalarisation potential) and
concreteness/concretism/<preconverging→‘motif-and-apriorising/axiomatising/referencing’—
entailing→existentialising—enframing/imprintedness→(as-to→historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition)—of-human-ontological-performance—

<including-virtue-as-ontology> descalarisation reflex). This inherent ‘human limited-mentation-capacity implied phenomenal/manifest concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’—

entailing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition)—of-human-ontological-performance—

<including-virtue-as-ontology> descalarisation reflex’ is however concomitant with the corresponding potential capacity for rescalarisation as to human formativeness<as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
differentialism>—of—meaningfulness-and-teleology as to human gesturing of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-
distension—maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation. Such a scalarisation-as-to-rescalarisation-as—re-
ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation—
existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective—profound-
supererogation> construal of human formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-differentialism>—of-
meaningfulness-and-teleology (so-implied as of originariness-parrhesia,—as—spontaneity-of-
aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument —for—
conceptualisation) underlies the very possibility for human limited-mentation-capacity-
deepening—reflecting holographically—<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process. The overall point here is that the human as ever always caught up in ‘human limited-mentation-capacity implied 

phenomenal/manifest concreteness/concretism/<preconverging~‘motif-and~
apriorising/axiomatising/referencing’–entailing>existentialising—enframing/imprintedness
{as-to- historicity-tracing—ina-presencing—hyperrealisation/hyperreal-transposition)—of-
human-ontological-performance —<including-virtue-as-ontology> descalarisation reflex’, the
human capacity for scalarisation lies in a ‘distending/dragged-out scalarisation relationship’
with this ‘phenomenal/manifest concreteness/concretism/<preconverging—‘motif-and-
apriorising/axiomatising/referencing’–entailing>existentialising—enframing/imprintedness
{as-to- historicity-tracing—ina-presencing—hyperrealisation/hyperreal-transposition)—of-
human-ontological-performance —<including-virtue-as-ontology> descalarisation reflex’ as to
the fact that human absolute scalarisation cannot be achieved as to any resultant
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
of concreteness/concretism/<preconverging—‘motif-and-apriorising/axiomatising/referencing’—
entailing>existentialising—enframing/imprintedness—{as-to- historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance —< inclusion-virtue-as-ontology>, as human absolute scalarisation is always a potential held-up in
originariness-parrhesia,—as—spontaneity-of-aestheticisation as to the capacity for ‘human
gesturing of dispensing-with-immediacy-for-relative-ontological-completeness’—by-
reification/contemplative-distension for maximalising-recomposing-for-relative-
ontological-completeness—unenframed-conceptualisation’ (as can be so-appreciated with the
notional—deprocrypticism or <amplituding/formative>notional—preempting—disjointedness-as-
of—reference-of-thought underlying the ontological-contiguity)—of-the-human-
institutionalisation-process); such that
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation rather speaks of ‘one long continuous whole of human originariness-
parrhesia,—as—spontaneity-of-aestheticisation as of notional—deprocrypticism’ which guiding
spirit no huma prospective apriorising/axiomatising/referencing–conceptualisation can pretend to ignore-and-override without falling into perversion of "meaningfulness-and-teleology" as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—

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

<amplituding/formative–epistemicity>totalising/circumscribing/delineating understanding associated with human ontological-performance—<including-virtue-as-ontology>, with the dearth of such hermeneuticism often associated with social contemplative fragility as well as the sophistry that further exploits this social contemplative fragility as to "presencing—absolutising-identitive-constitutedness"; and originariness-parhesis,—as–spontaneity-of-aestheticisation imbued scalarisation effectively speaks of the ontological-veracity of the requisite difference-conflicatedness—as-to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism for the appropriately optimisable ontological-performance—<including-virtue-as-ontology> of human conceptual and operant meaningfulness-and-teleology. Scalarisation analysis as such provides human boundless possibility for human scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory—involving-or-guilding-or-amplifying–scalarisation—<as-to-existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation" > with regards to human Being-
subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-
as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-
descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-
threshold-of-institutional-and-social-desublimation’); and so with regards to overall underlying human ‘social and institutional crises/suboptimisation as to subontologisation’ prospective need for re-ontologisation. This overall construal of the determinative structure of human ontological-performance <including-virtue-as-ontology> (as it reflects the ontological-veracity of human formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology> over any given conception of human of intersubjectivity—of—meaningfulness-and-teleology<sup>99</sup>) rather undermines the ontological-pertinence as to the ontological-performance<sup>72</sup>-<including-virtue-as-ontology> of the notion of human intersubjectivity—of—meaningfulness-and-teleology<sup>99</sup> and so very much along the same lines of the Derridean criticism of intersubjectivity—of—meaningfulness-and-teleology<sup>99</sup> going by his ‘heterogeneous genesis’ epistemic conception (even as the latter is more-or-less caught up in metaphysics-of-presence<sup>{(implicated—‘nondescript/ignorable—void’—as-to—presencing—absolutising-identitive-constitutedness } epistemic apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-
contiguity ~constitutedness ~in—in-preconverging-entailment as to its quasi-transcendental implications since genesis is rather truly as of the ‘full-conflatedness’ in the apriorising/referencing/axiomatising of ‘meaningfulness-and-teleology’ involved with human limited-mentation-capacity-deepening<sup>13</sup> and so-reflected rather as from ‘originariness/origination—{so-construed-as-to-ontological-normalcy/postconvergence-
perspective-scalarising-construal-of-existence} implied scalarisation-as-to-rescalarisation-as—re-
ontologisation/supererogatory—involuting—or-guilding—or-amplifying—scalarisation<as-to—
existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation" inducing transcendence-and-sublimity/sublimation/supererogatory—
dementativity), such that intersubjectivity—of—meaningfulness-and-teleology is rather an
ontologically-flawed conceptualisation ‘poorly reflecting the ontological-veracity of the
social/human-social-potency as to the full potential for human ontological-performance—
<including-virtue-as-ontology>’ and so since intersubjectivity—of—meaningfulness-and-
teleology is rather beholdening to presencing—absolutising-identitive-constitutedness (as
of presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-
apriorising/axiomatising/referencing’—entailing—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>’ unlike is the case with human
‘formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>—of—meaningfulness-and-teleology construed scalarisation-
as-to-rescalarisation—as—re-ontologisation/supererogatory—involuting—or-guilding—or-
amplifying—scalarisation—<as-to-existence—as—sublimating-withdrawal/unenframing,—elicited-
from-prospective–profound-supererogation”> with respect to human limited-mentation-
capacity-deepening” which perspective of ontological conceptualisation is not of sublimative-
reflexivity—beholdening to any presencing—absolutising-identitive-constitutedness
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—existentialising—
enframing/imprintedness</preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—
hyperrealisation/hyperreal-transposition) but is rather reflective of nonpresencing—
<perspective—ontological-normalcy/postconvergence> epistemic-projection’. That is, the reality
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming `, as the driver of the human-subpotency potentiating 
estential becoming manifestation of sublimating-over-desublimating social-and-institutional-
structs–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-preconverging/postconverging–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–firstnatures–temporal-
to-intemporal-dispositions–so-construed-as-from-perspective–ontological-
normalcy/postconvergence–existentialism-form-factor) successive prospective reasoning-
through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-
institutionalisation of the cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions reference-of-thought–and–reference-of-thought-
devolving–meaningfulness-and-teleology so-construed as ‘generating varying human 
sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-
teleology—in-cumulation/recomposuring 
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness’ 
dimensionality-of-sublimating supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation`. It is the 
profound ontological-veracity of such implied human intersolipsism of meaningfulness-and-
origination–as-to–

47 historicity-tracing–inhibited-mental-aestheticising and so undermining the bechancing-becoming—originariness/origination–as-to–

48 historiality/ontological-eventfulness

9/ontological-aesthetic-tracing–<perspective–ontological-

normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>–disinhibited-

mental-aestheticising as to the scalarity/immanency of existence’s ontological-

normalcy/postconvergence as ‘bechancing-backdrop of’ nonpresencing–<perspective–

ontological-normalcy/postconvergence>’, wherein the prospectively requisite rescalarisation as

to human formativeness–<as-to-intersolipsism-of-

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>–of-

meaningfulness-and-teleology is obfuscated on the basis of such ontologically-flawed

implied intersubjectivity–of–

meaningfulness-and-teleology

79/79 presencing—absolutising-

identitive-constitutedness

1 <preconverging–’motif-and-apriorising/axiomatising/referencing’–

entailing>–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’–entailing>–existentialising—enframing/imprintedness–

{as-to–

historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}’ that

supposedly and wrongly supersede ‘genuine knowledge-reification–gesturing–<in-

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

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

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

involving a detour to existence-potency

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

epistemic-digression induced prospective determination which then is

preconverging/postconverging–de-mentatively/structurally/paradigmatically preceding-and-
constraining to human-sub potency as enabling prospective sublimation-over-desublimation’. The supposed consequence of such ontologically-flawed analysis as to intersubjectivity—of—meaningfulness-and-teleology’

<preconverging—‘motif-and-apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) that fails to grasp ‘relative-ontological-incompleteness—/relative-ontological-completeness

is that the ‘institutionalised facts’ of the <cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions are then construed wrongly as ‘beyond ontological analysis’ such that the ontological-contiguity—of-the-human-institutionalisation-process herein implied is then construed as ‘unintelligible’ as even the notion of how <cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions come about is obfuscated. This overall insight points to the fact that all the potentiality for human ontological-performance—<including-virtue-as-ontology> rather lies with grasping human ‘formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism—of—meaningfulness-and-teleology (so-construed as human <amplituding/formative—epistemicity> causality’ potentiality of ontological-performance—<including-virtue-as-ontology—> and so as to human inherently embodied—vitality/survival/subsistence in existential becoming with regards to human Being—.
<including-virtue-as-ontology> (as to beholding-becoming—distortive-originariness/distortive-origination—historicity-tracing—historicity-tracing—inhhibited-mental-aestheticising descalarisation reflex) by its inducing of presencing—absolutising-identitive-constitutedness


<preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) reflecting the successive registry-worldviews/dimensions imbued reference-of-thought—and—reference-of-thought-devolving—meaningfulness-and-teleology respective less-and-less relative-ontological-incompleteness of ontological-performance—<including-virtue-as-ontology>; such that inherently the construal of their social-stake-contention-or-confliction are ever always construed in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to any such given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness

<amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to any such given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness

<preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—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 magnitudes), whereas an ontologically more
profound construal as of difference-conflatedness\textsuperscript{13}–as-to-totalitative-reification-in-
singularisation–\textless as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing–\textgreater –as-
veridical-epistemicity-relativism-determinism (reflecting originariness/origination–so-
construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-
existence)) rather highlights ‘an utterly superseding construal of ontological-performance\textsuperscript{72}–
\textless including-virtue-as-ontology\textgreater ’ of any such registry-worldview/dimension \textsuperscript{77}–presencing–
absolutising-identitive-constitutedness\textsuperscript{14} \textless preconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing–existentialising–enframing/imprintedness\textsuperscript{92} (as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) construal of social-stake-contention-or-confliction wherein base-institutionalisation, \textsuperscript{103}universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively are rather of unenframed/unbeholdingen/bechancing–supererogation\textsuperscript{96} with regards to the social-stake-
contention-or-confliction of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and our \textsuperscript{80}procrypticism–or–disjointedness-as-of–reference-of-thought as to the prospective sublimating/emancipating possibilities of human limited-mentation-
capacity-deepening\textsuperscript{53} ‘in the face of existence—as-sublimating-withdrawal/unenframing,-
elicited-from-prospective–profound-supererogation\textsuperscript{56} enabling of human ontological realisation as of human formativeness–\textless as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism\textgreater –of–
meaningfulness-and-teleology and so rather than any \textsuperscript{79}presencing—absolutising-identitive-
constitutedness\textsuperscript{14} \textless preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing–
existentialising—enframing/imprintedness\textsuperscript{96} (as-to–historicity-tracing—in-presencing–


hyperrealisation/hyperreal-transposition) construal inevitably caught up in human-subpotency subontologisation/ideology-over-ontology. Incipiently, an ontology that professes to be of the most profound science as fundamental ontology should be able to see-through/unblur the superficiality of human-subpotency presencing—absolutising-identitive-constitutedness


<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-dsentailment 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, 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 <profound-supererogation ~of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema> for ontologically-veridical virtue transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the ’s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
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 preconverging/postconverging–dementative/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 as of prospective relative-ontological-completeness -of- reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments. This existential reality about causalilty ~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/unenframing,-elicited-from-prospective–profound-supererogation 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-referring-syncr~interiorising/interiorising/akrasia-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\textsuperscript{87}-of\textsuperscript{83} reference-of-thought actually points out that the uninstitutionalised-threshold \textsuperscript{02} is rather a point of \textsuperscript{14} de-mentation-(supererogatory-ontological–

dem-entation-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\textsuperscript{8}. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity \textsuperscript{63}<between–prior-shallow-
supererogation\textsuperscript{96}-of-mentally-aestheticised–preconverging/dementing –qualia-schmatic and prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving 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> 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 \textsuperscript{103} universal principle understanding of the transformation of traditions’ and thus how such \textsuperscript{103} universal principle understanding as of its \textsuperscript{103} 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 \textsuperscript{103} 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\textsuperscript{69}, 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\textsuperscript{25}’
as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-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 postconverging—aporeticism—overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating—)

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-

while intending to be of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an <amplituding/formative-epistemicity>totalising-self-referencing-synergetising/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 deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme. In other words philosophical thought is all incipiently/seedingly about dimensionality-of-sublimating,

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), and Heidegger’s issue should have actually been about future Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology just as Descartes issue in articulating budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with setting up its “meaningfulness-and-teleology” in contention with prior non-positivism/medievalism as of the then projective future Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology of positivism/rational-empiricism, apart from mere
intellectually contrastive elucidation, but rather implied affirming prospective positivism as of its very own apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care–and–episteme; and so as of the fundamental implication of positivism prospective relative-ontological-completeness-of-reference-of-thought over non-positivism/medievalism prior relative-ontological-incompleteness-of-reference-of-thought. We thus see why the future redevelopment of Heideggerian misconceived prospective notional-contiguity/epistemic-contiguity as of prospective relative-ontological-completeness-of-reference-of-thought as undertaken by latter thinkers like Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-transcendental ‘preconverging/postconverging–de-mentative/structural/paradigmatic disseminative implications’ as reflecting an underlying reality of prospective reference-of-thought de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) construed herein as of prospective postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care–and–episteme, and so just as searing with ‘preconverging/postconverging–de-mentative/structural/paradigmatic disseminative implications’ was the mathesis universalis metaphoricity extended development/influence on the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective reference-of-thought de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) implied as of prospective positivism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument 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 postconverging~aporeticism—overcoming/unovercoming (underlying that Descartes’ dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation in then secondarily inducing his thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the ‘mereness of thought’ beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis metaphoricity rationalism schema/dissemination that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval-scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks-out/passivises the supernatural from the natural with the metaphoricity implication that the natural can be thought of operationally and in sublimation on its own terms–as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme', that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and postconvergingly–de-mentating/structuring/paradigming the possibility of elucidation of any subject on this thinking educing sublimation basis’. In effect Descartes project is actually as to existence-potency\(^{10}\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness of apriorising/axiomatising/referencing as of positivism/rational-empiricism, and so from the prior \(^{7}\) presencing—absolutising-identitive-constitutedness\(^{14}\) of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\(^{5}\) and postmodern \(^{18}\) deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\(^{5}\), we may be forgiven to confuse-and-dismiss their schema as-to-preconverging/postconverging–de-mentative/structural/paradigmatic—disseminative-implications as of prospective reasoning-through/messianic-reasoning as incoherent from a shallow-and-immediate uninsightful analytical perspective on the basis of the respectively prior reasoning-from-results/afterthought of non-positivism/medievalism and positivism/rational-empiricism manifestation of \(^{8}\) procrypticism–or–disjointedness-as-of- reference-of-thought (since as of the latter relative-ontological-incompleteness\(^{18}\) perspective ‘all the reasoning in the world’ is only respectively as of non-positivism/medievalism apriorising/axiomatising/referencing–psychologism or positivism–procrypticism apriorising/axiomatising/referencing–psychologism); thus failing to perceive that the projective-insights for dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\(^{27}\) (as of human self-surpassing—existentialism-form-
factor-in-overcoming-'notional-collateralising-beholding-protohumanity'-to-'attain-
sublimating-humanity'-as-to-existence-potency ~sublimating-nascence-disclosed-from-
prospective-epistemic-digression to supersede human temporality~/shortness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of~meaningfulness-and-teleology~as-of-
'nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>}), as of
deneuterising ‘exteriorisation attitude/mental-disposition/care–and–episteme’ of
‘meaningfulness-and-teleology~as-metaphoricity’ superseding/overriding prior ~reference-
of-thought temporally ‘neuterising ‘interiorisation attitude/mental-disposition/care–and–
episteme’ of ‘meaningfulness-and-teleology’, reflects Being-development/ontological-
meaningfulness-and-teleology as of human limited-mentation-capacity-deepening ~
implications wherein ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality is sublimatively rather about a ‘seeding promise of human-subpotency
ontological-performance~<including-virtue-as-ontology> equivalence/correspondence with
the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ that
comes out short and which ‘reinvigoration as of furthered ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ induces the
successive prospective relative-ontological-completeness~reference-of-thought 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-preconverging/postconverging–de-
mentative/structural/paradigmatic—disseminative-implications is effectively crossgenerational as of the amplitude/breadth of reference-of-thought implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; as we can effectively appreciate that the very mathesis universalis schema/disseminative metaphoricity engendering our positivism apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument attitude/mental-disposition/care—and—episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity -<between—prior-shallow-supererogation -of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> analysis, implied as of prospective relative-ontological-completeness of reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness of reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising/circumscribing/delineating construct being the reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-subpotency for ontologically-veridical meaningfulness-and-teleology but rather human-subpotency adjusting as to existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness -of- reference-of-thought/relative-ontological-completeness of-axiomatic-construct as an issue of human-subpotency adjustment.
as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of de-mentation\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics\} with regards to the reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and-teleology\textsuperscript{99} is an incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation to our already established psychoanalytic disposition rather than a maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{97}—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 }—conflatedness —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-subpotency. Thus however counterintuitive, this overall conception structures the fact that it is as of de-mentation\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics\} that our human <amplituding/formative—epistemicity>totalising/circumscribing/delineating reference-of-thought is transcended for prospective relative-ontological-completeness\textsuperscript{97}—reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity\textsuperscript{97}—between—prior-shallow-supererogation—of—mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-

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infrastructure-of meaningfullness-and-teleology is instilled as of de-mentation supererogatory ontological de-mentation-or-dialectical de-mentation—stranding-or attributive-dialectics wherein the prospective reference-of-thought
over prior ascription/ neuterising psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument.

through/messianic-reasoning. Singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism as such is a conception that grasps that ‘axiomatic-constructs as of
'amplituding/formative–epistemicity>totalising/circumscribing/delineating' reference-of-
thought-'devolving’ is the meaningfulness-and-teleology format implied by the
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘seeding promise of
human-subpotency ontological-performance’-<including-virtue-as-ontology>
equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascent-as-of-
its-coherence/contiguity’ with respect to any given ‘<amplituding/formative–
epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality’, with potentially divergent meaningfulness-
and-teleology implications 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⟩} arising from human limited-mentation-capacity-
deepening; with relative completeness increasingly attained, by way of ‘reinvigorating as of
furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-
reasoning. Thus singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism by its implied notional—conflatedness highlights that ‘axiomatic-constructs as of
'amplituding/formative–epistemicity>totalising/circumscribing/delineating' reference-of-
thought-devolving’ in reflecting of ‘human-subpotency ontological-performance’ correspondence with the full-potency of existence in its coherence/contiguity as of implied human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-, is effectively as of dissingularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism to singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism. That is singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism points out that there is no inherent meaning of existence about existence as existence is tautologically what it is as existence, rather the notion of meaning arises as of the notion of human-subpotency strife to ‘grasp what is existence’, and that latter notion is all about human-subpotency ‘axiomatic-constructs as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’ human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening of ‘axiomatic-constructs as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’. Singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism, and as reflected by this author’s notion of ontological-normalecy/postconvergence referentialism conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-
immanence/veridical-epistemicity-relativism-determinism over dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism has
increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism manifestations’
of quantum entanglement, relativity theory implications, the teleologically constrained nature of
biological processes as more than just the parsimonious-or-disparate nature of organic matter
but rather singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism as of whole living organisms, and likewise human meaningfulness itself as to
sublimation is a postconverging–de-mentating/structuring/paradigming singularisation-as-to-
the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of sharply defined teleological
possibilities of social and individuals existence with respect to the different registry-
worldviews/dimensions specific institutionalisations, etc. (Interestingly, as of this author’s
conception of such a teleological perception of existence as of its singularisation-as-to-the-
nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the human-subject-
emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-
the-nondisjointedness/entailment-of-prospective-
nonpresencing> insights of postmodern-thought has been subject to naïve obfuscation grounded on the supposed privilege of ‘science-
ideology’ over science-in-practice as an opened construct of scientific knowledge as of cause-
and-effect constraint, and with the form of science at various times continually moulting as
from the budding science of the days of Galileo and Copernicus, to Newtonian science, to
Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study as of their knowledge-reification–gesturing—<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness <in-{preconverging-disentailment_by}–postconverging-entailment> rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-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—~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/unenframing,-elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-normalcy/postconvergence-implied–'prospective-aporeticism-overcoming/unovercoming’> for his science, with such notions as space-time rather than traditional space and time; pointing out
that there cannot be any ideology about science and it is rather the constraint for knowledge-
reification–gesturing–<in-prospective_psychologismic~apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-
contiguity }–conflatedness –in–{preconverging-disentailment–by}–postconverging-
entailment> that determines science practice, and so in existential
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }–conflatedness –in–{preconverging-
disentailment–by}–postconverging-entailment. Further, it had long dawned on this author that
scam studies meant to undermine the validity of underlying constructivist and relativist insights
about existential reality as implied by postmodern-thought including with respect to such
implications in the natural sciences are rather ‘supposedly invalidating’ wholly with respect to
the authors of such scam studies coming out with the arguments of their ‘intendedness of
invalidation’; with the legitimate contention that such ploys are thus surreptitious manoeuvres
for preempting a given orientation of thought ‘not because of the inherent invalidity of such
orientations as of inherent theoretical knowledge arguments in undermining such orientations’
but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such
orientations without truly engaging in undermining its theorisation. Bogusness or non-
bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for
‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-
effect relationships, and in practical terms many scientific studies are rather elaborated as of
‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect
determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot
be construed as scientifically valid with respect to any given orientation of study renders such
manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however
genuine their authors are of intent. It is very much important in this regard that intellectuals,
whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional~conflatedness singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism implications, as of ontologically-veridical singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism of human-subpotency ontological-performance-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that tend to be absolutised in apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — constitutedness in—preconverging entailment of prior reasoning-from-results/afterthought mental-reflexes of <amplituding/formative> wooden-language {imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }, and so failing to grasp that the very principle of human institutional-cumulation/institutional-recomposure—{as-to- historiality/ontological-
contiguity\textsuperscript{2} \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde -educated-existentialising/contextualising/textualising-contiguity\textsuperscript{40} \textasciitilde \textasciitilde -second-level-reification perpectivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period with base-institutionalisation-ununiversalisation, to attendant-ontological-contiguity\textsuperscript{67} \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde -educated-existentialising/contextualising/textualising-contiguity\textsuperscript{40} \textasciitilde \textasciitilde -third-level-reification perpectivity-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 with universalisation-nonpositivism/medievalism, to attendant-ontological-contiguity\textsuperscript{67} \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde -educated-existentialising/contextualising/textualising-contiguity\textsuperscript{40} \textasciitilde \textasciitilde -fourth-level-reification perpectivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation with positivism-procrypticism, and prospectively to attendant-ontological-contiguity\textsuperscript{67} \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde -educated-existentialising/contextualising/textualising-contiguity\textsuperscript{40} \textasciitilde \textasciitilde -full-reification perpectivity-as-of-factoring-in-hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery with notional-deprocrypticism that then achieves difference-conflatedness\textsuperscript{1} \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde -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{7} \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde \textasciitilde of-the-human-institutionalisation-process\textsuperscript{1},-so-construed-as-singularisation<-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. This insight about ontological-performance\textsuperscript{7}<-including-virtue-as-ontology> as of prospective relative-ontological-completeness\textsuperscript{7} of human-subpotency can be garnered with respect to any axiomatic-construct as the \textsuperscript{9} meaningfulness-and-teology\textsuperscript{9} representation of human-subpotency ontological-performance\textsuperscript{7}<-including-virtue-as-ontology> correspondence with the
full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity or a
purview/domain of existence/intrinsic-reality/ontological-veridicality, and so not only with
regards to the 83 reference-of-thought as the grandest axiomatic-construct. This fundamentally
points out that at uninstitutionalised-threshold 102, human cognition which is rather in
‘excogitative-blanking of prospective institutionalisation attendant–ontological-
contiguity 67→educed–existentialising/contextualising/textualising-contiguity 40→in-elucidation-or-
reification’ suffers-and-fails to relay the ‘seeding promise of human-subpotency ontological-
performance 72→<including-virtue-as-ontology> equivalence/correspondence with the full-
potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’ for prospective
institutionalisation as of difference-conflatedness 11→as-to-totalitative-reification-in-
singularisation→<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>→as-
veridical-epistemicity-relativism-determinism protracted-teleological-wholeness/nested-
congruence-in-reflecting-the-ontological-contiguity 67→—of-the-human-institutionalisation-
process 10→so-construed-as-singularisation→<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism’; since this potential for such singularisation→<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>→projected epistemic-
immanence/veridical-epistemicity-relativism-determinism is denaturing 16 as of identitive-
constitutedness 1→as-‘epistemic-totality 17→dereification-in-dissingularisation→<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >→as-
flawed-epistemicity-relativism-determinism as-cloistered-within-the-same 87 reference-of-
thought at its uninstitutionalised-threshold 102. We can appreciate that with regards to ‘the-very-
same ill-health <amplituding/formative–epistemicity> totalising→devolved–purview-as-domain-
of-construal-as-intrinsic-reality/ontological-veridicality’ highlighted above, the various
successively human-subpotency ontological-performance 72→<including-virtue-as-ontology> of
prior relative-ontological-incompleteness\(^8\) as dialectically out-of-phase/preconverging-or-dementing\(^9\)–apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation attendant–ontological-contiguity’ ~(educed–existentialising/contextualising/textualising-contiguity\(^9\)–in-elucidation-or-reification’ at uninstitutionalised-threshold\(^2\) actually highlights that from a prospective perspective of prospective relative-ontological-completeness\(^7\)–of–reference-of-thought our positivism–procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance\(^7\)–<including-virtue-as-ontology>, as is the case with all other prior registry-worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of meaningfulness-and-teleology\(^9\) is coherent, failing to factor in that it is preconverging-or-dementing\(^7\)–apriorising-psychologism at its uninstitutionalised-threshold\(^2\) as reflected as disjointedness-as-of–reference-of-thought preconverging-or-dementing\(^7\)–apriorising-psychologism by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness–of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) which we necessarily relate to as if of ontological-completeness-of–reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness\(^7\)–of–reference-of-thought the notional–procrypticism/notional–disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness–of–reference-of-thought denaturing\(^8\) meaningfulness-and-teleology\(^9\) as of their identitive-constitutedness\(^4\)–as–epistemic-
imperatives/axioms/registry-teleology\textsuperscript{99}, for

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99},
in

to/complies-with its ‘perceptual perspective/framing/reference/horizon/projection of
meaningfulness-and-teleology\textsuperscript{99} about knowledge-reification–gesturing＜in-
prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity －educed–existentialising/contextualising/textualising-contiguity }＝
conflatedness －in－{preconverging-disentailment by}–postconverging-entailment＞’, but with a
shadowy uninstitutionalised-threshold\textsuperscript{102} always eloping to such institutionalisation
conforming/complying as of prior relative-ontological-incompleteness–of–reference-of-
thought, and as lack of\textsuperscript{103} universal-transparency＜{transparency-of-totalising-entailing, as to-
entailing＜amplituding/formative–epistemicity＞totalising–in-relative-ontological-
completeness } as to ‘excogitative-blanking of prospective attendant–ontological-
contiguity －educed–existentialising/contextualising/textualising-contiguity＜-in-elucidation-or-
reification’ elicits human temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}
uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective attendant–
ontological-contiguity －educed–existentialising/contextualising/textualising-contiguity＜-in-
elucidation-or-reification’ can be construed as to when say the non-positivistic mindset goes
about articulating\textsuperscript{99} meaningfulness-and-teleology falsely as if superstitious notions
ontologically-veridical out of prospective positivism attendant–ontological-
contiguity －educed–existentialising/contextualising/textualising-contiguity＜-reification, and
likewise with regards to a positivism/rational-empiricism manifestation of\textsuperscript{105} procrysticism–or–
disjointedness-as-of–reference-of-thought mindset construal of\textsuperscript{99} meaningfulness-and-
 teleology\textsuperscript{99} that utterly overlooks the preconverging/postconverging–de-
mentative/structural/paradigmatic \textsuperscript{106} reference-of-thought denaturing\textsuperscript{6} implications of its
prospective disjointedness of\textsuperscript{99} meaningfulness-and-teleology\textsuperscript{99} out of prospective attendant–
ontological-contiguity －educed–existentialising/contextualising/textualising-contiguity＜-reification, as such disjointedness-as-of–\textsuperscript{107} reference-of-thought can be instigated originally from
a postlogism\textsuperscript{73}-slantedness mental-disposition and the developing social dynamics with human temporality\textsuperscript{96}. 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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} about attendant–ontological-contiguity \textsuperscript{67}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}; but then at its uninstitutionalised-threshold\textsuperscript{102} where its \textsuperscript{81}reference-of-thought preconverging/postconverging–de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness\textsuperscript{89}–of–reference-of-thought, it always systemically faces notional–procrypticism/notional–disjointedness as of vices-and-impediments\textsuperscript{105} arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance\textsuperscript{77}–<including-virtue-as-ontology> as <amplituding/formative> 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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} about attendant–ontological-contiguity \textsuperscript{67}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold\textsuperscript{102} manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} about attendant–ontological-contiguity \textsuperscript{67}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}, as of the fact of the beyond-the-consciousness-awareness-teleology\textsuperscript{99}–<in-
preconverging-existential-extrication-as-of-existential-unthought> preconverging-or-
dementing apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance inclucing-virtue-as-ontology>


in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-or-dementing apriorising-psychologism representation as temporal denaturing ontological-performance inclucing-virtue-as-ontology> of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology’ about attendant—ontological-contiguity educed—existentialising/contextualising/textualising-contiguity. But this conception is a reflection of more than just ad-hoc temporal manifestations at uninstitutionalised-threshold but rather points out, besides the trite or more grave consequences of this state of affairs as a result of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—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’ inclucing-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 surpasses/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not
limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of understanding as of its organic-knowledge to enable the-very-same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that existence/intrinsic-reality/ontological-veridicality will adjust to it, however our myopic/cloistered 60–100 years of living perspective. That is, grounding of meaningfulness-and-teleology is certainly required, but as of transcendence-and-sublimity/sublimation/supercorogatory-de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness-of-reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening) that can imply human-subpotency ontological-performance-<including-virtue-as-ontology> correspondence with the full-potency of existence. It should be noted here that this ontology’s-directedness-as-Being/ontologically-veridical notion of human-subpotency singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism ontological-performance-<including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology in notional-conflatedness as of ontological-normalcy/postconvergence (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism in existence as ontological, and so-reflecting <amplituding/formative> disposedness/psychologismic-construct-as-to-orientation/value-construct/valuation-and-derived-parameterising and <amplituding/formative> entailment-as-to-totalising-contiguous/coherent-factuality-of-variability, and so as to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-
identitively-as-of-identitive-constitutedness¹⁴-as-‘epistemic-totality¹⁵’-dereification-in-
dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism. We can
appreciate that the ontological-contiguity⁶—of-the-human-institutionalisation-process⁸ as of
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology speaks of the increasing
human limited-mentation-capacity-deepening⁹ ontological-performance -<including-virtue-
as-ontology> as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-
construal’; thus validating registry-worldviews/dimensions ⁸³ reference-of-thought-level
meaningfulness-and-teleology⁹⁹ differentiation as ‘ontologically-veridical difference-
confalentedness -as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-
relativism-determinism as of singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism. It is exactly because any given registry-worldview/dimension as of its
given ⁴³ reference-of-thought– categorical-imperatives/axioms/registry-teleology⁹⁹,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹ is
a cloistered-consciousness (as wholly set/focusing only on its ⁸³ reference-of-thought–
categorical-imperatives/axioms/registry-teleology⁹⁹ as of temporal-to-intemporal ontological-
performance⁷⁷-<including-virtue-as-ontology> failing to appreciate ⁵⁹ meaningfulness-and-
teleglogy⁹ as of the prospective <amplituding/formative–epistemicity>causality —as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity of prospective relative-ontological-completeness -of- reference-of-
thought implied by the ontological-contiguity⁶—of-the-human-institutionalisation-process⁸)
that its postlogism \textsuperscript{14}-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 \textsuperscript{14}-as-‘epistemic-totality’ \textsuperscript{37}-dereification \textsuperscript{56}-meaningfulness-and-teleology \textsuperscript{56}, so because the given registry-worldview/dimension beyond-the-consciousness-awareness-teleology \textsuperscript{14}-as-‘epistemic-totality’ \textsuperscript{37}-dereification \textsuperscript{56}-meaningfulness-and-teleology \textsuperscript{56} isn’t cognisant in reflecting holographically-<conjunctively-and-transfusively> the ontological-contiguity \textsuperscript{57}—of-the-human-institutionalisation-process \textsuperscript{58} as of its prospective relative-ontological-completeness \textsuperscript{57}-of-‘reference-of-thought’ <amplituding/formative–epistemicity>causality \textsuperscript{59} as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity \textsuperscript{57}, and hence ‘wholehearted identify \textsuperscript{55}meaningfulness-and-teleology \textsuperscript{55} as absolute as of the specific registry-worldview/dimension \textsuperscript{51}reference-of-thought–‘categorical-imperatives/axioms/registry-teleology’ \textsuperscript{59} with little or no sense of mental projection as to the reality of ‘differentiation of \textsuperscript{55}meaningfulness-and-teleology \textsuperscript{55}reference-of-thought– categorical-imperatives/axioms/registry-teleology \textsuperscript{59} 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/akrasiatic-drag existential-instantiations as of human living and institutional disposition is inherently inclined to identitive-constitutedness \textsuperscript{14}-as-‘epistemic-totality’ \textsuperscript{37}-dereification-in-dissingularisation<as-to-the- disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism \textsuperscript{56} for construing \textsuperscript{56}meaningfulness-and-teleology \textsuperscript{56} with a correspondingly weak existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness \textsuperscript{57}-by-reification/contemplative-distension \textsuperscript{57} (as of human self-
surpassing—existentialism-form-factor—\textit{in-overcoming—‘notional—collateralising—beholding—protohumanity’}—to—‘attain—sublimating—humanity’—\textit{as—to—existence—potency}—\textit{sublimating—nascence, disclosed from prospective epistemic digression} to supersede human temporality\(^{95}\) / shortness \textit{amplituding/formative} wooden-language \textit{(imbued—averaging of thought—\textit{as—to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology} \textit{as—of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications})}\)

parsimony/disparateness/discontiguity-as-of-prior-relative-ontological-incompleteness in
distractiveness from the ontologically-veridical epistemic-totality of meaningfulness-and-
teleology and the latter so-reflected as of human limited-mentation-capacity temporal
dynamic implications of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,

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/unenframing,-elicited-from-prospective–profound-supererogation -<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> construed as ‘ecstatic apriorising’ subjects even time and any other notion, with the implication that the phenomenality of the analysis herein is not time-bound but solely existential more like the principles of physics are abstractly existential as ahistorically-emancipated and so beyond the time-archaeology of astronomical manifestations reflecting such physics principles. Singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism thus speaks of how human subpotent prospective relative-ontological-completeness“-of-”reference-of-thought as of its limited-mentation-capacity-deepening induce transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, with the ‘ecstatic releasement of
reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-
qualifying-or-tendentious-or-impulsive’
reference-of-thought–categorical-
imperatives/axioms/registry-teleology
for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, as well as their correspondingly associated uninstitutionalised-threshold dereifying
‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }

as of temporal/shortness-of-register-of—meaningfulness-and-teleology denaturing ontological-performance <including-virtue-as-ontology>. Thus what is particular about the notional—deprocrypticism registry-worldview/dimension as of preempting—disjointedness-as-of—reference-of-thought with its consequent transcendence-and—sublimity/sublimation/supererogatory—de-mentativity implications beyond notional—deprocrypticism logocentric implications, is what can be construed in Foucauldian terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation
reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-
disposition, as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—
categorising-or-qualifying-or-tendentious-or-impulsive’ reference-of-thought—categorical-
imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, as well as their correspondingly associated uninstitutionalised-threshold dereifying
‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }

as of temporal/shortness-of-register-of—meaningfulness-and-teleology denaturing
ontological-performance<including-virtue-as-ontology>, ultimately as of ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
potentiative-attainment of singularisation<as-to-the-nondisjoinedness/entailment-of-prospective
nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-uncompromised—referentialism
notional–deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
as so-implied’, and so-facilitated with grander<universal-transparency
(transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative
ontological-completeness). Insightfully, we can contemplate that the specific logocentric
practices of the <cumulating/recomposing–attendant-ontological-contiguity-successive
registry-worldviews/dimensions institutional-cumulation/institutional-recomposure–as-to
historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’> in reflecting
dimensionality-of-sublimating<bramplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness/transvaluative
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>

projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-uncompromised—referentialism notional-deprocrypticicism 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-teleology’,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as reasoning-from-results/afterthought, as well as their correspondingly associated uninstitutionalised-threshold dereifying ‘⟨amplituding/formative⟩ wooden-language⟩


disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness \(\rightarrow\)/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism

distortion, come with the ontologically-veridical implication that human-subpotency ontological-performance\(\rightarrow\)-<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\(\rightarrow\)-educed—existentialising/contextualising/textualising-contiguity’ construed as
conception of uninstitutionalised-threshold as mainly being as of ‘human intemporal seconndnatured institutionalisation mental-disposition’ will wrongly imply a human nature that is only intemporal and so as of the seconndnatured intemporality /longness of the prior institutionalisation. This fails to factor in that all uninstitutionalised-threshold are rather a framework of ‘recurring dimensionality-of-sublimating’ temporal-to-intemporal’ requiring prospective institutionalisation prospective relative-ontological-completeness of reference-of-thought, and so without any intemporal seconndnatured institutionalisation induced universal-transparency of transparency-of-totalising-entailing, as-to-entailing, deferential-formalisation-transference and habituation as of positive-opportunism—of-social-functioning-and-accordance; and thus fully reflecting the ontological-veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. It is this ‘recurring dimensionality-of-sublimating’ reality at all the successive uninstitutionalised-threshold that fundamentally reflect ‘the same fundamental human potentiation as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—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’

of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance -><including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing at the uninstitutionalised-threshold of prospective institutionalisation knowledge-reification–gesturing -><including-virtue-as-ontology> ontological-performance correspondence with the full-potency of existence, and so due to denaturing at the uninstitutionalised-threshold of prospective institutionalisation knowledge-reification–gesturing -><including-virtue-as-ontology> of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance -><including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing at the uninstitutionalised-threshold of prospective institutionalisation knowledge-reification–gesturing -><including-virtue-as-ontology> of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance -><including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing at the uninstitutionalised-threshold of prospective institutionalisation knowledge-reification–gesturing -><including-virtue-as-ontology> of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance -><including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing at the uninstitutionalised-threshold of prospective institutionalisation knowledge-reification–gesturing -><including-virtue-as-ontology> of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance -><including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing at the uninstitutionalised-threshold of prospective institutionalisation knowledge-reification–gesturing -><including-virtue-as-ontology> of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance -><including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing at the uninstitutionalised-threshold of prospective institutionalisation knowledge-reification–gesturing -><including-virtue-as-ontology>
reference-of-thought–categorical-imperatives/axioms/registry-teleology

falling-short-as-needing-rules of knowledge-reification–gesturing

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

conflatedness -in- {preconverging-disentailment_by}–postconverging-entailment> as of the prospective base-institutionalisation institutionalisation prospective relative-ontological-completeness -of- reference-of-thought, and thereof construed as preconverging-or-dementing–apriorising-psychologism;

universalisation–non-positivism/medievalism

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’


falling-short-as-needing-universalising-rules of knowledge-reification–gesturing

prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity }

conflatedness -in- {preconverging-disentailment_by}–postconverging-entailment> as of the prospective universalisation institutionalisation prospective relative-ontological-completeness -of- reference-of-thought, and thereof construed as preconverging-or-dementing–apriorising-psychologism;

universalisation–non-positivism/medievalism

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’


falling-short-as-needing-positivistic-universal-rules of knowledge-reification–gesturing

2220
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }


falling-short-as-needing preempting—disjointedness-as-of- reference-of-thought,-as-to-

<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-

conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
nonpresencing,-for-explicating-ontological-contiguity induced positive-opportunism—of-social-functioning-and-accordance for ontologically-veridical meaningfulness-and-teleology. It is further critical to understand that while universal-transparency

\{transparency-of-totalising-entailing,-as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \} with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold as we very much know that all uninstitutionalised-threshold are conflicted as of their framework of ‘recurring dimensionality-of-sublimating’ \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} temporal-to-intemporal’ for prospective institutionalisation prospective relative-ontological-completeness of reference-of-thought. Thus uninstitutionalised-threshold, are necessarily imbued with varied temporal-to-intemporal transversality


\{<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
contiguity ~educted–existentialising/contextualising/textualising-contiguity {—
conflatedness ~in {preconverging-disentailment-by}–postconverging-entailment} framework
as of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative-
implications-of-prospective- nonpresencing,–for-explicating-ontological-contiguity . The
constraining implications of knowledge-reification–gesturing<in-
prospective psychologistic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in {preconverging-disentailment-by}–postconverging-entailment} as of human
<amplituding/formative–epistemicity> totalising–thrownness-in-existence (I exist therefore
existence is transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-
subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance <including-
virtue-as-ontology>) means that it is wrong to construe the ontological-contiguity —of-the-
human-institutionalisation-process as of a human temporal dimensionality-of-sublimating:
{<amplituding/formative> supererogatory–de-mentativness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} transformation, and so fundamentally because of human limited-
mentation-capacity and the correspondingly constraining consequences on its ontological-
performance <including-virtue-as-ontology>. Rather it is more candid to relate to the
ontological-contiguity —of-the-human-institutionalisation-process as of human limited-
mentation-capacity-deepening, and so as of prospective intemporal seconndatured
institutionalisation induced universal-transparency ⟨transparency-of-totalising-entailing,–
as-to-entailing,<amplituding/formative–epistemicity> totalising~in-relative-ontological-
completeness ⟩, deferential-formalisation-transference and habituation in positive-
opportunism—of-social-functioning-and-accordance. Central to any such prospective
institutionalisation transcendental-enabling/sublimating/supererogatory–de-mentativity
meaningfulness-and-teleology is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness-of-reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of-meaningfulness-and-teleology pertinence; as the notion of crossgenerational \textsuperscript{15} 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\textsuperscript{97} 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-
when construed 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 —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 83 reference-of-thought-84 devolving-level of human temporal
individuations dynamics as of postlogism72-
slantedness/74 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of 81 reference-of-thought-82 devolving ontological-performance72-
<including-virtue-as-ontology> at destructuring-threshold-⟨uninstitutionalised-
threshold /presublimating–desublimating-decisionality⟩-of-ontological-performance72-
<including-virtue-as-ontology> in ‘notional-discontiguity/epistemic-discontiguity65-
with/falling-short-of prospective institutionalisation attendant–ontological-
contiguity65–educated–existentialising/contextualising/textualising-contiguity67-in-elucidation-or-
reification’ thus reflecting vices-and-impediments105 as of living underdevelopment,
institutional underdevelopment and Being underdevelopment, so-construed from difference-
conflatedness -as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-
the-ontological-contiguity —of-the-human-institutionalisation-process84, so-construed-as-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
of-thought. Reification here as from this singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight, with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ implies the
preconverging/postconverging–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-thought. In other words, reification is about apriorising-
teleological resetting of <amplituding/formative–
epistemicity>totalising/circumscribing/delineating ‘meaningfulness-and-teleology’ to the
prospective relative-ontological-completeness-of-reference-of-thought. Lacking such an
insight about reification will induce an ontologically-flawed apriorising-teleological-elevation-
in-ontological-contiguity of the prior relative-ontological-incompleteness-of-reference-of-
thought which is in dereification and the corresponding ontologically-flawed apriorising-
teleological-degradation-in-notional-discontiguity/epistemic-discontiguity <between–prior-
shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema> of the prospective relative-

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 implies that ‘dimensionality-of-sublimating’ «

\langle amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation \rangle as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
extential-reality reflected as to ontological-good-faith/authenticity over ontological-bad-
faith/inauthenticity elucidatin/reification of attendant–ontological-contiguity ‘educed–
existentialising/contextualising/textualising-contiguity’ is not the sufficient reason for
prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a
secondnaturing process of elicited and secondnatured positive-opportunism—of-social-
functioning-and-accordance as of <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
oniological-contiguity articulation of ’meaningfulness-and-teleology by skewing for
universal-transparency \langle transparency-of-totalising-entailing,-as-to-entailing-
\langle amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \rangle and
social deferential-formalisation-transference. The implication here is that the social-construct
has ever always been a threshold as of its prior institutionalisation as well as a threshold as of
its uninstitutionalised-threshold ; wherein respectively there is positive-opportunism—of-
social-functioning-and-accordance for prior institutionalisation and no positive-
opportunism—of-social-functioning-and-accordance for prospective institutionalisation,
explaining the developing reality of the various successive human registry-worldview’s/dimension’s institutionalisations, as of retrospective and prospective implications.
non-rules—apriorising/axiomatising/referencing–psychologism’, thus allowing for mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism,—that-is-not-of-preempting—
disjointedness-as-of-\text{reference-of-thought}–as-to–<amplituding/formative–
epistemicity>growth-or-confledness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism dereification behaviour’ at its prospective \text{procrypticism–or–disjointedness-as-of-\text{reference-of-thought-uninstitutionalised}-}
threshold. In this regard as a further elucidation, a preconverging/postconverging–de-
mentative/structural/paradigmatic temporal dereification threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \text{as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism’– mental-disposition as of ontologically-flawed relation with prospective
institutionalisation knowledge-reification–gesturing<in-
prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity \text{–educed–existentialising/contextualising/textualising-contiguity}}—
confledness \text{in–{preconverging–disentailment–by}–postconverging–entailment>–
<amplituding/formative–epistemicity>causality \text{as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating-ontological-contiguity} say on the basis of
notions-and-accusations-of-sorcery is easily elicited-as-of-dereification in a non-positivistic
social-setup under existential-constraint as there is not reifying positivism/rational-empiricism
institutionalisation universal-transparency \text{–{transparency-of-totalising-entailing–as-to-
entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness}}. Insightfully, the possibility for deprocrypticism/preemption-of-disjointeness-
as-of reference-of-thought registry-worldview/dimension is necessarily one that supersedes mere categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology:

as of the elicitation/cultivation of human dimensionality-of-sublimating


{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
and-teleology⁹ is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/thrownness-disposition,–as-reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation-<as-to-the-disjointedness/disentailment-of- 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-teleology⁹⁹ is more critically about eliciting the ‘subject intemporal-disposition sense of knowledge-and-virtue as of its de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) for a fully protracted-consciousness beyond a cloistered-consciousness’ in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important to grasp that ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ is actually associated with all the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of all the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions, but that what is particular with notional–deprocrypticism summoning of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of- existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied by its ontologically-uncompromised—referentialism

Consider in this regard, the peregrinations of say a Descartes or Rousseau wherein in many ways they will fail to fulfil the mundane medieval world conception of ‘the supposedly good...
life’ as of its \(<\text{amplituding/formative–epistemicity}\)\ totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^9\), as they reify \(^9\) meaningfulness-and-teleology\(^9\) by their peregrinations to construe of the preconverging/postconverging-de-mentative/structural/paradigmatic underdevelopment/unenlightenment of their society as in need of prospective positivistic reflection of the notional-discontiguity/epistemic-discontiguity\(^6\) \(<\text{between–prior-shallow-supererogation} \text{-of-mentally-}
\text{aestheticised–preconverging/dementing} \text{–qualia-schema} \text{and prospective-profound-supererogation} \text{-of-mentally-aestheticised–postconverging/dialectical-thinking} \text{–qualia-schema}\) of non-positivism/medievalism as of their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality singularisation\(<\text{as-to-the-nondisjoinedness/entailment-of-}
\text{prospective- nonpresencing}\) projected epistemic-immanence/veridical-epistemicity-relativism-determinism reified insight. The insight here about reification is that all their intemporal value references are rather as subsumed in their ‘positivistic reification of meaningfulness-and-teleology\(^9\)’ as of their prospective relative-ontological-completeness\(^8\) reference-of-thought with the corresponding implications of human ‘prospective positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ontological-performance\(^7\) \(<\text{including-virtue-as-ontology}\>)’ as aetiologisation/ontological-escalation, and so over non-positivism/medievalism vices-and-impediments \(^8\). By that token they are effectively of the most intellectually-and-morally inclined persons of their society. Contrastively, the temporal value reference as of non-positivism/medievalism \(<\text{amplituding/formative}\) wooden-language\(<\text{imbued–averaging-of-thought}\text{-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}\text{-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications}>\)\ mental-dispositions of persons like ‘honourable aristocrats’ simply reified to the \(^{103}\) universalisation—
non-positivism/medievalism registry-worldview/dimension with its prior relative-ontological-incompleteness\textsuperscript{87}-of-\textsuperscript{83} reference-of-thought vices-and-impediments\textsuperscript{105}, while favourably looked upon as of non-positivism/medievalism society &lt;amplituding/formative-epistemicity\textsuperscript{34}&gt;totalising\textsuperscript{83}-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} from a prospective singularisation-\&lt;as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{61}nonpresencing\&gt; projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight points to such a prior registry-worldview/dimension denaturing &lt;meaningfulness-and-teleology\textsuperscript{99}\&gt;, and implying effectively that they are of lesser intellectual-and-moral dialogical-equivalence-\&lt;as-to-psychologismic-apriorising/axiomatising/referencing-\textsuperscript{61}\{of-attendant-ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}–conflatedness in \&lt;preconverging-disentailment–by\&gt;–postconverging-entailment\textsuperscript{13}, in-self-becoming/self-conflatedness /formative–supererogating\&gt;. 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 meaningfulness-and-teleology\textsuperscript{99} that there is and can exist is ontological as of prospective relative-ontological-completeness\textsuperscript{87}, such that any such implied meaning is only ontologically intelligible with its reification as of prospective relative-ontological-completeness -of- reference-of-thought, as so implied from singularisation-\&lt;as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{61}nonpresencing\&gt; projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology\textsuperscript{99}. This points out that as of its very own \&lt;amplituding/formative-epistemicity\textsuperscript{34}&gt;totalising\textsuperscript{83}-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}, a registry-worldview/dimension reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness -of- reference-of-thought reification of meaningfulness-and-teleology\textsuperscript{99}, as we

to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>′–existentialism-form-factor, with the possibility of denaturing as of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of study not readily/easily constraint to <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–ontological-contiguity reflection of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective institutionalisation, and so as of its dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness–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\textsuperscript{57} -of-\textsuperscript{82} reference-of-thought; and in due course, by its <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-originary–as-unenframed/unbeholdening/outlier-conceptualisation⟨(imbued-postconverging/dialectical-thinking/~projective-insights)‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation⟩ potential for prospective intellectual emancipation, and so rather as of preconverging/postconverging–dementative/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\textsuperscript{1}, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity\textsuperscript{67} 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–dementativity 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\textsuperscript{58} -of-\textsuperscript{1} 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
aetiology/ontological-escalation is ever always a reasoning-through/messianic-reasoning
that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought
deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold transcending has ever always been conflicted as to the necessary reality of imposing the
‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-
reality/ontological-veridicality over the denaturing mortals that we are for our prospective
emancipation. Without an insight about reification and dereification, the notion of
singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism as it reflects
ontological-completeness-of-reference-of-thought for ontologically-veridical
meaningfulness-and-teleology is easily misconstrued since denaturing of meaning in
dereification will be teleologically-elevated and meaning produced as of reification will be
teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation
of childhood psychopathy postlogism -slantedness but then takes on a wholly covert nature as
of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of
temporal-to-intemporal dynamics of human ontological-performance<br-including-virtue-as-
ontology> of aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-
teleology reflecting dereified and reified construals of attendant–ontological-contiguity
~educed–existentialising/contextualising/textualising-contiguity is to be expected, and assessable on the basis of a commonly expected apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, which then speaks of a dialogical-equivalence~as-to-
psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
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 ‘preconverging/postconverging–dentatively/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
intemporal/valid/postconverging-or-dialectical-thinking
mechanics axiomatic-construct’ requires rather assuming/departing-from an understanding 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 implied
by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in
articulating ontologically-veridical difference-conflatedness ~as-to-totalitative-reification-in-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> ~as-
veridical-epistemicity-relativism-determinism from this projected ‘notional–singularisation
<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected
epistemic-immanence/veridical-epistemicity-relativism-determinism’ as of theory-of-relativity-
together-with-quantum-mechanics—axiomatic-constructs perspective or attitude/mental-
disposition/care–and–episteme over ‘traditional classical mechanics axiomatic-construct’, and
so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity’ —contrastive-
reification-dissemination ~and-dereification-dissemination ~implications’ construed as the
‘variance/discrepancy of meaningfulness-and-teleology’” as of prospective relative-
ontological-completeness and as of prior relative-ontological-incompleteness . Note that on
the imaginary supposition that no such prospectively projected ‘notional–singularisation
<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism’ existed as ‘providing the
ontological-veridicality insight-of-completeness for reifying meaningfulness-and-teleology’”,
mental-dispositions in prior relative-ontological-incompleteness will falsely go on reasoning
with ‘traditional classical mechanics axiomatic-construct’ by identitive-constitutedness
‘epistemic-totality ’-dereification-in-dissingularisation<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > ~as-
flawed-epistemicity-relativism-determinism as providing ontological-veridicality as of this now dereifying construal of attendant-ontological-contiguity~educed-existentialising/contextualising/textualising-contiguity of ‘the-very-same physics <amplituding/formative–epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. But then again, the reality of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective relative-ontological-completeness will point out that such ‘traditional classical mechanics axiomatic-construct’ identitive-constitutedness-as-‘epistemic-totality’-dereification-indissingularisation-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 ‘preconverging/postconverging—dementatively/structurally/paradigmatically associated with the denaturing of the <amplituding/formative–epistemicity>totalising-devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of our
attendant-ontological-contiguity\textsuperscript{10}-in-reification/dereification as of the childhood slantedness, but with respect to adult psychopathy with the attendant maturation/indirectness/spatialisation/credulity/craftiness, such interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity\textsuperscript{10}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{10}-in-reification/dereification arise as of their temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{10} \textless{}as-to-`attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism\textsuperscript{2}, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought\textsuperscript{16}-devolving ontological-performance\textsuperscript{16} \textless{}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{28}-slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness\textsuperscript{38}-of-reference-of-thought, with transcendental implications that goes well beyond the ad-hoc conception of manifestations of postlogism\textsuperscript{28}-slantedness but more broadly conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from underlying relative-ontological-incompleteness\textsuperscript{38} and relative-ontological-completeness relative-reference-of-thought with regards to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-

metaphoricity


‘human amplituding/formative—epistemicity>totalising—purview-of construal’. Thus the

tendencies do not address preconverging/postconverging—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.


<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’


<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness }

frameworks as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’. However, approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness’ by-
reification/contemplative-distension, the fact is these are not really the underlying drivers for virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and are peripheral to more ontologically profound theorised-or-untheorised emancipating events driving virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness-of-reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought. The fact is from an ontological standpoint, we inherently are no more virtuously exceptional even with regards to the earliest of humans, and so as of the-very-same species potency, and thus we can’t ascribed inherent virtuous superiority by the mere token of our own practice. Rather the exceptionality behind human virtuous potential lies ontologically with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process-as-of-difference-conflatedness-as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemicity-relativism-determinism implied —amplituding/formative-epistemicity-causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, reflecting the fact that pure-ontology that as of its secondnaturing induces the requisite level of human virtue performance at each given registry-worldview/dimension, retrospectively to prospectively. It is rather by acting upon the inherent ontological-contiguity—of-the-human-institutionalisation-process as of its ontological reflection in Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, that virtue transcendence-and-

Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and so with regards to any prospective institutionalisation relative to the uninstitutionalised-threshold\(^\text{\textsuperscript{102}}\). Thus the ‘field of conception’/notional–conception/notion of virtue-as-ontology covers way more than its articulation within a same registry-worldview’s/dimension’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^\text{\textsuperscript{34}}\), as its implications as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology need to be drawn beyond a cloistered-consciousness as of retrospective and prospective transcendental illuminating implications. In
this regard, a postmodern/suprastructuralism philosophical stance with regards to virtue-as-ontology very much aware of the transcendental ontological sublimating-over-desublimating implications of existence-potency\textsuperscript{17}–sublimating–nascence, disclosed-from-prospective-epistemic-digression: will question such reasoning–from-results/afterthought basis of palliative virtue constructs especially as of their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} and lack of dispensing-with-immediacy-for-relative-ontological-completeness –by-reification/contemplative-distension\textsuperscript{34} of reference-of-thought-by-reification/contemplative-distension implications; ask whether by definition a registry-worldview/dimension \textsuperscript{83}reference-of-thought is postconvergingly–de-mentated/structured/paradigmed to sponsor/promote/endorse its very own prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of the need for the subversion of its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} that endemise-and-enculturate its vices-and-impediments\textsuperscript{145} by prospective \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, more like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the-very-same non-positivism/medievalism in need for prospective positivism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to underwrite the subversion of its entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal \textsuperscript{9}meaningfulness-and-teleology\textsuperscript{99} <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness–{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} frameworks and temporal mandarinism and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness  } frameworks; and, hence the ontologically-veridical paradox of the very postconverging–dementating/structuring/paradigming implications of human limited-mentation-capacity-deepening renders any registry-worldview/dimension reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification of meaningfulness-and-teleology. Ultimately, anti-constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-incompleteness perspective/framing/reference/horizon/projection’ apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—constitutedness {in–preconverging-entailment construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness neuterising, as we fail to grasp the implication of an implied apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is naively superseding the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori’; such that the meaningfulness-and-teleology that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness {in–{preconverging-disentailment–by}–postconverging-entailment that ensures that our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument syncs with the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of
existential reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the idea of analysing and conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-deepening\(^5\) implications as of the underlying psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is existence. This insight about the complete relationship between developing human-subpotency and its potential to fully grasp the full-potency of existence, fundamentally underlies the protensive-consciousness referentialism of the notional-conflatedness\(^1\) of notional-deprocrypticism. However, it is equally critical to grasp the double-gesture reification implied in such a postmodern-as-suprastructural conception of human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing.\(^4\)

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\(^8\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\) of such organic-knowledge construed in intemporality as supplanting–conviction-as-to-profound-supererogation as of ‘attendant-intradimensional’

episteme which is not of sublimative-reflexivity—beholdening to prospective institutionalisation and it is rather of preconverging-existential-extrication-as-of-existential-unthought relation to 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 postulate 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-gestureing 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 as to 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<for-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- {transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}. Ultimately, such a double-gesturing hold out the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\) —of-the-human-institutionalisation-process\(^8\) as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^9\) as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\(^5\), by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a universal positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\(^5\) in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency\(^10\) 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<br/>&lt;between—prior-shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema and prospective-profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema&gt;. 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/relative-scope make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their
doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism/relative-scope is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originary-as-unenframed/unbeholdening/outlier-conceptualisation (imbued-postconverging/dialectical-thinking - 'projective-insights'/epistemic-projection-in-conflatedness - of-notional-deprocrypticism-prospective-sublimation) creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification–gesturing-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<sup>6</sup>–<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<sup>2</sup>–of-axiomatic-constructs-and<sup>3</sup>–reference-of-thought, and that true knowledge especially as it portends to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity cannot be conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown itself to be more useful and applicable across the humanities with a massive potential for furthering human emancipation, however the tentativeness of many of its bold ideas, and so much more than the vagaries peddled by many such critiques surreptitious anti-intellectual media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity<sup>4</sup> undermining of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology due to ‘lack of social universal-transparency’<sup>103</sup>–{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<sup>104</sup>–of–reference-of-thought as underscoring medieval vices-and-impediments<sup>105</sup> 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<sup>83</sup>–reference-of-thought. It is only an organic-knowledge sense of
consummation-as-not-behoven to temporal/shortness-of-register-of—meaningfulness-and-
teleology stakes that human intemporal individuations as of a protracted-consciousness can
contemplate of Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructre-of—meaningfulness-and-teleology as of its
crossgenerational transcendental implications and as reflected from the insight in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-
human-institutionalisation-process. Again, it can be noted here that Einstein, Bohr and the
other seminal physics contributors to the theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental
and sublimation orientation but for their ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality as of their ‘re-projection/re-anticipation’ about ‘the-very-same physics
<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective- nonprenescing,-for-explicating-ontological-contiguity, and so divulged by
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression;
as prior human presencing—absolutising-identitive-constitutedness experience wouldn’t
have thought about space-time, considered the ether as unreal, considered that the laws of
physics are different at atomic scale, etc. In other words, there wasn’t any prior ‘logocentric
transcendental-signifier’ as of the prior classical-mechanics—axiomatic-constructs construed as
presencing—absolutising-identitive-constitutedness enabling the obtention of any such
conclusions from the given classical-mechanics—axiomatic-constructs
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentalising/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-normalecy/postconvergence>. Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of—meaningfulness-and-teleology-individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity tendential validation as to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression. Such a construal of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity will cover the seminal contributions prior and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs by Einstein and Bohr. Such an ontological-basis for construing sublimation overrides our neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as the basis of human limited-mentation-capacity-deepening analysis; and insightfully, as reflected in the underlying apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness ~in{preconverging-disentailment by}~postconverging-entailment of accreting-
substitutive-subsumption-as-futural-différance-freeplay, sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological neuterising with deneuterising —referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of meaningfulness-and-teleology as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional-deprocrypticism perspective/framing/reference/horizon/projection. Similarly, this author’s articulation of futural-différance as of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is necessarily construed ontologically as of a rearticulated protractedness as futural différance that coincides-and-is-contiguous with a prior Derridean différance as of quasi-transcendence and evasiveness of sublimation. In both cases, this highlights that ‘decidability is not instantaneous as of inherent spontaneous identification and occurrence of decisional act’ but that decidability in enabling transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is as of an ‘overall différance tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening process. Thus sublimation is equally reflected in the deliberateness involved in cultivating artistic, educational, technical or research capabilities/skill in the final outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity to deepen itself; and this translates into human contemplation of the existential-possibilities attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to différance as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freeplay différance, as a putting into question exercise, and subject to causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity validation before attaining defining-transcendence and defining-sublimity’; and différance as of such ‘existential-reality concreteness dynamics’ is scientific
and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics and well beyond the latter’s conceptual-patterning. Ultimately, such tendential-deliberation-of-decidability for attaining defining-transcendence and defining-sublimity, arises from more than just a blatant/flatminded notion of human limited-mentation-capacity-deepening or say the vague social convention idea of talent, it is more critically beyond and about a question of human mental-disposition with respect to the prescience of existence-potency—sublimating-nascence,—disclosed-from-prospective-epistemic-digression so-implied as of ontology’s-directedness-as-Being. This is the very meaning of organic-knowledge beyond the conception of mechanical-knowledge as-knowledge-as-a-mere-thing-to-be-acted-upon-for-given-outcomes. Organic-knowledge as such implies priorly a supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking deference to the prescience of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression over any human-as-mortal framing of meaningfulness-and-teleology including oneself-as-human-as-mortal, as it is human mortality-as-temporality that is rather what is in need for further Being and consciousness development. Thus the postconverging—de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the ‘subsumptive inventing’ of the prospective ontological possibilities of prospective relative-ontological-completeness—reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness—reference-of-thought, and so by maximaliing-recomposuring amplituding/formative—epistemicity—totalising—renewing-realisation/re-perception/re-thought as of organic-knowledge. A nonextricatory existential postconverging—de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and
positivism–procrypticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality-as-of-neuterisation /relative-ontological-incompleteness /preconverging-existential-extrication-as-of-existential-unthought. In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension reference-of-thought in prospective relative-ontological-completeness -of-axiomatic-construct-or- reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension reference-of-thought in prior relative-ontological-incompleteness, even if it such a mental-disposition could lead to such an outcome as in H.G. Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of ‘social universal-transparency ⟨transparency-of-totalising-entailing,… as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness ⟩’. But then it is actually a sign of ‘propounded theoretical health and pertinence’ when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true ‘intellectual blankness’ grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of ‘solo media exploits of intellectual popularity’. Thus by its prospective relative-ontological-completeness -of-axiomatic-construct-or- reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay comes into terms with both presencing—absolutising-identitive-constitutedness and nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩
on the basis of the prospective relative-ontological-completeness\(^\text{77}\)/ontological-contiguity\(^\text{77}\) of the latter over the prior relative-ontological-incompleteness\(^\text{77}\) of notional-discontiguity/epistemic-discontiguity \(\triangleleft\) between\(\rightarrow\)prior-shallow-supererogation \(-\)of-mentally-aestheticised-preconverging/dementing \(\triangleleft\)qualia-schema \& prospective-profound-supererogation \(-\)of-mentally-aestheticised-postconverging/dialectical-thinking \(\rightarrow\)qualia-schema\(\rightarrow\) of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-\(\rightarrow\)human\(\rightarrow\)amplituding/formative–epistemicity\(\rightarrow\)totalising–purview-of-construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-aposteriorising-or-logicising\(^\text{7}\) but rather difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^\text{1}\) between \(\rightarrow\)presencing—absolutising-identitive-constitutedness\(\rightarrow\) and \(\rightarrow\)nonpresencing-\(\rightarrow\)perspective–ontological-normalcy/postconvergence\(\rightarrow\). 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\(^\text{77}\) notional-contiguity/epistemic-contiguity\(^\text{77}\) construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic\(^\text{5}\) meaningfulness-and-teleology\(^\text{9}\) 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 \(\rightarrow\)meaningfulness-and-teleology\(^\text{9}\) without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon/projection as of warped-
consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing-reference/horizon/projection’ to grasp universalisation meaningfulness-and-teleology without first developing a ‘universalisation mindset perspective/framing/reference/horizon/projection as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon/projection’ to grasp positivistic meaningfulness-and-teleology without first developing a ‘positivistic mindset perspective/framing/reference/horizon/projection as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon/projection’ to grasp notional–deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional–deprocrypticism mindset perspective/framing/reference/horizon/projection as of protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. As we can get that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they would have been satisfied with just their personal curiosity and enlightenment and leave it at that, but rather they surreptitiously undermined many of the prevailing social norms and rules in trying to expound their knowledge and vision, and more critically so because they knew it is the ‘formation of a positivistic social consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken later
by the Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness\(^8\)-of-\(^8\) reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social \(^9\) universal-transparency \(^10\)\,
\{(transparency-of-totalising-entailing,-as-to-entailing<-amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness \(^8\)} such charlatanism is exposed for what it really is, explaining the panickiness and falsehood associated with such charlatanism as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-imaginary, theoretical and conceptual possibility for such futural différance consciousness development is the notion of \(^8\) de-mentation-\{(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\} which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^7\)/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<-as-to-postconverging-or-dialectical-thinking –apriorising-psychologism\} of the consciousness in ontological-contiguity \(^7\)/relative-ontological-completeness \(-\)of- reference-of-thought and as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<-as-to-preconverging-or-dementing –apriorising-psychologism\} of the consciousness of notional-discontiguity/epistemic-discontiguity \(-\)between—prior-shallow supererogation \(-\)of-mentally-aestheticised–preconverging/dementing \(^8\)–qualia-schema and prospective-profound-supererogation \(-\)of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema\}/relative-ontological-incompleteness\(^8\)-of- reference-of-thought as of \(^8\) maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation, and not \(^5\)incrementalism-in-
relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation, as of the very same immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-

‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’’. As futural différance is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay différance’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality involving human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening\textsuperscript{52}; overriding the idea that the perspective/framing/reference/horizon/projection of contemplation is absolutely given-and-determined as of the implication that all meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{24} 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\textsuperscript{88} and prospective relative-ontological-completeness\textsuperscript{87}, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the-very-same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of nonpresencing.<perspective-ontological-normalcy/postconvergence>. In other words, human consciousness tends to be constraint to its totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag, and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ mental-disposition as of presencing—absolutising-identitive-constitutedness. But existence/ontology’s-directedness-as-Being as of nonpresencing.<perspective–ontological-normalcy/postconvergence> is beyond and not constraint by human consciousness as of its totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag, and thus hints-at the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality possibilities of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of causality—as-to-projective-totalitative-implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity validation that is at the very center of the ‘promise of correspondence between human—
subpotency as of Being-and-consciousness development and existence as of ontological-veridicality’, and so despite the complexifying/inhibiting metaphysics-of-presence\{implicated-nondescript/ignorable–void  ’-as-to-presencing—absolutising-identitive-constitutedness \} of any given <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag  ‘from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{23} posture; such that humankind then overlooks  ‘presencing—absolutising-identitive-constitutedness\textsuperscript{14} and re-projects/re-anticipates  ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> enabling human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Therefore, metaphoricity\textsuperscript{77} as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity\textsuperscript{57} is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. Metaphoricity\textsuperscript{57} as such simply refers to signification adjunctiveness to ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of both the ‘meaningfulness-and-teleology\textsuperscript{99} implications to the so-renewed ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and the specific adjunctive-metaphoricity\textsuperscript{57}-signification within such renewed ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. Metaphoricity\textsuperscript{57} is very much a mirroring of existential ‘syncretising-effecting’ going by the latter’s existential implications on ‘human underlying self-referencing ‘meaningfulness-and-teleology\textsuperscript{99} as an epistemic-totalising /circular construal’. This ‘epistemic-totalisation/circularity epistemic-breaking’ of self-referencing associated existentially with syncretising-effecting as mirrored in metaphoricity\textsuperscript{57} arises because of human limited-mentation-capacity, and is a reflection of the circular deepening of human limited-
mentation-capacity as of growing certitude from the opening up of "nonpresencing-
<perspective–ontological-normalcy/postconvergence> by human re-projection/re-anticipation
ultimately validated by existence/ontology’s-directedness-as-Being <amplituding/formative–
epistemicity> 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, -for-
-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology 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 reference-of-thought; as ultimately epistemes are
as relevant as the ontological-possibilities divulgeable by presencing—absolutising-identitive-
constitutedness 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 as
presencing—absolutising-identitive-constitutedness. Consider in this regard Galileo’s
implying positivistic episteme metaphoricity over a medieval Establishment scholasticism-
and-mysticism episteme as of Being-development/ontological-framework-expansion–as-to-
deepth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as
the necessary backdrop for the knowledge he articulates and all subsequent positivistic

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knowledge. In many ways, this author as of organic-knowledge is very much aware of the ‘drawback implications’ of our positivism–procrypticism episteme as of its apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in–preconverging-entailment with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay² with respect to our³ 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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Galileo could well had possibly recasted his implied positivism⁴ meaningfulness-and-teleology⁵ 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/unenframing–or–metaphysics-of-absence{implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>}–or–transcendental-reasoning-of-event–as–prospective-ontology-origination perspective/framing/reference/horizon/projection of positivism “meaningfulness-and-teleology”⁶ we entertain today. Likewise, as of such metaphoricity episteme, the “meaningfulness-and-teleology”⁷ herein implied as of its essence cannot do without this epistemic-totalising⁸.
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting circle phenomenological ontology elucidation as of its psychoanalytic-unshackling apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-
contiguity }—conflatedness }—confined–existentising/contextualising/textualising-
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-difference-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-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’

cumulative authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a long way to ‘open-up’/’throw-up’/’reveal’ new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/inauthenticity critique of postmodern-thought is the lack-of-insight/feinting-lack-of-insight about all these underlying elements of postmodern-thought construction: as failing to grasp/recognise the implied double-gesture reification as of its transcendental-enabling/sublimating/supererogatory-de-mentativity implications, and by not appreciating due to ‘flatmindedness’/banality/flimsiness the implications of perspective/framing/reference/horizon/projection before contention/argumentation as of any given perspective/framing/reference/horizon/projection, thus implying ‘poor critical judgment’. With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of postmodern theorists ‘special focus orientations’ with the tendency to engage postmodern-thought as of an uninsightful literal and shallow-minded/banal/flimsy reading; and with the ultimate outcome that all such naïve uninsightful literal and shallow-minded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t
engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such ‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling-<in-deferential-formalisation-transference> are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to day social existence analysis as of

<amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of- meaningfullness-and-teleology -as-of-
nondescript/ignoreable—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 preconverging/postconverging–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 ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating> that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with 5 meaningfulness-and-teleology’ while the latter is an existential-extrication/temporal/non-ontological relationship
with “meaningfulness-and-teleology”, in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process retrospectively and prospectively while the latter as of its false ‘untransvaluated–temporal-intemporality’ is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. As ultimately, it is the prospective relative-ontological-completeness—of reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory~de-mentativity reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity can be construed analogically as say in a non-positivistic social-setup where the modern disease theory is not yet socially familiar such that patients may assume that they should be cured immediately/instantly after treatment with no perspective/framing/reference/horizon/projection of appreciation for judging medicine as optimally an over-a-time-period-bodily-reparation construed as the basis of a positivist physician practice; a notion being spread and advocated by the positivist physician in the social-setup. Now consider a competing healer very much aware of such a non-positivist social-setup ‘lack of social universal-transparency—{(transparency-of-totalising-entailing,<as-to-entailing—(<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness)}) with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients
are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive wooden-language–〈imbued–averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of–’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications〉’uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity criticisms is much
more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence-in-dimensionality-of-desublimating-lack-of-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}

subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is much more completely and potently knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity rather than relating to it at its teleologically-degraded level for what it truly is, and so as part and parcel of a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, and intellectuals’ choice of ontological-bad-faith/inauthenticity is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of universal consequential implications. It is herein summated that as of metaphysics-of-absence

(implicated-epistemic-veracity-of-nonpresencing<-perspective-ontological-normalcy/postconvergence>) prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought over a...
as prior reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective reference-of-thought ‘as of the prospective relative-ontological-completeness -of-axiomatic-construct-or- reference-of-thought of a better knowledge perspective/reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding ‘flatmindedness’/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity induces our prior relative-ontological-incompleteness with regards to reference-of-thought and its derived meaningfulness-and-teleology, with the implication that we need to a prospective relative-ontological-completeness reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of meaningfulness-and-teleology. In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-teleology, are made to have their internal-dialectics/différance as of nonpresencing-<perspective-ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity into more profound and more complete meaningfulness-and-teleology. For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of
medical science; construed effectively as of deprocrypticism—or—preempting—disjointedness—of—a reference—of—thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical meaningfulness-and-teleology comes down to the capacity of arriving at the very essence of meaningfulness-and-teleology while overcoming the drawback of our human limited-mentation-capacity. This insight about the essence of things is what underlies fundamentally Heideggerian-essencing-as-of-the-ontological-difference, Sartrean-existence-precedes-essence and Derridean-différance-as—there—is—nothing—outside—the—text, all construed by this author as of attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity; is the enabling approach for human ontological-reconstituting—as—to—confledness as of aetiolisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality—of—sublimating (<amplituding/formative—supererogatory—de—mentativeness/epistemic—growth—or—confledness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation) of our supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility—setup/measuring—instrument—for—conceptualisation) to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology in relative—ontological—completeness. This is in reality the ultimate scientific insight as such an internal—dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern postconverging—dementating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the latter construed by this author as ‘not founded—on— and—constrained—by—ontological—veridical—intrinsic—reality as of <amplituding/formative—epistemicity>causality—as—to—
projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity', but rather dialectical discretion, imagination and speculation ‘as to lack of a congruent,-cogent-and-operant entailing framework of ontological-contiguity’ as herein implied by this author with ‘the ontological-contiguity—of-the-human-institutionalisation-process congruent,-cogent-and-operant entailing framework of ontological-contiguity’. Anecdotally, the shallow-mindedness of a ‘modern take’ in failing to recognise the postmodern double-gesture reification will simply consider the blind men reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as ‘postmodern madness’ without factoring in the underlying double-gesture reification for perspective and insight, given the problematic of human limited-mentation-capacity that itself needs to be factored in and thus actually strengthen the human thought process in its aetiologisation/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/différance is what explains the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology magnitude and so-construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is behind the respective registry-worldviews/dimensions as of their given reference-of-thought specific neuterising as well as the ultimate deneuterising—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity is equally elicited by ‘lack of social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness)’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension reference-of-thought—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 preconverging/postconverging–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–epistemicity>supererogatory–de-mentativness/epistemic–growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic–residuality/spirit–drivenness–equalisation)). Such apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity } conflatedness –in {preconverging–disentailment by} postconverging–entailment imbued in postmodern-thought address more than just apriorising/axiomatising/referencing–{of-attendant–
constitutedness—\textit{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—\textit{blurriness—<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging—in-disontologising-formulaic—dragging-out/hollowing-out> is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and preconverging—de-mentating/structuring/paradigming of academic institutional setups into increasingly into pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\{\textit{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.
'nondescript/ignorable–void ' as-to-presencing—absolutising-identitive-constitutedness } is the idea that the underlying idiosyncratic, intricate, compounded and pervasive ‘notional–conflatedness'/constitutedness-to-conflatedness preformulating/preframing/premeaningfulness-<metaphoricity-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' reflecting human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening 53 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process 68 , as such, is concomitant with a ‘dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-<metaphoricity-disposition—as-to-psyche-induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification as an uninstitutionalised-threshold corollary to the ontological-contiguity—of-the-human-institutionalisation-process 58 * likely to induce the ‘denaturing of any given presence institutionalisation consciousness 8 reference-of-thought apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—confoundedness\(^\text{13}\) in \{preconverging-disentailment by\} postconverging-entailment of \(59\) meaningfulness-and-teleology\(^\text{99}\) at its uninstitutionalised-threshold \(\text{12}\) as of the dynamic elicitation of apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \(\sim\)educted–existentialising/contextualising/textualising-contiguity \}—constitutedness\(^\text{14}\) in \{preconverging-disentailment\} as of shallow limited-mentation-capacity, for instance, as can be elicited as of the given postlogism\(^\text{17}\) and conjugated-postlogism\(^\text{27}\) associated with the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity }\>|\text{-successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing }\(|\text{ of }\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{99}\)<\text{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 }\) undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the \(\langle\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology }\rangle\) as for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-<metaphoricity\(^\text{57}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake> arises, as of the cumulative succession of prior ontologically-compromised-mediating consciousnesses covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\(\text{16}\)-as-of-circular-complexification with respect to the specific presence institutionalisation-consciousness \(8\) reference-of-thought at its uninstitutionalised-threshold \(\text{12}\). That is, as of (impulsive—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\(\text{14}\)-as-of-circular-complexification of base-institutionalisation warped-consciousness \(8\) reference-of-thought at its uninstitutionalised-
epistemicit>totalising/circumscribing/delineating at its uninstitutionised-threshold as of crossgenerational psychoanalytic-unshackling for the prospective registry-worldview’s/dimension’s 
epistemicity>totalising/circumscribing/delineating reference-of-thought- devolving.

empowering for prospective institutionalisation in superseding uninstitutionalised-threshold\textsuperscript{102} lies in the fact that the ‘succession of preformulating/preframing/premeaningfulness-\textsuperscript{-metaphoricity}\textsuperscript{17}-disposition—as-to-psyche-induced-psychologism-of-existential-stake’\textsuperscript{3} idiosyncrasy as of human\textsuperscript{3}\textsuperscript{-amplituding/formative–epistemicity}\textsuperscript{-totalising~thrownness-in-existence} that allowed for prior institutionalisations are inherently predicated on their successive social\textsuperscript{103}\textsuperscript{-universal-transparency}\textsuperscript{103} such that even at presence uninstitutionalised-threshold\textsuperscript{102}, involving denaturing\textsuperscript{10} of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} as\textsuperscript{-amplituding/formative}\textsuperscript{wooden-language-\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology\}} thus failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of beyond-the-consciousness-awareness-teleology\textsuperscript{99}{\langle\textsuperscript{-in-preconverging-existential-extrication-as-of-existential-unthought}\rangle}, the supposedly implied assumption though false is one of social\textsuperscript{103}\textsuperscript{-universal-transparency}\textsuperscript{103} as all uninstitutionalised-threshold\textsuperscript{102}-or-uninstitutionalised-threshold\textsuperscript{12}-are-overtly-unassuming-and-rather-parasitising-or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social\textsuperscript{103}\textsuperscript{-universal-transparency}\textsuperscript{10} elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold\textsuperscript{12} in its beyond-the-consciousness-awareness-teleology\textsuperscript{99}{\langle\textsuperscript{-in-preconverging-existential-extrication-as-of-existential-unthought}\rangle} collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying
<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\(^9\) construed 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\(^8\)-of-reference-of-thought perspective, the overall social Being and meaningfulness-and-teleology\(^9\) transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\(^9\)/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism^{100} 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\(^16\) implications as well as perversion-and-derived-‘perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\supset\) of temporal projections as of postlogism\(^7\)-slantedness/-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance\(^72\)-<including-virtue-as-ontology>, all occurring as of the conjoined dynamism of
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–conflatedness of notional–deprocrypticism and so by deneuterising —referentialism, which is equinominal/equivalent to nonpresencing-<perspective–ontological-normalcy/postconvergence>. In other words the historical implications of human limited-mentation-capacity-deepening is that ‘as of a less and less ontologically-flawed meaningfulness-and-teleology towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought- devolving’ as of their given neuterisation, construed as equinominal/equivalent with their successively given neuterising. From the above insight, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, is attainable as of deneuterising, construed as equinominal/equivalent with deneuterising —referentialism as the notional–conflatedness of notional–deprocrypticism that produces the ontologically-veridical historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. Ultimately, this sociohistorial disparateness-of-ontologically-construed-social-reality dynamism comes down to
preconverging/postconverging–de-mentating/structuring/paradigmging—ontological-
performance
doing <including-virtue-as-ontology> as a wholly internal process of
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment by} postconverging-entailment, highlighting ‘the concatenation of intemporal-
projection inextricably with derived-denaturing [-deprojections-in-distractiveness-of-
intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-
and-teleology} and the latter in relative shortness-of-register-of—meaningfulness-and-
teleology} /distractiveness’ that occurs at the individuation-level and is reflected in the registry-
worldview/dimension-level by the concatenation of institutionalisation inextricably with
uninstitutionalised-threshold as the former is in longness and the latter in
shortness/distractiveness to the former. This conceptualisation of candidity/candour-capacity
associated with notional~deprocrypticism with regards to ‘ involved
(supercerogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) implications for ‘reference-of-thought transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity’ is in effect a ‘more profound-and-
comprehensive notion of différance construed rather with respect to the defining ‘reference-of-
thought of meaningfulness-and-teleology as of prospective relative-ontological-
completeness —of—reference-of-thought’ and can be qualified as ‘futural différance’ as of its
suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as
‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-
completeness’ —of—reference-of-thought construing of past-as-prior-relative-ontological-
incompleteness —of—reference-of-thought in ad-hoc reassessing of meaningfulness-and-
teleeology of presencing-as-prospective as from its very own ‘reference-of-thought in
gasping alterations of meaningfulness-and-teleology going back from the past but not to the
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought


A candidacy/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{70} as of ‘futural différencé’ is one that preconverging/postconverging-de-mentatively/structurally/paradigmatically factors in the defining human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor with respect to meaningfulness-and-teleology\textsuperscript{55} and thus grasp as of knowledge-notionalisation that any implied meaningfulness-and-teleology\textsuperscript{55} should be construed by apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflation
<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\textsuperscript{56}-deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of–meaningfulness-and-teleology\textsuperscript{56} and the latter in relative shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{56}/distractiveness’ in order to better skew for
intemporality\^longness as ontology. So a futural différance necessarily projects preconverging/postconverging\-de-mentatively/structurally/paradigmatically apriorising/axiomatising/referencing-\{of\-attendant\-ontological-contiguity \~educated\-existentialising/contextualising/textualising-contiguity \}\textemdash conflatedness\~in\{preconverging\-disentailment\by\} postconverging-entailment \textless\textgreater amplituding/formative\-epistemicity\textgreater\textgreater causality \~as-to-projective-totalitative-implications-of-prospective-\textless\textgreater nonpresencing\,-\textless\textgreater for-explicating-ontological-contiguity\textgreater\textgreater as of ‘the concatenation of intemporal-projection inextricably with derived\-denaturing\~deprojections\in\textless\textgreater distractiveness\-of\-intemporal-projection with the former in relative longness\-of\-register\-of\~meaningfulness-and-teleology and the latter in relative shortness\-of\-register\-of\~meaningfulness-and-teleology/distractiveness’ as to imply the ontologically\-veridical construal of human relations ‘meaningfulness-and-teleology’\textgreater\textgreater is as of prospective secondnatured institutionalisation ensuring relative longness; implied as of dimensionality\-of\-sublimating\textless\textgreater \{\textless\textgreater amplituding/formative\textgreater\} supererogatory\-de-mentativeness/epistemic-growth-or\textless\textgreater conflatedness \textless\textgreater transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textless\textgreater\textless\textgreater 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 \textless\textgreater wooden-language\textless\textgreater\textgreater imbued\textless\textgreater averaging\textless\textgreater of\textless\textgreater thought\textless\textgreater\textless\textgreater as\textless\textgreater\textless\textgreater to\textless\textgreater\textless\textgreater leveling/ressentiment/closed\textless\textgreater construct\textless\textgreater of\textless\textgreater meaningfulness-and-teleology -as-of\textless\textgreater\textless\textgreater ‘nondescript/ignorable\textless\textgreater void ’\textless\textgreater with\-regards\-to\-prospective\-apriorising\-implications\textless\textgreater\textless\textgreater\textless\textgreater in\textless\textgreater social\textless\textgreater aggregation\-enabling rather than transversality\textless\textgreater\textless\textgreater for\textless\textgreater\textless\textgreater sublimating\textless\textgreater existential\textless\textgreater eventuating/denouement\textless\textgreater of\textless\textgreater affirmative-and\-unaffirmative\textless\textgreater disambiguated\textless\textgreater ‘motif-and\textless\textgreater apriorising/axiomatising/referencing’ of the\-Good/understanding/knowledge\-reification\textless\textgreater gesturing\textless\textgreater in\textless\textgreater prospective\textless\textgreater psychologismic\textless\textgreater apriorising/axiomatising/referencing-\{of\-attendant-
enabling that technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in the very first place and prospectively’. But rather related to as of transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic marked by incoherence of contemplative mindset/reference-of-thought development in the midst of the technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-Being-as-of-unexpanded-ontological-framework; and so as reflected by apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-disentailment by}—postconverging-entailment <amplituding/formative-epistemicity causality ~as-to-projective-totalitative–implications-of-prospective-Anonymous, for explicating-ontological-contiguity as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing/-deprojections-in-distractiveness-of-intemporal-projection’. Consider a metaphysics-of-absence {implicated-epistemic-veracity-of-nonpresencing} <perspective–ontological-normalcy/postconvergence> elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will preconverging/postconverging–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
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism to attain deprocripticism! The notion of "reference-of-thought-as-to-
preconverging/postconverging—de-mentating/structuring/paradigm—ontological-
performance"—including-virtue-as-ontology> as being a wholly internal process of
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity}—confatedness—in—{preconverging—
disentailment—by—postconverging—entailment}, highlighting ‘the concatenation of intemporal-
projection inextricably with derived-denaturing—deprojections-in-distractiveness-of—
intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-
and-teleology and the latter in relative shortness-of-register-of—meaningfulness-and-
teleology/distractiveness’, implied with regards to Being underdevelopment across the
<cumulating/recomposuring—attendant-ontological-contiguity>—successive registry-
worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity behind the ontological-
contiguity—of-the-human-institutionalisation-process can and is often usurped by eruditic
establishments by a nombrilistic elicitation of temporal mental-dispositions as to the
commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a
denaturing construal in terms—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--
poria/undecidability/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
media, shamans, witchdoctors, dogmatic scholastics of prior registry-
worldviews/dimensions as vested in their ‘circular-pervasiveness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>’ rather
than moving ahead of human blithe and their platitudes, and construing the real possibility of
human emancipation as of a prospective opened-construct-of–”meaningfulness-and-
teleology ”; 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>)}

measurements (say architectural for instance) and so ‘reflected as preconverging-or-
dementing”–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity”–
of-” reference-of-thought’ in relation to ‘correct aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements’ reflected as postconverging-or-dialectical-thinking”–apriorising-
psychologism/soundness-or-ontological-good-faith/authenticity”–of-” reference-of-thought, likewise perversion-of- reference-of-thought<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > related to as being of appropriateness-of” reference-of-thought-as-of-
conflatedness wrongly undermines/dismantles the ‘existential meaningfulness-and-
teleology’ implied by ‘inherent/preceding intrinsic-reality/ontological-veridicality ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity ~duced–existentia
lising/contextualising/textualising-contiguity”<reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence, disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking’–reference-of-thought in relative-ontological-
completeness as depth-of-thought’), and such perversion-of- reference-of-thought<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is ‘reflected as preconverging-or-dementing”–apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity”–of-” reference-of-thought’ in relation to veridical ‘existential mea
ningfulness-and-teleology” reflected as postconverging-or-dialectical-thinking”–
apriorising-psychologism/soundness-or-ontological-good-faith/authenticity”– of-” reference-of-
thought. The critical importance of highlighting ‘inherent/preceding intrinsic-
reality/ontological-veridicality’ here as ‘imbricatedness/threadedness/recomposuring as of
attendant–ontological-contiguity’ ~educed–existentialising/contextualising/textualising-
contiguity~<reifying-or-elucidating-of-prospective-relative-ontological-completeness~of-
reference-of-thought-devolving-as-of-instantiative-context> as to existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking’~reference-of-thought in relative-ontological-completeness as depth-of-
thought’) has to do with the fact that the language (say technical terminology for architecture)
for construing meaningfulness-and-teleology (purposeful architectural
aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements) is equally available to both the appropriateness-of~reference-of-thought-as-of-
conflatedness (correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) and the perversion-of~reference-of-thought~as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ~
(defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) for expression as aposteriorising/logicising/deriving/intelligising/measuring–
purpose—of-obtained-measurements due to the ‘covert negative vista’ of the perversion-of-
reference-of-thought~as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ~ as well as derived-
perversion-of reference-of-thought~as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{96} (derived relation to the defective apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—producing-measurements as being ‘correct apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—producing-measurements’). Thus technically speaking all elocation associated with the defective apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—producing-measurements for the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (perversion-and-derived\textsuperscript{74} perversion-of\textsuperscript{83} reference-of-thought\textsuperscript{96}) as as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}), as


This technically highlights two issues, the inherent ‘perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-

prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^7\) as of priorly unsoundness-or-ontological-bad-faith/inauthenticity `-of-' reference-of-thought/preconverging-or-dementing`–apriorising-psychologism by its positivism–procrypticism \(^8\) reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-deepening virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the exercise of ontologically-veridical reasoning is rather \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^6\) —unenframed-conceptualisation. Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of-reference-of-thought with respect to a non-positivism/medievalism worldview, we can garner an insight of the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-`}\text{attendant-intradimensional'}\text{-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\text{'} \text{of the postlogism}^-\text{-and-conjugated-postlogism}^7\text{ in a non-positivism/medievalism setup, wherein faced with arguments of the sort who is the sorcerer, how are they using their sorcery, etc., speaking of the non-positivism/medievalism relative-ontological-incompleteness `-induced,`\text{-threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation} \(<\text{as-to-`}\text{attendant-intradimensional'}\text{-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\text{‘} \text{given that sorcery doesn’t exist, going by the insight of positivistic prospective relative-ontological-completeness}^-\text{-of-}^7\text{reference-of-thought whereas the non-positivism/medievalism registry-worldview/dimension is ridden with a whole complexity of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation} \(<\text{as-to-`}\text{attendant-intradimensional'}\text{-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\text{‘}

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epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 
(as metaphysics-of-presence≥{implicated–‘nondescript/ignorable–void ’-as-to- presencing—
absolutising-identitive-constitutedness }: illusion-of-the-present/present-consciousness/mirage)
is representing itself as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism and
dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-
worldview’s/dimension’s reference-of-thought, as of the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, it is ‘preconverging-
or-dementing’–apriorising-psychologism and dialectically/contendingly out-of-phase’. The
reason for the ontologically defective <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag is that all registry-
worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the
‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory–de-mentativity)’ in their conventioning, and thus to the
exclusion of prospective ontological profoundness of reference-of-thought. Thus all registry-
worldviews/dimensions had hitherto been <amplituding/formative> wooden-language
⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications⟩. However human existential closure of meaningfulness
as conventioning doesn’t supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions references-of-
thought to be transcended/superseded with human limited-mentation-capacity-deepening
expansion of ontological-depth as increasing ontological-completeness-of reference-of-
thought (or reducing relative-ontological-incompleteness-induced,’threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as ‘candored and straight’ with respect to ‘meaningfulness-and-teleology’ whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding ‘meaningfulness-and-teleology’. A further example will be say ‘the God-of-plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically ‘candored and straight’ with itself in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (its metaphysics-of-presence}{implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness}) and goes on articulating ‘meaningfulness-and-teleology’ even in the new existential transcendental/superseding contextualisation in terms–as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension. Given such a state of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, the notion of generating ‘meaningfulness-and-teleology’ 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—unenframed-conceptualisation. While excluding any exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity since the latter is only appropriate in the instance of prospective relative-ontological-completeness—of—reference-of-thought; as the
base-institutionalisation (animistic) prior relative-ontological-incompleteness\textsuperscript{88} -induced,–
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism\textsuperscript{20}’ puts into question the very first and absolute
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument of
meaningfulness-and-teleology\textsuperscript{99} (‘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\textsuperscript{96}–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\textsuperscript{51} in the
apriorising/axiomatising/referencing of meaningfulness-and-teleology\textsuperscript{99} construal’) with
respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-
uninstitutionalised-threshold \textsuperscript{102}–defect<-as-Being-or-ontological-or-existential–defect>\textsuperscript{5}.

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\textsuperscript{20}–apriorising-
psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking\textsuperscript{21}–
apriorising-psychologism center). Likewise such a suprastructural articulation of our
positivism–procrypticism relationship to its postlogism\textsuperscript{77} 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, 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 transcendental possibilities), to that extent the intemporal-disposition should rather construe/conceptualise its intemporal-disposition as the tip of human transcendental institutionalisation possibility and thus inherently that it transversally takes precedence over human temporal complexes (and such a ‘transversality—amplituding/formative-epistemicity—eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ confliction’ resolved intemporally by prospective amplituding/formative-epistemicity causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity and secondnaturing. This actually explains the inevitable contrariety involved in the making of transcendental human progress involving a prior/transcended/superseded reference-of-thought and a prospective/transcending/superseding reference-of-thought; given the blunt fact that ‘there is no untransvaluated—temporal-intemporality and pretences of inevitability of human progress without need for intemporal projection are falsehoods ‘arising as temporal/shortness-of-
register-of-‘meaningfulness-and-teleology’ distraction’ with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of-‘meaningfulness-and-teleology’ projections.). Critically, the notion of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and transcendental-enabling/sublimating/supererogatory-de-mentativity associated with intemporality /longness and institutionalisation/intemporalisation as of its very defining core is rather one of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing.–for-explicating-ontological-contiguity as it propounds the supersedingness/primacy/ascendency of intrinsic-reality as a the-Good/understanding/knowledge-driven construct over human ‘good-naturedness’/impression-driven constructs as well as social-aggregation-enablers. The idea being that <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing.–for-explicating-ontological-contiguity is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied when conceptualising that empirical ‘meaningfulness-and-teleology’ is the sole purview of the rational-empiricism/positivism registry-worldview/dimension failing to recognised that all other registry-worldviews/dimensions are actually empirical but differ as to interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of ‘the central human epistemic-totalising ~resubjecting or totalising-entailing–reconstrual heuristic drive’ defining as to preconverging/postconverging–de-mentating/structuring/paradigming ‘meaningfulness-and-teleology’ the <cumulating/recomposuring–attendant-ontological-contiguity >succession of registry-worldviews/dimensions (however sublimatingly inefficient in relative-ontological-incompleteness and sublimatingly efficient in relative-ontological-completeness as from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection);
given that with corresponding shallow to limited-mentation-capacity-deepening\(^1\), as institutionalising \(<\text{amplituding}/\text{formative–epistemicity}>\text{causality} \sim \text{as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity}\) successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\(^9\) ~ 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 \(<\text{amplituding}/\text{formative–epistemicity}>\text{causality} \sim \text{as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity}\) of ‘meaningfulness-and-teleology\(^9\) going by their given limited-mentation-capacity. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-mentation-capacity-deepening ’ implies more and more profound reconstruals/reconceptualisations (\(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–renewing–realisation/re-perception/re-thought}\) inducing transformative implications with respect to ‘meaningfulness-and-teleology\(^9\) as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-educing—epistemic–totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–as-to-possibilities-of-self-becoming-as-of–‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’. As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental-
enabling/sublimating/supererogatory—de-mentativity doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about 9.8 m/s² on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/supererogatory—de-mentativity), with respect to transcendental-enabling/sublimating/supererogatory—de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices of ‘meaningfulness-and-teleology’ as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-verdicality of the meaningfulness-and-teleology itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-verifydicality as ontologically construing the reality of human condition’, and so with respect to historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism-determinism, politicisation and other social choices like moralisation, cultural value, economic value, etc. This distinction is critical because very often sovereign choices as conventions will tend to be acted upon as if these were transcendental knowledge of intrinsic-reality/ontology construal of the social in a wrong equivalence, and further because the
transcendental-enabling/sublimating/supererogatory—de-mentativity as of the intrinsic-reality/ontology construal of the social is more fundamental as the tool for ‘creating/inventing-and-destroying/deconstructing conventions’ for more and more profound grasp of intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness-teleology©–<in-preconverging-existential-extrication-as-of-existential-unthought>6 to stifle the possibility of intrinsic-reality/ontology of the social, construed as ontology/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity knowledge, from arising. This insight explains why all deferential-formalisation-transference are only of pertinence as they justify and are derived from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity conceptualisations, and collapse when they fail that test. For instance, notions such as arguments from authority are useful in ensuring social efficacy but when authority is demonstrated as relatively fallacious, it then has no pretence to the sanctity of not being undermined. Ultimately, the veridical nature of knowledge beyond ‘institutionalised-being-and-craft’ (as established by prior transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is not as an exercise of ‘logical mere convincing’ as of social-aggregation-enabling about what is knowledge and appropriate, but rather as a critical exercise of channelling of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as secondnaturing institutionalisation percolation-channelling–<in-deferential-formalisation-transference> to elicit the necessary positive-opportunism—of-social-functioning-and-accordance75 for prospective institutionalisation as skewing (‘intemporality©—asymmetric-subsumption-of-temporality©’), for relative intrinsic-reality/ontological-veridicality transcendental-
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 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 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 its conventioning limits as being the absolute ontological determinant of 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
(beyond-the-consciousness-awareness-teleology
<br>of-existential-unthought>) weren’t fundamentally a ‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suprerogatory-de-mentativity, however unintelligible, as a prospective institutional percolation-channelling exercise as validated by ultimate causality~as-to-projective-totalitative-implications-of-prospective nonpresencing, for-explicating ontological-contiguity with subsequent corresponding formalisation and secondnaturing. The point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it can be further contended going by the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—

‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor that ‘human knowledge is necessarily a secondnaturing construction’ and not an ‘intemporal-disposition construction’ as the latter will wrongly imply that we are only intemporal-as-longness-of-register-of—meaningfulness-and-teleology, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional—deprocrypticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism. Thus human knowledge is a dynamic secondnatured construct in upholding-and-vouching for the intemporal
while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>. [The notion of ‘beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>’, as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>’ speaks of the mental state as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-attendant-intradimensional>-prospectively-disontologising-preconverging/dementing –apriorising-psychologism by its relative-ontological-incompleteness-of-reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (also referred to as ‘uninstitutionalised-threshold’) where the mental-disposition/mindset/reference-of-thought is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought> implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-attendant-intradimensional>-prospectively-disontologising-preconverging/dementing –apriorising-psychologism at the uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental 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\textsuperscript{-}\textsuperscript{<in-preconverging-existential-extrication-as-of-existent}\textsuperscript{\textsuperscript{-unthought}}. Of course, where supposed someone from a positivistic social-setup found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-completeness \textsuperscript{-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\textsuperscript{-}\textsuperscript{<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{\textsuperscript{}} as when eliciting ignorance (as of ‘lack of constraining social universal-transparency)}\textsuperscript{-}\textsuperscript{\textsuperscript{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}} of the psychopath’s mental-disposition of postlogism \textsuperscript{-as-of-} compelling–nonconviction/madeupness/bottomlining\{\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{[‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–inden-disontologising’–of-the–\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{\textsuperscript{‘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{}}}]]}}]}}, and while construed as beyond-the-
consciousness-awareness-teleology\(^9\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^6\) as when eliciting affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of relative-ontological-incompleteness\(^8\)-of-reference-of-thought, as it leads to ‘lack of constraining social\(^{103}\)universal-transparency\(^{104}\)-\{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\}\), associated with the successive uninstitutionalised-threshold\(^{102}\) states, the notion of ‘human beyond-the-consciousness-awareness-teleology\(^9\)-<in-preconverging-existential-extrication-as-of-existential-unthought>’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments\(^{105}\) as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{107}\)-defect-<as-Being-or-ontological-or-existential–defect>\(^{85}\) inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments\(^{105}\) as of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s\(^{83}\) reference-of-thought-for-social-functioning-and-accordance is mostly able to arise incidentally ‘within the scope’ of the registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{102}\)-defect-<as-Being-or-ontological-or-existential–defect>\(^{85}\) as beyond-the-consciousness-awareness-teleology\(^9\)-<in-preconverging-existential-extrication-as-of-existential-unthought> of the registry-worldview/dimension uninstitutionalised-threshold\(^{102}\); as social\(^{103}\)universal-transparency\(^{104}\)-\{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\}\) is a strong inherent deterrent of
human temporality\(^9\)/shortness and enabler of human intemporal longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold\(^0\) of such knowledge-as-virtue arises the temporal-dispositions denaturing its reference-of-thought\(^8\)/categorical-imperatives/axioms/registry-teleology\(^9\) for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. This nature of ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^0\)–defect-as-Being-or-ontological-or-existential–defect\(^85\)” as induced beyond-the-consciousness-awareness-teleology\(^9\)–in-preconverging-existential-extrication-as-of-existential-unthought> as of registry-worldview/dimension uninstitutionalised-threshold\(^0\) explains why fundamentally issues of reference-of-thought defect or perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> point more decisively/fundamentally as to their resolution as aetiologistion/ontological-escalation towards the need for ontological-completeness-of-reference-of-thought as to the <cumulating/recomposing–attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations-in-superseding-their-corresponding-uninstitutionalisation with regards to base-institutionalisation-superseding-recurrent-utter-uninstitutionalisation, universalisation-superseding-ununiversalisation, positivism-superseding-non-positivism/medievalism and prospectively deprocrypticism-superseding-procrypticism. Thus preconverging/postconverging–de-mentatively/structurally/paradigmatically, this is the supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing associated with intemporal longness and construed as ‘intemporal-asymmetric-subsumption-of-temporality” since it is ‘not equable’ with the relative shallowness as temporal/shortness-of-register-of–meaningfulness-and-teleology in intradimensional construal of meaningfulness-and-teleology but projects directly in grasping fundamentally
the issue of relative-ontological-incompleteness\textsuperscript{88} reference-of-thought and the corresponding virtue-as-ontology implications; as insightfully, an arising issue of accusation of sorcery in non-positivism as medieval or animistic setting is more fundamentally/preconverging/postconverging–de-mentatively/structurally/paradigmatically as of aetiologisation/ontological-escalation a question of their relative-ontological-incompleteness\textsuperscript{88} reference-of-thought as it endemises/enculturates such notions as its vices-and-impediments\textsuperscript{85} and the same approach applies to our state of positivism–procrypticism involving procrypticism–or–disjointedness-as-of\textsuperscript{83} reference-of-thought-as-misappropriated– meaningfullness-and-teleology\textsuperscript{79} as it endemises/enculturates perversion-of\textsuperscript{71} reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic meaningfulness as vices-and-impediments\textsuperscript{85} requiring its preemption by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfullness-and-teleology as of prospective notional–deprocrypticism institutionalisation.]

This effective realism as of rational-realism is the requisite insight in understanding how supposedly re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued- postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{60} transcendental notions of intemporality\textsuperscript{52}/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. Further along the rational-realism line of thinking, the fact is paradoxically that as more cuttingly demonstrated with ‘cultural diffusion driven transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’, the mechanism of transcendence-and-
sublimity/sublation/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/sublation/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 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/sublimate/supererogatory-de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further 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.

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-sanctimomy displayed by succeeding institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩, which may wrongly imply being out of the scope of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatures—temporal-to-intemporal-dispositions—⟨so-construed-as-from-perspective-ontological-normalcy/postconvergence⟩’—existentialism-form-factor, and thus fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the mechanism by which re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—⟨imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness—of-notional—deprocrypticism-prospective-sublimation⟩ transcendental ideas (transcendental in terms—as-of-axiomatic-construct of putting in question the prior reference-of-thought—devolving, beyond just novel ideas within the same reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-teleology—⟨in-preconverging-existential-extrication-as-of-existential-unthought⟩, is coming from a point
epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling(by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology)
as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposing). It
is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their
initiatives will immediately lead to a positivistic transformation of society but they certainly
had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-
awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>).
This equally explains why in all epochs, however different the nature, there is an inherent
temporal mental-disposition abhorrence of transcendental ideas as putting into question the
present and present interests (for instance, even the industrial revolution when considered as
actually generating material wealth was poorly perceived by many trade guilds). It is only the
‘imbricatedness/threadedness/recomposing as of attendant—ontological-contiguity<—educted–
extistentialising/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-
completenessas depth-of-thought’) that allows for ‘a relative teleological-
differentiation/scission/variance/disambiguation of references-of-thought’ as to what the
appropriateness-of—reference-of-thought-as-of-conflatedness(correct
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—producing-
measurements) and the perversion-of—reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >

disontologising-logical-outcome-arrived-at re-engaging reflex’ (undertaken as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

prospective_attendant–ontological-contiguity’ ~educed–

existentialising/contextualising/textualising-contiguity’) inducing a ‘wrongly-projected decontextualising–unimbricatedness/unthreadedness/unrecomposing,—as-virtuality-or-

ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow—supererogation ~as-to–‘attendant-

intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-

psychologism” ^\cite{reference-of-thought} reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–ontological-contiguity’ ~educed–existentialising/contextualising/textualising-contiguity’ ~reifying-or-elucidating-of- 

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

instantiative-context> as to existence-potency ^\cite{reference-of-thought}—sublimating–nascence,—disclosed-from—

prospective-epistemic-digression—rules—apriorising/axiomatising/referencing—that—further—

epistemically-unconceal—the—very—ontologically—same—existential—reality’), thus preconverging/postconverging—de—mentatively/structurally/paradigmatically upholding the perversity—of—reference-of-thought’ ~as—preconvergingly—

apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as—to—shallow—

supererogation > associated with postlogism and its derived implications as conjugated-

postlogism ^\cite{postlogism} whether as ignorance (unconsciously), affordability (expeditiously) or opportunism/exacerbation/social—chainism—or—social—discomfiture—or—negative—social—

aggregation/temporal—enculturation—or—temporal—endemisation (consciously); and with the corresponding existential circularity/recurrence/repetition/repeatability ^\cite{postlogism} of the postlogism ^\cite{postlogism} and conjugated mental—projections implied, involving temporality ^\cite{temporality}/shortness in denaturing 

postlogic—backtracking—< iterative—looping—‘set—of—dereifying—hollow—narratives—and—acts’> ^\cite{postlogic-backtracking}
by its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring or social pivoting/decentering to reconstrue/reconceptualise meaningfulness-and-teleology as of prospective relative-ontological-completeness. The difference between postlogism (postlogism-compulsing–nonconviction/madeupness/bottomlining)
\(\{\langle\text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}\rangle\text{-induced-disontologising–of-the–attendant–intradimensional–ontologising}\rangle\text{–imbued–contextualising/existentialising–attendant–ontological-contiguity}\rangle\text{-in-shallow-supererogation}<\text{-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness}\rangle\rangle\) and prelogism (prelogism-as-of-conviction,-in-profound-supererogation<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) can further be developed as such. Supposed there is a given context where the solution to additions of the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (meaningfulness-and-teleology) taken involves rewards depending on how big is the number with the Donor not in a position to pay particular attention to the exact sums to be resolved if a character is in a position to fiddle with the implied sum to be resolved like deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements as perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing—in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (more like the ‘covert negative vista’ of the hidden-nature/unavailable social universal-transparency<transparency-of-totalising-entailing–as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of
psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’
(‘meaningfulness-and-teleology’), A appropriately uses a correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements (appropriateness-of-‘reference-of-thought-as-of-conflatedness’) and find out
that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve
the sum but fails in its logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation and gives 9 as the answer, this doesn’t void
logically re-engaging with A with respect to other sums in terms of
aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements to be undertaken (as to logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation) so long as A learns and
understands the addition principle well. This instance of A’s reference-of-thought where it is
not perverted (correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) but its logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for
addition calculations is part and parcel (whether successful or not) of prelogism. Now
supposed B is in a position and has the mental-disposition to covertly add 1 to any of the
numbers measured and to be involved in the calculations to be undertaken before then
calculating and so as to measurement (so-construed as use of a defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements speaking of B’s perversion-of- reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation) such that its calculations as
aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements (‘meaningfulness-and-teleology’) is undertaken erroneously rather implying 6 + 3 instead of 5 + 2 (with respect to the same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement undertaken by A for subsequent calculation as 5+2) and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) is flawed since B is not committed due to its perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant’ to do so, i.e. functionally possible in the social context). Unlike the case with A having to do with A’s addition ability but whose reference-of-thought is not perverted, such that A’s defect is a defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance, on the other hand B’s defect is a Being/ontological/existential—defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-accordant while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not universally transparent as a ‘negative covert vista’). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B.
In the instance where C is ignorant of B’s Being/ontological/existential–defect, there is a possibility of re-engaging with C but only where B’s condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-reality/ontological-veridicality

\textsuperscript{supercerogatory–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 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\textsuperscript{93} to them wherein lack of ‘social \textsuperscript{universal-transparency}\textsuperscript{103}-(transparency-of-totalising-entailing-,as-to-entailing-

\textsuperscript{amplituding/formative–epistemicity}>totalising–in-relative-ontological-completeness) which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism\textsuperscript{77}, 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 they cannot therefore be re-engaged logically with (as of ‘prelogism’-as-of-conviction,-in-profound-supererogation \textsuperscript{96}<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\textsuperscript{11} the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion-and-

\(\langle\text{decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing}\rangle\)-induced-disontologising-of-the-attendant-intradimensional-ontologising--imbued-contextualising/existentialising-attendant-ontological-contiguity-in-shallow-supererogation-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness\rangle\) and C, D, E and F relative-ontological-incompleteness-induced-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism that is ‘in-wait as of prior relative-ontological-incompleteness-reference-of-thought-defective-reference-of-thought-categorical-imperatives/axioms/registry-teleology to enable their conjugated-postlogism, where it is socially-functional-and-accordant to do so. It should be qualified that postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled, 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-
individual’ including psychopathic or conjugated-postlogism, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism—as-of—compulsing–nonconviction/madeupness/bottomlining—

veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ as of ‘compensating directed pseudo-virtue acts-and/or-narratives’ will lead to relative social overlooking 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 so cultivating its deterministic <amplituding/formative–epistemicity>causality −as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’. For instance, as highlighted further below where John in a ‘dereifying act’ spills water on a chair, his ‘misconception of meaningfulness-and-virtue’ involving such a mental-disposition of ‘compensating directed pseudo-virtue acts-and/or-narratives’ may be to do some house chore but rather in ‘crude behaviour manner’ that reveals an ad-hoc quest to re-establish the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance with others. The adult psychopathy personality development arising from this fundamental faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’ at childhood, further evolves a long way with a constantly readjustment process to ultimately enable the credulity for the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood social universal-transparency } (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> of its underlying 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>}
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 compulsing–nonconviction/madeupness/bottomlining-
{<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-

‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, wherein that compensating is not a trite equivalence but rather involves ‘high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to ‘specific or given postlogism’-as-of- 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’ in order to enable the postlogism/psychopathic manifestation achieve the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social
investment’ that should allow its instigated ‘postlogism–as-of–compulsing–nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of-attendant–intradimensional–apriorising/axiomatising/referencing–induced-disontologising’–of-the–attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–ontological-contiguity >;–in-shallow-supererogation–<as-to-disontologising-perverted–outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>)} vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc trite association between committing a given vicious act and initiating a given limited ‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of association is relatively inefficient for attaining the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the ‘postlogism–as-of–compulsing–nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of-attendant–intradimensional–apriorising/axiomatising/referencing–induced-disontologising’–of-the–attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–ontological-contiguity >;–in-shallow-supererogation–<as-to-disontologising-perverted–outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>)} vicious acts-and/or-narratives’ and ‘compensating directed pseudo-virtue acts-and/or-narratives’). As then during its childhood the ‘compensating directed pseudo-virtue acts-and/or-narratives’ are relatively universally transparent socially for what these truly are, as rather being associated with its faulty-
mentation-procedure-deception mental-disposition of 'perversion-of-' 'reference-of-thought'
<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. ‘than just merely or confused with innocent virtue acts-and/or-narratives’; and as ‘interlocutors in prelogism’-as-of-conviction,-in-profound-supererogation <<existentially-veridical-'attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> come to grasp the deliberativeness/consciousness of the artificial and fallacious systematic eliciting of ‘compensating directed pseudo-virtue acts-and/or-narratives’ as a crude-trite-compensating mechanism for its urge to commit ‘postlogism’-as-of-'compulsing–nonconviction/madeupness/bottomlining’
{('<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-supererogation <-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~educed–existentialising/contextualising/textualising-
contiguity as first-level deception, and thus enabling the infinite possibilities of second-level deception from their logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. This underlying postlogism /psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing ‘postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining’

{"<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>} vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the wooden-language

teleology /supratransversality<-in-sublimating–existential-eventuating/denouement>-of-
motif-and-apriorising/axiomatising/referencing as-to<-amplituding/formative–
epistemicity>totalising–social-context-construed-conflatedness’ of
aetiologisation/ontological-escalation driven by ‘intemporal-prioritisation-of-reference-of-
thought’–as-confoundedness’-or-ontological-reprojecting emphasising reference-of-thought–
categorical-imperatives/axioms/registry-teleology as rather about intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation as of ontological-
normalcy/postconvergence); and interestingly such a contrastive insight (of temporal-to-
intemporal contrastive-synopsising-depths-of–meaningfulness-and-teleology) should be
central to an elucidative storied-construct/ontologically-valid-narration of
notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence> disambiguation. The very ‘intemporal
synopsising-depth-of–meaningfulness-and-teleology’ required for ‘intemporal mental-
projections’ or ‘ontological construals’ outside institutionalisation framework as enabled by
deferential-formalisation-transference render them highly susceptible to denaturing in
uninstitutionalised-threshold framework as with regards to the extended-informality
(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology) where these face in the same space of temporal-to-
intemporal the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-
and-accordance thresholds ‘temporal-distractively-aligned synopsising-depth-of–
meaningfulness-and-teleology’-as-shallowness-of-thought-as-subtransversality<-in-
desublimating–existential-eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing and with the ‘lack of constraining social universal-
transparency{transparency-of-totalising-entailing, as-to-entailing<-amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness} as of attendant–ontological-
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-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is related to as
appropriateness-of- reference-of-thought-as-of-conflatedness in ‘prelogism’-as-of-
conviction,-in-profound-supererogation <existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> rather than as postlogism ‘-as-of’ compelling–
nonconviction/madeupness/bottomlining-{‘decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
onontological-contiguity >;-in-shallow-supererogation -<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-preconvergently-
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-<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 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
relative-ontological-incompleteness-of-reference-of-thought of their respective epochs
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

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completeness as of attendant-ontological-contiguity-reduced-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as of relative-ontological-incompleteness-of-reference-of-thought such that mental states with respect to postlogism and conjugated-postlogism as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness-of-reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-reference-of-thought associated with procrypticism relative-ontological-incompleteness-of-reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation doesn’t truly qualify for such a notion of overlooking and resetting since it is of registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-as-Being-or-ontological-or-existential–defect and not defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, more like it can’t be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivism/medievalism mindsets/reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn’t cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding–oneness-of-ontology), and the relative-ontological-incompleteness-induced-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-
sense of any specific effective factual acts of circularity/recurrence/repetition/repeatability\(^{10}\)-as-of-conflated-construal but rather about a defining defectiveness of registry-worldview
reference-of-thought-{reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity -of-
reference-of-thought-and-not-logically-contending} construed as ‘circularity/recurrence/repetition/repeatability\(^{10}\)-as-of-conflated-construal of perversion-and-derived-\(^{74}\)perversion-of\(^{83}\) reference-of-thought-\(<\text{as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >\) inherently-implied (threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation \(<\text{as-to–`}\text{attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism} >\) of the-
uninstitutionalised-threshold \(^{02}\) whether as recurrent-utter-uninstitutionalisation,
ununiversalisation, non-positivism/medievalism or procrypticism) given the registry-
worldview/dimension-level of relative-ontological-incompleteness\(^{88}\)-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to–`}\text{attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism} >\)’. So basically, circularity/recurrence/repetition/repeatability\(^{10}\)-as-of-conflated-
construal is about the ‘circularity of recurrent-utter-uninstitutionalisation-{reflected-as-
unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought-and-not-
logically-contending} in need for base-institutionalisation-{reflected-as-soundness-or-
ontological-good-faith/authenticity -of- reference-of-thought-and-logically-contending}’, the
‘circularity of ununiversalisation-{reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity -of-
reference-of-thought-and-not-logically-contending}’ in need for
universalisation-{reflected-as-soundness-or-ontological-good-faith/authenticity -of-
reference-of-thought-and-logically-contending}’, the ‘circularity of non-
positivism/medievalism-{reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity -of-

simply becomes at best ‘impression-driven/good-naturedness/wishfulness active enabler’ for temporally inclined mindsets with respect to what can be habituated/endemised/enculturated as of

teleology of the prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism can only be preconverging/postconverging–de-mentatively/structurally/paradigmatically resolved by base-institutionalisation reference-of-thought, ununiversalisation manifestation of postlogism can only be preconverging/postconverging–de-mentatively/structurally/paradigmatically resolved by universalisation reference-of-thought, non-positivism/medievalism manifestation of postlogism can only be preconverging/postconverging–de-mentatively/structurally/paradigmatically resolved by positivism reference-of-thought, and prospectively procrypticism manifestation of postlogism can only be preconverging/postconverging–de-mentatively/structurally/paradigmatically resolved by notional–deprocrypticism reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporality/longness from temporality/shortness is rather naïve and actually as of ontologically-flawed
degraded-as-decentered/preconverging-or-dementing\textsuperscript{20}-reflexive/entailing-teleology\textsuperscript{99}-differentiation-as-of-subtransversality\textsuperscript{-}in-desublimating-existential-eventuating/denouement\textsuperscript{-}threshold-of-nonconviction/madeupness/bottomlining-in-shallow-suprerogation\textsuperscript{-}as-to-‘attendant-intradimensional’-prospectively-disontologising\textsuperscript{-}preconverging/dementing -apriorising-\textsuperscript{psychologism}\textsuperscript{2}\textsuperscript{1}\textsuperscript{)}, ignoring the notion of prospective transcending with respect to\textsuperscript{-}perversion-of-\textsuperscript{reference-of-thought}\textsuperscript{-}as-preconvergently-apriorising/\textsuperscript{axiomatising/\textsuperscript{referencing-in-}\textsuperscript{nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation}\textsuperscript{-}or derived-\textsuperscript{-}perversion-of-\textsuperscript{-}reference-of-thought\textsuperscript{-}as-preconvergently-apriorising/\textsuperscript{axiomatising/\textsuperscript{referencing-in-}\textsuperscript{nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation}\textsuperscript{-}going by ontological-normalcy/postconvergence <amplituding/formative-epistemicity>\textsuperscript{-}totalising\textsuperscript{-}renewing\textsuperscript{-}realisation\textsuperscript{-}re-perception\textsuperscript{-}re-thought\textsuperscript{-}as-utter-placeholder-setup\textsuperscript{-}ontological\textsuperscript{-}rescheduling \textsuperscript{-}\textsuperscript{(by-a-renewing\textsuperscript{-}of-apriorising/\textsuperscript{axiomatising/\textsuperscript{referencing-}	extsuperscript{-}\textsuperscript{psychologism\textsuperscript{-}as\textsuperscript{-}the\textsuperscript{-}new\textsuperscript{-}\textsuperscript{referencing\textsuperscript{-}basis\textsuperscript{-}of\textsuperscript{-}prospective\textsuperscript{-}meaningfulness\textsuperscript{-}and\textsuperscript{-}teleology\textsuperscript{)}}\textsuperscript{-}as of notional\textsuperscript{-}deprocrypticism \textsuperscript{(which is rather of \textsuperscript{ontologically-perspectival\textsuperscript{-}elevated\textsuperscript{-}pedestaling-as-postconverging-or-dialectical-thinking}\textsuperscript{-}differentiation-as-of\textsuperscript{-}supratransversality\textsuperscript{-}in\textsuperscript{-}sublimating\textsuperscript{-}existential\textsuperscript{-}eventuating/denouement}\textsuperscript{-}of\textsuperscript{-}motif\textsuperscript{-}and\textsuperscript{-}apriorising/\textsuperscript{axiomatising/\textsuperscript{referencing\textsuperscript{-})}}\textsuperscript{-}in\textsuperscript{-}longness\textsuperscript{-}of\textsuperscript{-}register\textsuperscript{-}of\textsuperscript{-}‘meaningfulness\textsuperscript{-}and\textsuperscript{-}teleology\textsuperscript{-}in\textsuperscript{-}order\textsuperscript{-}to\textsuperscript{-}grasp\textsuperscript{-}ontologically\textsuperscript{-}veridical\textsuperscript{-}meaningfulness;\textsuperscript{-}and so, no more different as\textsuperscript{-}the\textsuperscript{-}non-positivism\textsuperscript{-}medieval mindset\textsuperscript{-}reference\textsuperscript{-}of\textsuperscript{-}thought\textsuperscript{-}trying\textsuperscript{-}to\textsuperscript{-}process\textsuperscript{-}logic\textsuperscript{-}on\textsuperscript{-}the\textsuperscript{-}basis\textsuperscript{-}of\textsuperscript{-}its relative\textsuperscript{-}ontological\textsuperscript{-}incompleteness\textsuperscript{-}induced\textsuperscript{-}‘threshold\textsuperscript{-}of\textsuperscript{-}nonconviction\textsuperscript{-}madeupness\textsuperscript{-}bottomlining\textsuperscript{-}in\textsuperscript{-}shallow\textsuperscript{-}suprerogation\textsuperscript{-}as-to-‘attendant\textsuperscript{-}intradimensional’\textsuperscript{-}prospectively\textsuperscript{-}disontologising\textsuperscript{-}preconverging\textsuperscript{-}dementing\textsuperscript{-}apriorising\textsuperscript{-}\textsuperscript{psychologism\textsuperscript{-}as\textsuperscript{-}notions\textsuperscript{-}and\textsuperscript{-}accusations\textsuperscript{-}of\textsuperscript{-}sorcery. \textsuperscript{This reason underlies\textsuperscript{-}the\textsuperscript{-}notion\textsuperscript{-}of\textsuperscript{-}prospective\textsuperscript{-}institutionalisation\textsuperscript{-}which\textsuperscript{-}arises\textsuperscript{-}not\textsuperscript{-}as\textsuperscript{-}of\textsuperscript{-}logical\textsuperscript{-}processing\textsuperscript{-}or\textsuperscript{-}logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue but
‘more fundamentally an appropriateness-of-reference-of-thought-as-of-conflatedness’-or-
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > issue as of a preconverging/postconverging—de-
mentative/structural/paradigmatic and ontological ‘meaningfulness-and-teleology’ implication
with respect to eliciting the prospective relative-ontological-completeness-of-reference-of-
thought of the prospective/transcending/superseding registry-worldview/dimension, without
-amplituding/formative—epistemicity—totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of the relative-ontological-
incompleteness-induced—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’<as-to—‘attendant—intradimensional’—prospectively-
disontologising—preconverging/dementing—apriorising-psychologism>’ of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of
prospective institutionalisation ‘is not about <amplituding/formative—epistemicity—causality—as-to-projective—totalitative—implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity—implying equivalence between the
prior/transcended/superseded and the prospective/transcending/superseding’. It is rather about
the precedingness/supersedingness/ascendency of the latter in transversality—<for-sublimating—
existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif—
and-apriorising/axiomatising/referencing’ and inequivalence with the former. For instance
the factual <amplituding/formative—epistemicity—causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological—
contiguity—effectiveness validations of say a chemistry mindset/’reference-of-thought (with
demonstrations of chemistry principles by chemical reactions producing elements and
compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supereogation validation as of alchemic mindset/‘reference-of-thought’ but rather ‘a chemistry scientific mindset/‘reference-of-thought validation’, critically because the issue is fundamentally not most critically about the specific occurrent/case validations of chemistry principles but rather about the preconverging/postconverging—de-mentative/structural/paradigmatic non-positivism/medievalism alchemy and essences-driven explanations defective mindset/‘reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of interpretive defects that may arise from such non-positivism/medievalism mindset/‘reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness—induced,—‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supereogation —<as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising—psychologism’}. Thus wrongly implying that a contending engagement between the two is of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to—profound-supereogation, ‘wrongly elevates and validates the non-positivism/medievalism mindset/‘reference-of-thought’ as the mindset/‘reference-of-thought of contention, as such a possibility of contending engagement from the chemistry mindset/‘reference-of-thought is about harkening rather to a preconverging/postconverging—de-mentative/structural/paradigmatic and apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment by—}postconverging-entailment
(psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the alchemy and essences-driven explanations mindset/reference-of-thought reflex for the ascendancy of a positivistic chemistry registry-worldview reflex as of its prospective relative-ontological-completeness/reference-of-thought as it addresses the former defect of 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/cause-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—in-supectedly-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 preconverging/postconverging–de-mentative/structural/paradigmatic and apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed– existentialising/contextualising/textualising-contiguity }—confatedness—in {preconverging-
thought.]

registry-worldview/dimension in their respective institutionalisation state (as candored/straight and postconverging-or-dialectical-thinking apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold state (in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as to ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism as decandored/oblongated and preconverging-or-dementing apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of ‘amplituding/formative–epistemicity totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling (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 ⟨meaningfulness-and-teleology⟩ is utterly comprehensible and intelligible to that
psyche/mentation, though in many ways it is a more profound elaboration of ⟨meaningfulness-
and-teleology⟩ issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the
extended-rationalism ⟨reference-of-thought⟩ that doesn’t psychically and meaningfully
supersede it but elaborates within it; and it doesn’t reference an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
‘<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought-as-utter-placeholder-setup-ontological-rescheduling–{by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology⟩’ as implied by a ‘postconverging-or-dialectical-
thinking⟩–psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’, as from Recurrent-utter-uninstitutionalisation to Base-institutionalisation–
ununiversalisation, to universalisation–non-positivism/medievalism, to Positivism–
procrypticism, and prospectively to deprocrypticism; as successively non-rules–
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition–{as ‘base-constitutedness’ of ⟨reference-of-thought⟩
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) gives way to
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—
{as ‘first-level presencing—absolutising-identitive—constitutedness of reference-of-thought’}

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way to
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism—{as ‘second-level presencing—
absolutising-identitive—constitutedness of reference-of-thought’}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way to
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism—{as ‘third-level presencing—
absolutising-identitive—constitutedness of reference-of-thought’}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and

prospectively bringing about preempting—disjointedness-as-of—reference-of-thought,—as-to—
<amplituding/formative—epistemicity>growth-or-conflatedness/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism—

{‘apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging—
disentailment by }—postconverging-entailment of reference-of-thought’}; and wherein the
successive mindsets/references-of-thought and institutionalisations are suprastructural to each
other (beyond-the-consciousness-awareness-teleology—in-preconverging-existential-
extrication-as-of-existential-unthought> ). Insightfully, this highlights that human mentation
capacity is in a dynamic cumulation as of the maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation of its limited-mentation-capacity—
deepening. It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconcel-the-very-ontologically-same-existential-reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in many ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match ‘an existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconcel-the-very-ontologically-same-existential-reality’ existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the
Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/ALCHEMY/es/medieval registry-worldview/dimension certainly does has a name (transcendence-and-sublimity/sublimation/SUPEREROGATORY-de-mentativity). But then it is more the case that from an amplituding/formative–epistemicity totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag posture holding only one registry-worldview/dimension of reference-of-thought–categorical-imperatives/axioms/registry-teleology as absolute, then prospective transcendence-and-sublimity/sublimation/SUPEREROGATORY-de-mentativity is rather a beyond-the-consciousness-awareness-teleology of in-preconverging-existential-extrication-as-of-existential-unthught 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/intelligibility/setup/measuring/instrument-for-operant-or-incidenting-predicative-insights’ transcendence-and-sublimity/sublimation/SUPEREROGATORY-de-mentativity implied by Descartes) rather than a construal of transcendence-and-sublimity/sublimation/SUPEREROGATORY-de-mentativity as implied herein as of limited-mentation-capacity-deepening with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human amplituding/formative–epistemicity totalising–purview-of-construal’ as superseding–oneness-of-ontology as an all-encompassing amplituding/formative–epistemicity totalising–renewing–realisation/re-perception/re-thought of human psychical and institutionalisation disposition for
at a given point in time (erroneously construed as the absolute point of human thought apriorising, without a decentering sense of projection with respect to the prior and prospective). But existential-reality as of its human mental apriorising/axiomatising/referencing (heuristically at least) started well before that point and carries on well after that point, and such an exercise is more profound when it construes human mental apriorising/axiomatising/referencing along the full existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existence as it redefines meaningfulness-and-teleology on the basis of human limited-mentation-capacity-deepening in its construal/conceptualisation of a superseding–oneness-of-ontology construed as transcendental-enabling/sublimating/supererogatory–de-mentativity. Insightfully, this author construes an existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising/referencing process for the transcendental-enabling/sublimating/supererogatory–de-mentativity of successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions rather as of an exercise of maximalising-recomposing-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—prospective_attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly
operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn’t recognise that successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions are defining transcendental-enabling/sublimating/supererogatory—de-mentativity for new prospective relative-ontological-completeness—of—reference-of-thought and so-reflected as to the de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) undergirding the ontological-contiguity—of—the-human-institutionalisation-process. In the bigger framework, this author holds that conceptually and operantly nothing is certain but for the certitude of existence and its oneness, thereafter defining relative certitudes by the existentialising/contextualising/textualising-contiguity of existence as of human shallow-to-deepening—limited-mentation-capacity, as-limited-mentation-capacity-deepening as of its successively developed transcendental psychical and institutionalisation notions from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition to successively profound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules associated with human limited-mentation-capacity-deepening, as further elaborated herein. This same insight can be extended with respect to an Einstein and Bohr led theory-of-relativity and quantum-mechanics physics respectively in relation to the physics of Newton, Galileo, Leibniz; wherein the latter established the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psyche as ‘<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling—(by—a—renewing-of—apriorising/axiomatising/referencing—psychologism—as—the—new—referencing—basis—of—
prospective–meaningfulness-and-teleology of positivistic physics right back then in their epoch such that the overall underlying principle of amplituding/formative-epistemicity-causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity as transcendental-enabling/sublimating/supererogatory–de-mentativity back then is still what prevails today. It is that physics psyche established back then which enabled seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics within a decade or so of their articulations as of more profound elaboration of transcendental-enabling/sublimating/supererogatory–de-mentativity amplituding/formative-epistemicity-causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity to establish themselves as the central physics theories with little or no quarrel. It is interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/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 preconverging/postconverging–de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity, and instinctively one may argue that it is
by coming out from the frustration of not achieving anything decisive but for ‘palliative results’ in terms of progress with an alchemic and non-positivistic psyche that the Newton’s of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual-patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity construction having to do with an
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) of meaningfulness-and-teleology\(^3\) is often wrongly construed as ontological as of reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^3\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\).

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\(^{14}\) 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-

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 \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textgreater than truly ontological when examined closely such that the test of transcendentally-enabling-level-of–ontological-good-faith-or-authenticity\textless objectification/desubjectification-as-objectification–as-to-ontological-faith–
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>

when the implications of such notions are examined as of metaphysics-of-absence,\{(implicited-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>\}

not only in terms of one registry-worldview’s/dimension’s ‘meaningfulness-and-teleology’ but two or more, say our present positivism reference-of-thought and retrospective non-positivism reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, exposing their true nature as rather palliative constructs and conceptual-patterning. In the bigger framework can notions construed/conceptualised as of ‘human subjectivity so-construed as ineffectively transcendentally-enabling-level-of-ontological-good-faith-or-authenticity’/objectification/desubjectification-as-objectification-<as-to-ontological-faith-

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> be given the label ontology, or rather is ontology exactly not about effective transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith-

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>? And what is fundamentally involved in developing that transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith-

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> for ontological-veridicality/intrinsic-reality transcendental-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism as deprocrypticism; explaining the successive developments of the human psyche transcendentally-enabling-level-of–ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism as ontologically-driven as of increasing prospective relative-ontological-completeness of-reference-of-thought. It is this author’s contention that the ‘transcendental-enabling/sublimating/supercorogatory–de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as so transcendentally-enabling-level-of–ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification-as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
disentailment by) postconverging entailment (in the same vein as the prior positivism–procrypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-thereof-philosophy’ with regards to non-positivism/medievalism) as of the prospective-and-more-profound notional–deprocrypticism registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as herein implied by this epistemic-totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting psychology suprastructuralism insight construed as of metaphysics-of-absence–(implicit–epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>) as ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of palliative construals and conceptual-patterning–(as-devoid-of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity ’s–reifying-or-elicidating-of–’prospective-relative-ontological-completeness ’;–so-rather-enabled–<by-a-
nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness /ontological-
conflatedness -in- {preconverging-disentailment {by} postconverging-entailment} for knowledge/'meaningfulness-and-teleology' has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/'meaningfulness-and-teleology') as of its notional-conflatedness/constitutedness-to-conflatedness as the preconverging/postconverging-de-mentative/structural/paradigmatic basis by which 'ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments) 'with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional amplituding-formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s reference-of-thought relative deficiency as prior relative-ontological-incompleteness of-reference-of-thought (as its uninstitutionalised-threshold) thereby resolvable preconverging/postconverging-de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s reference-of-thought prospective relative-ontological-completeness of-reference-of-thought; thus validating with regards to both reference-of-thought respectively as the ‘transcendental-enabling/sublimating/supererogatory-de-mentativity positivism psyche-and-thereof-philosophy’ and the ‘transcendental-enabling/sublimating/supererogatory-de-mentativity notional-deprocrypticism psyche-and-thereof-philosophy’ their relative ontologically-veridical background referencing as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity} conflatedness-in-{preconverging-disentailment {by} postconverging-entailment} as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both reference-of-thought the articulation of coherent 'meaningfulness-and-teleology' respectively in non-positivism terms-as-of-axiomatic-constructs and non-
ontological-completeness—reference-of-thought of prospective/transcending/superseding
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 recurrent-utter-uninstitutionalisation—non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition reference-of-thought—categorical-imperatives/axioms/registry-teleology will not necessarily construe transitorily at its uninstitutionalised-threshold that base-institutionalisation—ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism reference-of-thought—categorical-imperatives/axioms/registry-teleology is the relative ontologically-veridical reference-of-thought (as explained further below with respect to symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’ associated with distinctive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing> and ‘intemporality-asymmetric-subsumption-of-temporality’/ontological-asymmetrisation as of deconstruction/ontological-reconstituting—as-to-conflatedness in aetiologisation/ontological-escalation); such that on a logical-basis/logic—as-derived-from—transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—motif—and-apriorising/axiomatising/referencing’ the <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}> in recurrent-utter-uninstitutionalisation will be more inclined to turn towards the ‘prior conventional non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-
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 ~educated–
existentialising/contextualising/textualising-contiguity }—confaltedness in {preconverging-
disentailment by} postconverging-entailment that is the ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling (by
ultimately making available such prospective constraining social universal-transparency
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness ) the successive institutional-
cumulation/institutional-recomposure-{as-to historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}. Even then and
ultimately, it is mainly a crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring that progressively rids the prior conventional constructs
of their essence as of <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that enables prospective registry-
worldview/dimension suprastructuration/transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. This insight extends to all the
<cumulating/recomposuring–attendant-ontological-contiguity >successive registry-
worldviews/dimensions including ours as positivism–procrypticism as the relative pure-
ontology apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }—confaltedness in {preconverging-
disentailment by} postconverging-entailment as of ontological-faith-notion-or-ontological-

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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-
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,—(apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-contiguity })—
conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment)) will
certainly be a remote contemplation of such a <amplituding/formative> wooden-language
{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications>} mental-disposition of our registry-worldview/dimension,
rather construing its circular-pervasiveness <amplituding/formative> wooden-language
{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications>} as absolute by reflex beyond-the-consciousness-
awareness-teleology ’—<in—preconverging—existential-extrication-as-of-existential-unthought>
wherein achievement motives and temporal-stakes of the conventional constructs as of human
finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-
worldview’s/dimension’s denaturing <amplituding/formative> wooden-language-{imbued—
averaging-of-thought—<as-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\(^5\)-of- reference-of-thought induced distinctive-alignment-to-\(^5\)reference-of-thought\(-\langle\)of-apriorising/axiomatising/referencing\⟩\(^5\) and override any such sense of relative pure-ontology \(\text{apriorising/axiomatising/referencing-}\}\{\text{of-attendant–ontological-contiguity} \;\sim\text{educated–existentialising/contextualising/textualising-contiguity}\}\}–\] conflatedness \(-\langle\)preconverging-dissentailment by\rangle-\]postconverging-entailment notion as of prospective relative-ontological-completeness\(^7\)-of- reference-of-thought and implying rather a prospective transcendental depth-of-thought/ reference-of-thought. This equally explains why the implied supratransversality\(-\langle\)in-sublimating–existential-eventuating/denouement\⟩-\]of- motif-and-apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation is necessarily a ‘presencing—absolutising-identitive-constitutedness\(^4\) consummated/forfeiting posture’ of intemporal\(^5\)-asymmetric-subsumption-of-temporality\(^9\)/ontological-asymmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/supererogatory–de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand meaningfulness-and-teleology\(^9\) beyond-the-consciousness-awareness-teleology\(^9\)-\langle\)in-preconverging-existential-extrication-as-of-existential-unthought\⟩\'; such that, preconverging/postconverging–de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology’\(-\langle\)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\(^7\) 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\(^{102}\), the notion
of intemporality\textsuperscript{11}/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\textsuperscript{8}/categorical-imperatives/axioms/registry-teleology\textsuperscript{9} inclined beyond-the-consciousness-awareness-teleology\textsuperscript{7}/ontological-asymmetrisation as of existential-unthought to uphold meaningfulness-and-teleology\textsuperscript{9} as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness\textsuperscript{7}/reference-of-thought will certainly grasp the pertinence of intemporality\textsuperscript{7}/asymmetric-subsumption-of-temporality/ontological-asymmetrisation as of deconstruction/ontological-reconstituting—as-to-conflatedness\textsuperscript{3} aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness\textsuperscript{7}/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—ontological-faith—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{9} 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\textsuperscript{8}/reference-of-thought as beyond-the-consciousness-awareness-teleology\textsuperscript{7}/ontological-asymmetrisation 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\textsuperscript{10}—

\textsuperscript{11}meaningfulness-and-teleology\textsuperscript{9}
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-
onontological-contiguity >-successive registry-worldviews/dimensions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation⟩<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism⟩ arise, however, different the perception from ‘very-crude’ (with recurrent-utter-
uninstitutionalisation) to ‘seemingly polished’ (with our positivism–procrypticism) depending on prospective relative-ontological-completeness ‑of- reference-of-thought. This is to point out that at uninstitutionalised-threshold ‑temporal-dispositions as of relative-ontological-
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
teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ in such a social setting, and equally similar issues faced today in many a traditional society like female genital mutilation is more than just an issue of stopping the practitioners of genital mutilation but has to do with wooden-language⟨imbuéd—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 ⟨in-preconverging-existential-extrication-as-of-existential-unthought⟩ 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–deprocriptivism institutionalisation implied suprastructuration over our positivism–procriptivism is rather not a beyond-the-consciousness-awareness-teleology ⟨in-preconverging-existential-extrication-as-of-existential-unthought⟩ notion as of the present wooden-language⟨imbuéd—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ mental-disposition and mental-projection. The fact is that registry-worldviews/dimensions operate meaningfulness-and-teleology 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

(apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflicatedness—in—{preconverging-disentailment by}—postconverging-entailment). So the challenge as of this aetiologisation/ontological-escalation as implying futural Being-development/ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality (since the purpose of "reference-of-thought—categorical-
imperatives/axioms/registry-teleology" is about intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation, and not the mimicking of their
<amplituding/formative> wooden-language—{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology }, whether beyond-the-consciousness-awareness-teleology—\langle\text{in-preconverging-
existential-extrication-as-of-existential-unthought}\rangle, about how and why the ontological-
contiguity—of-the-human-institutionalisation-process as of such successive
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ is driven from
recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to
universalisation—non-positivism/medievalism to positivism—procrypticism by projective-
insights/postdication/deconstruction in establishing them in the first place as of prospective
relative-ontological-completeness—reference-of-thought, and thus the utility of projective-
insights/postdication/deconstruction in enabling futural Being-development/ontological-
framework-expansion—depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology as of prospective notional—depocrypticism (preempting—
disjointedness-as-of—reference-of-thought,—as-to—\langle\text{amplituding/formative—
epistemicity}\rangle growth-or-confoundedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism —reference-of-thought—
categorical-imperatives/axioms/registry-teleology) by construing its grander ‘re-motif—and—
existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment by}—postconverging-entailment) not geared to uphold eternalising and emancipating possibilities implied by projective-insights/postdication/deconstruction notwithstanding the fact that its ‘construed-as-of-attendant-circular-pervasiveness <amplituding/formative> wooden-language-{imbued—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-incompleteness’-of- reference-of-thought and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—conflatedness—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—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality. Further, even more decisively though by reflex we naively-and-
erroneously tend to construe of human virtuous-dispositions or vices-and-impediments as arising mainly as of their conscious choices, preconverging/postconverging–de-
mentatively/structurally/paradigmatically a registry-worldview/dimension prior relative-
ontological-incompleteness ‘-of- reference-of-thought as a beyond-the-consciousness-
awareness-teleology"<in-preconverging-existential-extrication-as-of-existential-unchought>6
notion is the more decisive/salient notion as to human ‘objectively construed/analysed virtuous-
dispositions or vices-and-impediments’ even though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-dispositions or vices-and-
impediments arising; such that a registry-worldview/dimension incompleteness-of-reference-of-thought is preconverging/postconverging–dementatively/structurally/paradigmatically susceptibility as a state of ‘in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective reference-of-thought–categorical-imperatives/axioms/registry-teleology for the vices-and-impediments so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology—in-preconverging–existential-extrication-as-of-existential-unthought>. This explains why the ontological-contiguity—of-the-human-institutionalisation-process is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology—in-preconverging–existential-extrication-as-of-existential-unthought as of human limited-mentation-capacity-deepening in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/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
ontological-contiguity -> in-shallow-supererogation -> as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical -> attendant-intradimensional-
apriorising/axiomatising/referencing”-logical-dueness->} or psychopathic compulsive threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation” -> as-to”-attendant-
intradimensional”-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> individuation’, and consequently induced conjugated-postlogism/social-
psychopathy as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation” -> as-to”-attendant-intradimensional”-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> individuations’; and as
this overall ‘dynamic-cumulative-affereffect/affereffect of upholding/failing ontologically-
normalcy/postconvergence’ reflects apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -> educed–existentialising/contextualising/textualising-contiguity } —
constitutedness in–preconverging-entailment as of base-constitutedness, first-level—
presencing—absolutising-identitive-constitutedness, second-level— presencing—
absolutising-identitive-constitutedness and notional–conflatedness (altogether construed as of
notional–conflatedness /constitutedness-to-conflatedness ) reflecting both the
uninstitutionalised-threshold’s as to conventioning/closed-structure/non-
transcendability/distractive-alignment-to—reference-of-thought-<of-
apriorising/axiomatising/referencing>/effecting-parsimony as to ‘reference-of-thought—
degraded-devolving-as-of-uninstitutionalised-threshold meaningfulness and the
 corresponding prospective institutionalisation’s ontology/opened-
structure/transcendability/conflatedness teleological-elevated-as—reference-of-thought–
prelogism “-as-of-conviction,-in-profound-supererogation “ ->existentially-veridical “-attendant-
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 ~educted—
existentialising/contextualising/textualising-contiguity }—confatedness —in—{preconverging-
disentailment-by}—postconverging-entailment of social-stake-contention-or-confliction comprehensive-and-insightful itemisation for developing storied-construct/ontologically-valid-
narration. As conceptualised at both registry-worldview/dimension-level and individuation-
level of analysis unlike reference-of-thought—prelogism —as-of-conviction,—in-profound-
supererogation —<existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>, threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation —<as-to—‘attendant-intradimensional’—prospectively—
disontologising—preconverging/dementing —apriorising-psychologism— is associated with relative ‘temporal-mental-dispositions’—construed-as-surreptitiously-or-palpably-committed-to-
extrinsic-attribution-or-its-perpetuating-upon-other-mental-dispositions-as-supposedly-
superseding-intrinsic-reality/ontological-veridicality as so-mentally-invested with regards to perceived social-stake-contention-or-confliction’ notwithstanding subsequent apprehension of ontologically-veridical —meaningfulness-and-teleology , that speaks of ‘ad-hoc social-commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality’ and assuming denaturing as of ‘lack of constraining social—universal-transparency —(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—
espistemicity>totalising—in-relative-ontological-completeness ) at the uninstitutionalised-
threshold —. It is this dynamic-cumulative-aftereffect/aftereffect that underlies perversion-and-
derived—perversion-of—reference-of-thought—<as-preconvergingly—
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation } associated with uninstitutionalised-threshold .) This thus conveys the


<existentially-veridical–‘attendant–intradimensional–apriorising/axiomatising/referencing’–logical-dueness–precedes-disontologising–logical-outcome–arrived-at> stand is one that relates to meaning on the basis of its assumed existential validity, or at worst involves omissions or exaggerations relative to such fundamental existential validity, but doesn’t countenance by mental-reflex the projection of empty-form of meaningfulness which is ‘existentially invalid’ in the very first place. Consequently, where there is ‘lack of constraining social universal-transparency (transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>–totalising–in-relative-ontological-completeness) at the uninstitutionalised-
threshold due to relative-ontological-incompleteness of reference-of-thought, postlogism as-of compelling nonconviction/madeupness/bottomlining-

{"<decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional-ontologising'–imbued<-contextualising/existentialising-attendant-ontological-contiguity >;\textless \textit{in-shallow-supererogation} \textless as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness>\textgreater \textgreater \) implied meaningfulness-and-teleology will tend to be incidentally conjugated with prelogism as-of conviction, in-profound-supererogation \textless 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-discomfure-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 >;\textless \textit{in-shallow-supererogation} \textless as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>\textgreater \textgreater \) character(s) and specific conjugated-postlogism character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness of reference-of-thought at its ‘uninstitutionalised-threshold the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–psychologism\textsuperscript{20} as a preconverging-or-dementing “–apriorising-psychologism enculturation’.

This is characteristic of the successive uninstitutionalised-threshold \textsuperscript{102} whether as recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition caricaturing-hollow-staging-and-performance as random/impulsive mental-disposition), ununiversalisation (non-universalising caricaturing-hollow-staging-and-performance like animistic attributing of misfortune to someone else’s malevolent spirit), non-positivism/medievalism (non-positivising/non-rational-empirical caricaturing-hollow-staging-and-performance like notions-and-accusations-of-sorcery) or procrpticism (disjointed-misappropriating-of-meaning caricaturing-hollow-staging-and-performance like psychopathy and social psychopathy), thus construing of a registry-worldview as of its relative-ontological-incompleteness\textsuperscript{83}-of- reference-of-thought as rather reflecting ‘virtue-and-ontological-veridicality’ as of its institutionalisation and ‘vices-and-impediments\textsuperscript{105}’ as of its uninstitutionalised-threshold \textsuperscript{102}. This consequently implies at the uninstitutionalised-threshold \textsuperscript{102} a ‘symmetrisation-of-\textsuperscript{83} reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{13} and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ is socially induced in temporality\textsuperscript{109}/shortness requiring deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{13} as intemporal-asymmetric-subsumption-of-temporality\textsuperscript{109}/ontological-asymmetrisation as of prospective relative-ontological-completeness -of- reference-of-thought, which in the bigger picture speaks of ‘differentiated construal of attendant–ontological-contiguity’-educated–
existentialising/contextualising/textualising-contiguity
notional-deprocrypticism psyche and its corresponding memetism or suprastructural
meaningfulness-and-teleology. Now supposed Z was another character inclined for
maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation as preserving the inherent intemporality/longness of additionality as
allowing civilisational/institutional-being-and-craft setup preservation, brought in by the Donor,
there is no question that Z will register the newly divulged ontological-veridicality/intrinsic-
reality of the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and its derived-
implications as perversion-and-derived-perversion-of-reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation to renew the
construal/conceptualisation of what is considered as a relatively ontological-completeness-of-
reference-of-thought for a prospective reference-of-thought that preserves intemporality,
by factoring in the fact of this contextual relative-ontological-incompleteness-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as to
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism as it enculturates/endemises the perversion-of-reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and thus will be
predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and
superseding this specific-type (as exposed by B’s postlogism and C, D, E, F conjugated-
postlogism ) of ‘imbricatedness/threadedness/recomposing 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’ or ‘postconverging-or-dialectical-thinking’ reference-
of-thought in relative-ontological-completeness as depth-of-thought’, and will look down on
B, C, D, E and F mental-dispositions perversion-and-derived perversion-of reference-of-thought—
as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as allowing for the
endemisation/enculturation of the denaturing of additionality and the implications thereof of
subsequent denaturing in circularity/recurrence/repetition/repeatability that ensue where
socially-functional-and-accordant (lack of constraining social universal-transparency)

{transparency-of-totalising-entailing-as-to-entailing <amplituding/formative—

epistemicity>totalising—in-relative-ontological-completeness } which protects the internal-

coherence of meaning for virtue’), not only as a specific/particular construal/conceptualisation

but of universal import as having to do with endemisation/enculturation of perversion-of-

reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > speaking

fundamentally of the given prior relative-ontological-incompleteness-induced, ‘threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–attendant-

intradimensional—prospectively-disontologising—preconverging/dementing —apriorising-

psychologism’ (wherein Z’s disposition is an ordered-construct or secondnaturing
institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of

‘uninstitutionalised-threshold’). Though metaphorically in the mortal’s temporal/shortness-
of-register-of—meaningfulness-and-teleology terms, that ‘low-life’ of universal import
may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of

‘high-life’ of temporality/extrication as the ‘fullness of meaningfulness-and-teleology’
over the appreciation of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmning, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality/extrication cannot count on an overall principle of temporality/extrication for its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential principle doesn’t sustain the ‘civilisation/institutionalised-being-and-craft setup’ in which they are living in, hence qualified as extricatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-modalities-of-the—reference-of-thought-as-of—incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’) but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmning enabling the ontological-contiguity—of-the-human-institutionalisation-process; and besides, it is because the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as prospective ontologising (as undertaken by Z) can supersede denaturing/postlogic-backtracking towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ (referenced by B, C, D, E and F) that the further possibility (as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) for prospective civilisation/institutionalised-being-and-craft setup as new conventioning arises. Hence the
notion of ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity’ ~reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking’ ~reference-of-thought in relative-ontological-completeness as depth-of-
thought’) exposes contextually the relative temporality-to-intemporality (shortness-to-
longness-of-register-of–meaningfulness-and-teleology) of human mental-dispositions
implying an intellectual-and-moral-inequivalence/non-correspondence between of temporal-
dispositions perversion-and-derived- perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > involved in
postlogism and conjugated-postlogism as it discloses the temporal-dispositions
individuations mental-dispositions displayed by B, C, D, E and F (as ‘wrongly-projected
decontextualising–unimbricatedness/unthreadedness/unrecomposing, -as-virtuality-or-
tonologically-flawed-construal (which is rather ‘a prior threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-
intrdimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism’ ~reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity’ ~reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ in their relationship
with additionality as elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising-contiguity’) in contrast to the intemporal-
disposition individuation mental-disposition displayed by Z (as
‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising-contiguity’) ~reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency”~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective
of the ‘postconverging-or-dialectical-thinking’ - reference-of-thought in relative-ontological-
completeness ‘as depth-of-thought’) in its relationship with additionality (as elaboration-as-to-
mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising-contiguity’) by way of Z’s ‘maximalising-
recomposuring-for-relative-ontological-completeness’ —unenframed-conceptualisation
(unwinding-as-unfolding/dépliage-as-détendre of elucidation-of B, C, D, E and F ‘wrongly-
projected_decontextualising–unimbricatedness/untthreadedness/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-

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Wherein reference-of-thought~categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the intemporal mental-disposition individuation are meant to uphold intemporality/longness incontrovertibly and where such is blurred or undermined given relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to-

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ that ‘retraces’ the existential-reality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation with the implications thereof ushering in the successive institutionalisations as the need for new ‘contextualising-contiguity of existence-potency’~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as-of-existential-reality’ when the idea of relative-ontological-incompleteness~induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’—prospectively-disontologising–preconverging/dementing—apriorising-psychologism> arises (as uninstitutionalised-threshold); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism/medievalism to positivism–procrypticism and prospectively to deprocrypticism.

While for the temporal mental-disposition individuations the form-and-perception or derived-form-and-perception of intemproal-preservation-entropy-or-contiguity—or–ontological-preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expediently or consciously) is a sufficient basis so long as it is socially-functional-and-accordant<sup>93</sup> such that the possibility of blurring or undermining existential-reality by ‘wrongly-projected decontextualising–unimbricatedness/unthreadedness/unrecomposuring,—as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’—prospectively-disontologising–preconverging/dementing—apriorising-psychologism> reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–ontological-contiguity<sup>67</sup>—educed–existentialising/contextualising/textualising-contiguity<sup>40</sup>—<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to existence-potency<sup>39</sup>~sublimating—
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
onologically-same-existential-reality’ is just as valid, hence a failure to abstractly recognise
intemporality/longness as-of-existential-reality with the implication thereof as perversion-and-
derived-‘perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-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 preconverging/postconverging–de-
mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for
prospective ontological-completeness-of reference-of-thought structured to inherently
supersede such vices-and-impediments, whether as base-institutionalisation in superseding
recurrent-utter-uninstitutionalisation, universalisation superseding base-institutionalisation–
ununiversalisation, positivism superseding universalisation–non-positivism/medievalism and
deprocrypticism superseding positivism/rational-empiricism manifestation of procrypticism–
or–disjointedness-as-of- reference-of-thought. The central idea here being that the most
critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of
prospective transcendental-enabling/sublimating/supererogatory–de-mentativity over any
temporal extricatory preconverging–de-mentating/structuring/paradigming, however, the
enculturation and mass thinking behind temporal extricatory preconverging–de-
mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of
temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-
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/unrecomposing-,-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’—as-to—‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising–psychologism—reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping attendant–ontological-contiguity—or-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’—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
preconverging/postconverging–de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality\(^{52}\)/longness but for the disposition for maximalising-recomposing-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\(^{52}\)/longness as maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation need its \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought}\) in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity\(^{68}\) of the-human-institutionalisation-process\(^{69}\) is ‘not a human emanance/seeding/incipient—transformation\(<\text{as-to-Derridean-messianicity-wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come}>\) of temporal-dispositions/shortness-of-register-of—meaningfulness-and-teleology\(^{99}\) into the intemporal-disposition/longness-of-register-of—meaningfulness-and-teleology\(^{99}\) but rather is solely a secondnaturer to supersede the uninstitutionalised-threshold\(^{02}\) (is not about the firstnaturedness of human dimensionality-of-sublimating\(^{88}\) \(<\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) but rather is solely a secondnaturer to supersede the uninstitutionalised-threshold\(^{02}\) divulged as to its relative-ontological-incompleteness\(^{88}\)-induced,—threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{94}\) \(<\text{as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism}>\rangle\). The implication is that acting as-of-a–secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal
projection <amplituding/formative–epistemicity>totalising–renewing–realisation/re-
perception/re-thought' for the requisite prospective ≌ maximalising–recomposuring–for-relative-
ontological–completeness —unenframed–conceptualisation, and such conceptualisations from
only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as-of-
universal–and–abstractive originariness–parrhesia,–as–spontaneity–of–aestheticisation nature’
({implicit–‘nondescript/ignorable–void ’–as–to– presencing—absolutising–identitive–
constitutedness }). Thus a registry–worldview’s/dimension’s institutionalisation
secondnaturedness is challenged by its very own level of relative–ontological–incompleteness –
induced,–‘threshold of nonconviction/madeupness/bottomlining–in–shallow–supererogation
<as–to–’attendant–intradimensional’–prospectively–disontologising–preconverging/dementing –
apriorising–psychologism’ marking its uninstitutionalised–threshold ̃ whether as recurrent–
utter–uninstitutionalisation with recurrent–utter–uninstitutionalisation, ununiversalisation with
base–institutionalisation, non–positivism–or–medievalism with universalisation and
procrysticism with positivism, in need for a renewed institutionalisation respectively as base–
institutionalisation, universalisation, positivism and prospectively deprocrysticism. This
equally explain why the notion of human transcendental progress is relatively ‘re–originary–as–
unenframed/unbeholdening/outlier–conceptualisation–(imbued–postconverging/dialectical–
thinking –’projective–insights’/‘epistemic–projection–in–conflatedness ’–of–
notional–deprocrysticism–prospective–sublimation) driven’ as it requires an intemporal–
solipsism as to ontological–faith–notion–or–ontological–fideism—imbued–underdetermination–
thought more than just institutionalised secondnatureing such that it has often been the erudition
periphery of institutional–cumulation/institutional–recomposurer–(as–to– historiality/ontological–
positivistic outlook/reference-of-thought there is no chance that a non-positivism/medievalism registry-worldview/dimension will do away with notions-and-accusations-of-sorcery, as the latter is bound to arise as of human threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> in non-positivism/medievalism where the mindset/reference-of-thought is not rationally-empirical/positivising. Likewise the procrypticism–or–disjointedness-as-of- reference-of-thought wherein the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation from a psychopathic character is contextually likely to be engaged with (as ‘prelogism-as-of-conviction,-in-profound-supererogation<as-existentially-veridical– ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologisingLogical-outcome-arrived-at re-engaging reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a comprehensive preconverging/postconverging–de-mentative/structural/paradigmatic undermining of the phenomena of psychopathy and social psychopathy is impossible without putting in question and undermining our uninstitutionalised-threshold as procrypticism for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism which is effectively the preconverging/postconverging–de-mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined preconverging/postconverging–de-mentative/structural/paradigmatic phenomenon in terms–as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the preconverging/postconverging–de-mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-
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 aetiologicalism/ontological-escalation resolutions to the defect of procrypticism and its postlogism first with respect to formal constructions that the derived effectiveness/\textit{amplituding/formative–epistemicity}\text{causality}\text{as-to-projective-totalitative

implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity can feed back as percolation-channelling\text{in-deferential-formalisation-transference to dimensionally

(registry-worldview) to undermine the relative-ontological-incompleteness\text{threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation} \text{as-to-


thought-devolving-as-of-instantiative-context as to existence-potency\text{~sublimating–nascence,~disclosed-from-prospective-epistemic-digression—rules-of-

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality\text{’ implies a transversality\text{for-sublimating–existential-eventuating/denouement}\text{~of-affirmative-and-unaffirmative–disambiguated–motif-and-


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 deprocripticism) towards a superseding—oneness—of-ontology. Such that the respective reference-of-thought registry-worldviews/dimensions in successive shallow-to-deepening—limited-mentation-capacity, as—limited-mentation-capacity-deepening as recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, positivism—procripticism and notional—procripticism successively recompose more and more profound existentialism a priori contextualising-contiguity of existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression—rules—apriorising/axiomatising/referencing—that—further—epistemically—unconceal—the—very—ontologically—same—existential—reality—of—rules successively as from non-rules—apriorising/axiomatising/referencing—psychologism, as—impulsive—or—accidented—or—random—mental-disposition{as ‘base apriorising/axiomatising/referencing—of—attendant—ontological—contiguity —educted—existentialising/contextualising/textualising-contiguity }——

ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} has to do with human limited-mentation-capacity-deepening\textsuperscript{73} inducing successive recomposuring from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity construed as diminishing—human-epistemic-abnormalcy-or-preconvergence\textsuperscript{83} towards ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence notionally speaking if humans had completed-mentation-capacity there will only be notional—deprocrypticism institutionalisation and not the subsuming-succession of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, positivism—procrypticism, with all mutually implied as subsumed-as-supplanted in notional—deprocrypticism as of achieved ontological-completeness-of—reference-of-thought; subsumed-as-supplanted successively as of non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition—as ‘base apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging-entailment of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-rules—apriorising/axiomatising/referencing—psychologism,—as rulemaking—‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). \textsuperscript{103} 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). \textsuperscript{103} ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’\textsuperscript{92} as ‘third-level presencing—
absolutising-identititive-constitutedness of reference-of-thought'
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately with deprocrypticism, ‘deprocrypticism—or—preempting—disjointedness-as-of- reference-of-
thought—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity —conflatedness—in—preconverging—
disentailment—by—postconverging—entailment of reference-of-thought). This existential—
becoming-transitioning to notional—deprocrypticism as well as the overall existential—
becoming-transitioning nature of existence/existential-reality is the validation of the notion of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression. That is existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression, such that it inherently implies the ontological-contiguity—of-the-human-institutionalisation-process which can be construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-
reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-
reverberation or ontological-normalcy/postconvergence. By extension such projective-insights from a ‘notional human completed-mentation-capacity’ perspective about notional—deprocrypticism conceptually implies that procrypticism is the actually implied epistemic-abnormalcy/preconvergence reflection ‘disjointedness-as-of- reference-of-
thought’—as-misappropriated—meaningfulness-and-teleology—in-arrogation, along successive limited-mentation-capacity-deepening implied uninstitutionalised-threshold : as failing/not-
upholding—<as-of-apriorising/axiomatising/referencing> recurrently rulemaking-over-non-
rules—apriorising/axiomatising/referencing—psychologism, (as ‘base-constitutedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-
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-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’ as of ‘the successive preconverging/postconverging–de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-teleology towards deprocrypticism-as-the-real-notion as of ontological-normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; likewise a procrypticism subsuming perspective (as failing-to-uphold-institutionalisation/upholding-uninstitutionalised-threshold) construed as notional–procrypticism, will construe the successive uninstitutionalised-threshold as of ‘the successive preconverging/postconverging–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
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ thus preempting ‘the
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism (as ‘third-level presencing—absolutising-
identitive-constitutedness of reference-of-thought’) of positivism’s—attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity —<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought—
disclosed-from-prospective-epistemic-digression—rules-of—
apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold state of —procrypticism—or—disjointedness-as-of—reference-of-thought’. The prior relative-
ontological-incompleteness —induced,—‘threshold-of—nonconviction/madeupness/bottomlining-
in-shallow-supererogation —<as-to—‘attendant-intradimensional’—prospectively—
disontologising—preconverging/dementing —apriorising—psychologism—>’, for relative-
ontological-completeness -of- reference-of-thought are explained by the fact that: —
‘recurrent-utter-uninstitutionalisation —reference-of-thought’ (base-constitutedness of
reference-of-thought), by its recurrent-utter-uninstitutionalisation’s—attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity —<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought—
devolving-as-of-instantiative-context>, is epistemically failing/not-upholding —as-of—
apriorising/axiomatising/referencing> ‘the rulemaking-over-non-rules—
deprocrypticism’s—attendant–ontological-contiguity—reduced–
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-existent–existential-reality’, while upholding ‘its
now threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-
‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—
apriorising-psychologism> positivism positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
inducing its corresponding uninstitutionalised-threshold state of procrypticism’; and it is the
latter prospective institutionalisation (deprocrypticism) that conceptually achieves ontological-
completeness-of—reference-of-thought/ontological-normalcy/conflatedness thus superseding
the possibility of prospective postlogism, as it registers and implies by its reference-of-
thought a supratransversality—in-sublimating—existential—eventuating/denouement—of-motif-
and-apriorising/axiomatising/referencing that fully reflects the ontological-veracity of human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnatures—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor. postlogism (disontologising-
perverted-outcome-sought-precedes-existentially-veridical—‘attendant—intradimensional—
apriorising/axiomatising/referencing’—logical-dueness) is ‘the abnormal application of logic for
virtuality—or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-
and-shallow-and-non-veridical-existent-reference’ or hollow-constituting—as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is very much

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dementing apriorising-psychologism, hence wrongly elevating its perversion-of-
reference-of-thought into logical-contention rather than dealing with registry-worldview’s/dimension’s-uninstitutionalised-threshold defect as-Being-or-ontological-or-existential–defect. postlogism in hollow-constituting <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism ) thus inherently implies and is about articulations of perversion-of-

ontological-or-existential–defect as first-order faulty-mentation-procedure-deception-or-urge (inducing circularity/recurrence/repetition/repeatability of a subsequent implication of a second-order level wrongly implied deception of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of infinite deception possibilities with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ on the false basis of the perversion-and-derived- perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation). Such perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/mental-devising-representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting–conviction-as-to-profound-supererogation—apriorising-psychologism’ or prelogism in that a child who has a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—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\textsuperscript{78}\textsuperscript{-as-of-conviction,}-in-profound-supererogation\textsuperscript{96}\textsuperscript{-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at} (‘poor or bad
supplanting–conviction-as-to-profound-supererogation \textsuperscript{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\textsuperscript{74}–educed–existentialising/contextualising/textualising-contiguity \textsuperscript{-reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context}. Lying as such is ‘an ad-hoc defect–of–logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-
functioning-and-accordance that doesn’t speak of the true postlogism /psychopathic
phenomenon which has to do with the \textsuperscript{7}perversion-of-\textsuperscript{reference-of-thought\textsuperscript{as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{,–and-not-of-logical-
contention with regards to registry/anchoring-of-meaning/meaningful-reference/ontological-
reference/contending-reference/registry-worldview as the psychopath \textsuperscript{7}perversion-of-
\textsuperscript{reference-of-thought\textsuperscript{as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{speaks of ‘a
circularity/recurrence/repetition/repeatability\textsuperscript{10} as enabled by social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ implying a ‘being or ontological or
meaningfulness or existential defect’ which is poorly construed as ‘pathological lying at the
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
 contextualising/existentialising–attendant-ontological-contiguity ⟩-\textgreater;in-shallow-
supererogation ⟩\textless;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 ⟩\textless;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 
\textlangle;amplituding/formative–epistemicity\rangle causality \langle;as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity \rangle value-reference reflected
by its perversion-of- reference-of-thought⟩\textlangle;as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \rangle’ in contrast to supplanting–conviction-as-to-profound-supererogation \langle;of-
‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism as
a state of ‘conscious, principled and uninstrumentalised supplanting–conviction-as-to-
profound-supererogation \langle;of-‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism in veridical soundness-or-ontological-good-
faith/authenticity⟩-of-‘reference-of-thought as the supplanting–conviction-as-to-profounding-
supererogation \langle;of-‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism mindset/⟩ reference-of-thought \textlangle;amplituding/formative-
epistemicity\rangle causality \langle;as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity \rangle value-reference’. This is the
fundamental fact that explains the evasiveness in grasping the psychopath in its motive and
orientation as the psychopath’s actions can be as simple as a basic formulaic (meaning-by-the-
mere-illogical-possibility-of-it-being-formulaically-narrated-or-postlogism-formulaic slanting
"compulsing–nonconviction/madeupness/bottomlining—(<"decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–attendant-intradimensional–ontologising’–imbued-
"contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-
supererogation <as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)
as to preconverging-or-dementing (apriorising-psychologism) understanding of the effects on interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or ‘reference-of-thought teleological-degration in relation to its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-
outcome-arrived-at> perspective which <reference-of-thought is veridical. All the ‘poor or bad supplanting–conviction-as-to-profound-supererogation of–attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism’ terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a ‘deliberative prelogism <as-of-conviction,-in-profound-supererogation <existentially-
veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logico-outcome-arrived-at> mental process’ with respect to its end purpose, and thus wrongly implying it is in ‘prelogism <as-of-conviction,-in-profound-
supererogation <existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logico-
outcome-arrived-at’ with the wrong idea that its
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument
reference-of-thought-elements/registry-elements/anchoring-of-meaning-elements
of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are existentially veridical. The psychopath is operating on the basis of
‘prelogism—as-of-conviction,—in-profound-supерerогation—<existentially-veridical—
narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts as absolving/fleeting/escaping-reflex–logic, to wrongly imply a depth-of-conviction-as-to-profound-supererogation\textsuperscript{1} whether as of bad or good supplanting–conviction-as-to-profound-supererogation\textsuperscript{2} of ‘attendant-intradimensional’–postconverging/dialectical-thinking\textsuperscript{3} apriorising-psychologism or prelogism \textsuperscript{4} in reality is wrongly assuming a depth-of-postlogism\textsuperscript{5}–slantedness/insane integration. The psychopath being postlogic—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness or pathologically/compulsively hollow-constituting\textsuperscript{6}<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting–conviction-as-to-profound-supererogation\textsuperscript{7} of ‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting–conviction-as-to-profound-supererogation\textsuperscript{8} of ‘attendant-intradimensional’–apriorising/axiomatising/referencing’–logical-dueness as it wrongly elicits just a defect–of logical-processing-or-logical-implicitation<sup>supposedly-apriorising-in-conviction-as-to-profound-supererogation</sup> rather than the idea of compulsing–nonconviction/madeupness/bottomlining<sup>‘<decontextualising/de-existentialising–of-attendant–apriorising/axiomatising/referencing>-induced-disontologising’–of-the–attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;<in-shallow-supererogation</sup><sup><as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness></sup>}, as at least they will then wrongly realign in prelogism–as-of-conviction, in-profound-supererogation<sup><existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes</sup>
disontologising-logical-outcome-arrived-at>) again to it with respect to its subsequent narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical operating/processing and wrongly granting it supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism (be it even ‘poor or bad supplanting—conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, rather than its hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging /slanting of empty narratives that are flawed or non-existent as postlogism—compulsing—nonconviction/madeupness/bottomlining—‘<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced—disontologising’—of-the—‘attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity >;—in-shallow—supererogation —<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>) thus wrongly involved in prelogism hence wrongly validating as real its ‘fundamental faulty-mentation-procedure-deception-or-urge’ which is its ‘apriorising—reference-of-thought-elements/apriorising—registry-elements, that in reality are out of attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity —<reifying-or-elucidating-of-prospective-relative-ontological-completeness —of—reference-of-thought—devolving-as-of-instantiative-context>’, of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (instead
of examining in the very first place their relevance/pertinence or its soundness-or-ontological-
good-faith/authenticity/-of/-reference-of-thought); in so doing, analysing its meaning as
essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-
copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging or meaning-by-the-mere-illogical-possibility-of-it-being-
formulaically-narrated or non-veridical hollow mimicking narratives. What the psychopath is
doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing -apriorising.
That is to arrive at a sought-outcome by subknowledging -or-mimicking the non-veridical
hollow-form of the meaning of other persons supplanting–conviction-as-to-profound-
supererogation of-‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism narratives which it perceives as ‘being blatantly deterministic’ of the
views and actions of the ‘normal prelogism’ -as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind’, i.e. the
psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at
a sought-outcome by taking a posture that does not attach a depth of supplanting–conviction-as-
to-profound-supererogation of-‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism on narratives but rather simply ‘the mere possibility of the
hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the
psychopathic postlogic mindset and by derivation conjugated-postlogism/preconverging-or-
dementing -integration mindset is one of relating to meaningfulness as valid by ‘the mere
performative-form representation of meaningfulness’ rather than veracity/ontological-
pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to
perform in interlocution rather than express a genuine sense of supplanting–conviction-as-to-
supererogation of-‘attendant-intradimensional’-postconverging/dialectical-

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thinking –apriorising-psychologism and hence the disposition for extrinsic-attribute by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribute 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\(^1\) and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism\(^2\). More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism\(^2\)-as-of–compulsing–nonconviction/madeupness/bottomlining\(^\circ\)\<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\(^9\) –of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’)) as with a lie the implied–logical-dueness (with the corresponding implied-reference-of-thought/implied-registry elements) are existentially veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively due’ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
supererogation. The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-mentation-procedure-deception-or-urge associated with postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’–of-the-attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;–in-shallow-supererogation–<as-to-disontologising-perverted-outcome-sought-precedes-existentially-verified–attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness>)} with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism-opportunism and conjugated-postlogism-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant, since its manifestation is not universally transparent as ontologically decadent); due to the slanted child psychopathy mind’s developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an

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\(^7\)~educed–existentialising/contextualising/textualising-contiguity\(^40\)~reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of~ reference-of-thought-devolving-as-of-instantiative-context\(^67\) as is the case when someone tells a lie, and actually where such a ‘coherent whole of narratives’ with respect to attendant–ontological-contiguity\(^7\)~educed–existentialising/contextualising/textualising-contiguity\(^40\)~reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of~ reference-of-thought-devolving-as-of-instantiative-context\(^67\) is wrongly implied about slanting, it has to do with prelogism\(^7\)~as-of-conviction,-in-profound-supererogation ~existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’ ~logical-dueness-precedes-disontologising-logical-outcome-arrived-at\(^78\) 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\(^7\)~educed–existentialising/contextualising/textualising-contiguity\(^40\)~reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of~ reference-of-thought-devolving-as-of-instantiative-context\(^67\)’, and this is the mechanism that induces conjugated-postlogism /preconverging-or-dementing ~integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at childhood psychopathy where the mental-disposition is relatively universally-transparent what is perceived and related to by supplanting–conviction-as-to-profound-supererogation ~of~ ‘attendant-intradimensional’~postconverging/dialectical-thinking ~apriorising-psychologism interlocutors is not a ‘coherent whole of narratives’ but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism ~as-of-conviction,-in-profound-supererogation ~existentially-veridical–‘attendant-intradimensional’~
alignment to psychopathic slanting is actually a mental-unsoundness not
different as contemplating aligning in supplanting–conviction-as-to-profound-
supererogation –of–‘attendant-intradimensional’–postconverging/dialectical-thinking –
apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example
of spilling water on a chair and accusing another. A salient comparison that strongly highlights
the difference between slanting and lying, is that a lying child doesn’t come across as delirious
since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a
slanting deception is as of faulty-mentation-procedure-deception-or-urge due to psychopathic
developmental failure to relate to meaningfulness as of prelogism –as-of-conviction,-in-
profound-supererogation –<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> with the personality development out of that developmental failure
bringing about the adult psychopath slanting mental-disposition with respect to social-stake-
contention-or-confliction; and as the adult psychopath developed
maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction, induces interlocutors prelogic
supplanting–conviction-as-to-profound-supererogation –of–‘attendant-intradimensional’–
postconverging/dialectical-thinking –apriorising-psychologism alignment to its postlogic
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>}
narratives whereas at childhood psychopathy interlocutors will not align in prelogic supplanting–conviction-as-to-profound-supererogation
postconverging/dialectical-thinking –apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation
postconverging/dialectical-thinking
–apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation
postconverging/dialectical-thinking
–apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation
postconverging/dialectical-thinking
–apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation
postconverging/dialectical-thinking
–apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation
postconverging/dialectical-thinking
–apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation
postconverging/dialectical-thinking
–apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation
postconverging/dialectical-thinking
–apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation
postconverging/dialectical-thinking
–apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation
postconverging/dialectical-thinking
–apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation
postconverging/dialectical-thinking
–apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profund-supererogation
postconverging/dialectical-thinking–apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism
/preconverging-or-dementing -integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing apriorising-psychologism. Thus, with slanting the implied–logical-dueness (with the corresponding implied-reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’ logical-processing-or-logical-implication–supposedly-apriorising-in-conviction-as-to-profound-supererogation), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought/preconverging-or-dementing–apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity reference-of-thought. Insightfully, it points out as well that the basis of the postlogism /psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning
of the prelogism ‘as-of-conviction,-in-profound-supererogation’ <existentially-veridical–
attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> interlocutor mental engagement reflex who ‘aligns
in-conviction-as-to-profound-supererogation’ as it will ‘normally do’ with other prelogic
supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism minds to a postlogism ‘as-of-
compulsing–nonconviction/madeupness/bottomlining ⟨decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >; in-shallow-
supererogation <as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ mind, and then wrongly validates that the postlogism ‘as-of’ compulsing–
nonconviction/madeupness/bottomlining ⟨decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >; in-shallow-supererogation <as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness⟩ mind is in prelogism ‘as-of-
conviction,-in-profound-supererogation’<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>. In order words, the operation of the psychopathic mind as of its
incomplete mentation development (as inclined to induce a faulty-mentation-procedure-
deception) as it fails to construe meaningfulness as based on prelogism ‘as-of-conviction,-in-
profound-supererogation’<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> but rather as based on postlogism”-as-of-”compulsing-
nonconviction/madeupness/bottomlining”-{“<decontextualising/de-existentialising-of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-} with its personality development into
adulthood on this basis, paradoxically leads to the prelogism”-as-of-conviction,-in-profound-
supererogation -<existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at” mind’s deception since the latter operates on the basis that everyone must
be of supplanting–conviction-as-to-profound-supererogation ”-of-’attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism (be it ‘poor
or bad supplanting–conviction-as-to-profound-supererogation ”-of-’attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ at worst)
and the notion of postlogism”-as-of-” compuling–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–educted–existentialising/contextualising/textualising-contiguity by its dereification on a mental-processing disposition that is rather a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’, and so in contrast with the expected ‘reifying nuanced/multivalent mental-processing’ of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism dispositions in attendant–ontological-contiguity–educted–existentialising/contextualising/textualising-contiguity, however bad-or-poor their ontological-performance–<including-virtue-as-ontology> of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism mental-processing. This underlies the apparent vividness of interlocution with the psychopath especially with regards to social-stake-contention-or-confliction due to a ‘supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism manifestation of the interlocutor by compelling–nonconviction/madeupness/bottomlining–(<decontextualising/de-existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising–of–the-
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 ~educted–existentialising/contextualising/textualising-contiguity is socially inefficacious and trouble-inducing giving the deliriousness effect from universal-transparency } - (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness ) of its acts, at adulthood psychopathy the lack of such universal-transparency } - (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness ) of the postlogism -slantedness rather makes the latter ‘sound impassioned/stirring/vivid/spirited’ to the unsuspecting interlocutor who by mental-reflex wrongly assumes as ontologically-veridical the falsely implied attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity , giving the psychopath life-long learnedness and adaptation from its childhood inefficacy as of its increasing maturation/indirectness/spatialisation/credulity/craftiness with adulthood, and this latter ‘apparently impassioned/stirring/vivid/spirited but rather falsely implied attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity ’ disposition tends to be socially enculturated/endemised as of conjugated-postlogism. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, as the induced ‘lack of constraining social universal-transparency - (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness ) with respect to intrinsic meaningfulness further elicits supplanting–conviction-as-to-profound-
supererogation — of ‘attendant-intradimensional’ - postconverging/dialectical-thinking — apriorising-psychologism minds temporal-dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, which can actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as the fact is the psychopath is very much pathological and tends to act compulsively in its faulty-mentation-procedure-deception as of circumstantiality.

ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) as so reflected from the prospective registry-worldview’s/dimension’s institutionalisation 

doctrine-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social universal-transparency ⟨transparency-of-totalising-entailing, as-to-entailing, <amplituding/formative—epistemicity>totalising—ina-relative-ontological-completeness⟩ we can very much uphold a secondnatured quasi-intemporal-disposition reference-of-thought as ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to universalisation to positivism and prospectively to notional—deprocrypticism in resolving the vices-and-impediments of their respective uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human registry-worldview’s/dimension’s institutionalisation capacity (as in enabling futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism) as the very essence of human virtue itself, it is equally important to understand how institutionalisation comes to be limited at ⟨cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutional-cumulation/institutional-recompose-{as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing}<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’⟩ (as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-

veridicality/intrinsic-reality). Effectively, ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ is what is reflected at uninstitutionalised-threshold\textsuperscript{102} as registry-worldviews/dimensions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{102} as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{102} as of perversion-and-derived\textsuperscript{74} perversion-of\textsuperscript{83} reference-of-thought\textsuperscript{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{102}} of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as applicable with the construal of psychopathy and social psychopathy postlogism) procripticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology\textsuperscript{99} ‘nondescript/ignorable–void’ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{20}-narratives) scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{83} reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of \textsuperscript{amplituding/formative–epistemicity}>totalising–conflated–\textsuperscript{99} meaningfulness-and-teleology\textsuperscript{99}–as-of-notional–deprocripticism-reflected–historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}> as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at uninstitutionalised-threshold\textsuperscript{102} (reflecting uninstitutionalised-threshold\textsuperscript{102}), is now substituted (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective of the prospective registry-worldview/dimension institutionalisation\textsuperscript{83} reference-of-thought) by its ‘decentering and dialectical–de-mentation of its \textsuperscript{8} reference-of-thought”; which we can effectively acquiesce to as of the uninstitutionalised-threshold\textsuperscript{102} but will rather have a mental
complex when this is implied prospectively to imply our uninstitutionalised-threshold as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold is implied. Thus this implied human ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as driven by ontological-normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions references-of-thought (as ‘underlying scheduling of soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’) behind the cumulative recomposing-attendant-ontological-contiguity-successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/reference-of-thought/consciousness-awareness-teleology; whether as recurrent-utter-uninstitutionalisation psychologism, base-institutionalisation-ununiversalisation psychologism, universalisation–non-positivism/medievalism psychologism, positivism–procrypticism psychologism, and prospectively notional–deprocrypticism psychologism equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing–apriorising-psychologism’ as of their relative-ontological-incompleteness of reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of attendant–
ontological-contiguity\textsuperscript{7}–educated–existentialising/contextualising/textualising-contiguity as ontologically-veridical. Thus, notional–deprocrypticism as decentering and preconverging-or-dementing–apriorising-psychologism the positivism–procrypticism registry-worldview\textsuperscript{8} 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\textsuperscript{7} reference-of-thought of meaningfulness-and-teleology with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening\textsuperscript{5}) a renewing of mindset\textsuperscript{7} reference-of-thought of meaningfulness-and-teleology with its corresponding psychologism/psychologism-construct occurs, with this ontological-contiguity—of-the-human-institutionalisation-process leading to the successive registry-worldviews/dimensions reference-of-thought psychologisms/psychologism-constructs, and implied prospectively as well with the notional–deprocrypticism worldview/dimension reference-of-thought psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct takes an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument form that construes meaningfulness from the prior (and even lower) registry-worldview’s/dimension’s reference-of-thought psychologism up to its own registry-worldview’s/dimension’s reference-of-thought psychologism as of its more profound attendant–ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity as reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought–devolving-as-of-instantiative-context as ontologically-veridical.
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-

devolving-as-of-instantiative-context> in reflecting/perspectivating their relative-ontological-
incompleteness -of- reference-of-thought-induced-virtuality-or-ontologically-flawed-
construal-or-caricaturing-hollow-staging-and-performance. Hence this articulation of the

<cumulating/recomposuring–attendant-ontological-contiguity >

successive registry-worldviews/dimensions reference-of-thought psychologisms up to the deprocrypticism, is an
initiation into notional–deprocrypticism psychologism as of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its more
profound attendant–ontological-contiguity ~
educed–existentialising/contextualising/textualising-contiguity ~

reifying-or-elucidating-of-

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

devolving-as-of-instantiative-context> in reflecting/perspectivating the relative-ontological-incompleteness -of-
reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-
hollow-staging-and-performance of positivism–procrypticism and all the lower registry-
worldviews/dimensions. Basically, this idea of ‘human temporal uninstitutionalised-threshold mental-disposition’ as metaphysics-of-absence-{implicated-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 as of prospective notional–deprocrypticism registry-worldview reference-of-thought and not the present positivism–procrypticism, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview reference-of-thought and not its present universalisation–non-
positivism/medievalism registry-worldview reference-of-thought; as of the fact of fundamental registry-worldview/dimension ‘prospective registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect–<as-Being-or-ontological-or-existential–defect>’, so construed in order to supersedes its preconverging–de-mentating/structuring/paradigming vices-and-impediments. Structural/paradigmatically/de-mentatively, this idea extends to all issues implying metaphysics-of-absence–{implicated-epistemic-veracity-of- nonpresencing–perspective–ontological-normalcy/postconvergence} ‘human temporal uninstitutionalised-threshold mental-disposition’. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition (‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). Wherein, going by its first impulse with respect to its ‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental ‘meaningfulness-and-teleology’. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness
go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present 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 

\( \text{amplituding/formative–epistemicity} \times \text{causality} \times \text{as-to-projective-totalitative–implications-of–prospective–nonpresencing,–for-explicating-ontological-contiguity} \) that has accompanied human limited-mentation-capacity-deepening \^\text{meaningfulness-and-teleology} \)\^’. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening \^\text{threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation} \) that actually is behind all
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \[\text{apriorising-psychologism}\] 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 preconverging/postconverging–de-mentative/structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence-{implicated-'nondescript/ignorable–void ’'-as-to- presencing—absolutising-identitive-constitutedness } and metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} ontologies as enabling a further human emancipation registry-worldview’s/dimension’s reference-of-thought psychologism, notional–deprocrypticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction rather as socially-functional-and-accordant. 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 02 mental-disposition’, as powerful conceptualisations for framing
issues in their appropriate psychology however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present meaningfulness-and-teleology frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic meaningfulness-and-teleology to engage the non-positivistic social-setup in terms—as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an ‘idle circularity and contrariety’ within the non-positivistic social-setup. But rather the point is all about recognising ‘huma prospective institutionalisation capacity as the very essence of human virtue’ available to all humans past and present, that enabled this animal among all creatures to be engaged in a grander collective exercise of ‘existential-tautological eudaemonic-contemplation’ (as of human ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness’), to imply that there is a prospective virtuous possibility of human registry-worldview’s/dimension’s institutionalisation that can be grasped, and so expressed in terms—as-of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that prospective institutionalisation psychologism, just as the vocation of the positivistic
mindset reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipating institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the ‘perpetually stable notion—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold, across all registry-worldviews/dimensions references-of-thought but for the fact that they have different reference-of-thought categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation building up from the prior ones as of their respective elucidation-of attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought devolving-as-of-instantiative-context> (recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition as failing/not-upholding—as-of-apriorising/axiomatising/referencing—rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, {as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} required for base-institutionalisation—ununiversalisation, ununiversalisation failing/not-upholding—as-of-apriorising/axiomatising/referencing universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, {as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} required for
incapable of construing a prospective registry-worldview reference-of-thought as providing the resolution for the vices-and-impediments associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence-implicated-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence) of the notion of ‘human temporal uninstitutionalised-threshold mental-disposition’ that preconverging/postconverging–de-mentatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-worldview’s/dimension’s temporality/shortness and is non-transcendental to that possibility’: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc.

We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences at the acceptable socially-functional-and-accordant-threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’ in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality-drive (longness-of-register-of-meaningfulness-and-
teleology\(^9\) disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—\(\text{as-of—}\) social stake contention-or-confliction, explaining why uninstitutionalised-threshold\(^1\) are bound to arise successively in the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^\circ\) (out-of-human temporality\(^5\)) together with corresponding prospective institutionalisations (out of-human intemporality\(^5\)) with the latter enabling <amplituding-formative—epistemicity> totalising—renewing—realisation/re-perception/re-thought of defined social-functioning-and-accordance—\(\text{as-of—}\) social stake contention-or-confliction as of the notional-contiguity/epistemic-contiguity \(<\text{profound-supererogation \text{—of—mentally—}}\text{estheticis—postconverging/dialectical—thinking —qualia—schema}>\) in reflecting holographically—<conjungatively—transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further development requires that it can utterly be put into question by pure-ontology apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity ~educed—existentialising/contextualising/textualising—contiguity }—conflatedness —in—{preconverging—disentailment—by—} postconverging—entailment with no conventioning complexes’! (As a reminder, the notion of intemporality\(^7\)/temporality\(^9\) 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/superoxeratory~de-mentativity as an otherness from any emotional-involvement/subjectification/notional <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘ predilection of the inquirer’.

This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘modular-thresholds’-of-notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis’ as well as ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation-level of analysis’; for construing the implications of such ‘modular-thresholds’-of-notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability social-functioning-and-accordance—as-of–social-stake-contention-or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism by way of the grander ontological–
normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
presencing-in-‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising-contiguity’ ~reifying-or-elucidating-of-
prospective-relative-ontological-completeness ~ reference-of-thought- devolving-as-of-
epistemic-totalising) ‘nominal-as-tendentious—implicited_attendant–
ontological-contiguity’ ~educed–existentialising/contextualising/textualising-contiguity’ ~’
phenomenal-abstractiveness~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 ~ reference-of-thought- devolving-as-of-
epistemic-totalising) ‘nominal-as-tendentious—implicited_attendant–
ontological-contiguity’ ~educed–existentialising/contextualising/textualising-contiguity’ ~’
phenomenal-abstractiveness~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-
epistemic-totalising) ‘intervalist-as-categorising—
implicited_attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising-contiguity’ ~’phenomenal-abstractiveness~presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising-contiguity •<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> •epistemic-totalising •‘ratiocontiguity/ratiocination-as-referentialism—
implicated_attendant–ontological-contiguity~/~educated—
existentialising/contextualising/textualising-contiguity ~/•-phenomenal-abtractiveness-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 of Stevens taxonomy, ‘possibly reveal an unrecognised mathematical
depth in the reality of the evolved human condition’ rendering possible the full mathematised
interpretation of the social sciences as of ‘apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~/~educated–existentialising/contextualising/textualising-contiguity }—
confatedness ~/~in {preconverging-disentailment–by}–postconverging-entailment/conflation of
analysis’ (just as the intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity constructed scientific \ reference-of-
thought of the natural sciences, as ontological—reference-of-thought, revealed a mathematical
depth that enabled their full mathematisation; as mathematics just like logic cannot reveal the
full intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity constructed \ reference-of-
thought/axiomatic-framework of a domain-of-study like the social but once it is revealed
enables its full mathematisation)! Critically, central to attaining (intemporal) ontological-
contiguity\ as of the notional–deprocrypticism registry-worldview’s/dimension’s–reference-
of-thought-for-social-functioning-and-accordance with no-notional–firstnaredness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability (due to social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of notional–deprocrypticism meaningfulness-and-teleology), is equally the need to supersede human ‘emotional involvement’. As ‘emotional-involvement’ is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echness/existence-in-reverberation/existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed meaningfulness-and-teleology construal in this regard, that explains our metaphysics-of-presence~(implicated-'nondescript/ignorable–void '-as-to- presencing—absolutising-identitive-constitutedness) mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction specific element (which tend to denaturing meaningfulness-and-teleology construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-
accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency/sublimating-nascence-disclosed-from-prospective-epistemic-digression of the superseding-oneness-of-ontology as any other truly ontologically-veridical conceptualisation, be it of animate or inanimate nature. The implication being that the underlying notional amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag (of our ‘emotional-involvement’ as self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting depths of ontologically-veridical meaningfulness-and-teleology construal (enabling ‘dissociability of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-the-consciousness-awareness-teleology<-in-preconverging-existential-extrication-as-of-existential-unthought>, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency/sublimating-nascence-disclosed-from-prospective-epistemic-digression contemplation to a point that subsumes equably both animate-existential-referencing/subjectification and inanimate-existential-effecting, wherein the underlying teleological-determinism of human functional and performance thresholds are effectively desubjectifiable-as-objectifiable to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction denaturing meaningfulness-and-teleology construal), and so enabled with the referentialism technique of point-referencing for apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~duced–existentialising/contextualising/textualising-contiguity 

conflatedness in {preconverging-dissentiment-by} postconverging-entailment in construing temporal-to-intemporal contrastive-synopsising-depths-of~ ‘meaningfulness-and-teleology’ as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s~ reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social universal-transparency ~{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } for prospective decentering/pivoting as enabling an epistemic-totalising~renewing-realisation/re-perception/re-thought in ushering in notional–deprocripticism institutionalisation). Interestingly, the very conceptual background for such transcendentally-enabling-level-of~ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification~
can be described under the broad umbrella of "ontological-contiguity". The concept of "ontological-contiguity" is

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capacity in a corresponding relation with the successively induced snowballed-recomposuring institutional-cumulation/institutional-recomposure-{(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflectcd-‘epistemicity-relativism-determinism’>\rangle (as successive institutionalisations involve an increasing sense of transcendentally-enabling-level-of–ontological-good-faith-or-authenticity/ objectification/desubjectification-as-objectification\langle 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>\rangle meaningfulness-and-teleology construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as we can garner that we, as of the positivism–procryptoicism 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 \langle amplituding/formative–epistemicity\rangle 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\langle 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\textsuperscript{76}/objectification/desubjectification-as-objectification\textsuperscript{<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}}\textsuperscript{96} meaningness-and-teleology\textsuperscript{99} construal as manifested in our positivism–procrypticism registry-worldview, with the implication of metaphysics-of-absence\textsuperscript{\langle implicited-epistemic-veracity-of- nonpresencing–\langle perspective–ontological-normacle/postconvergence\rangle \rangle} insight that a prospective registry-worldview as notional–deprocrypticism will be an improvement over our transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{76}/objectification/desubjectification-as-objectification\textsuperscript{<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}} meaningness-and-teleology\textsuperscript{99} construal capacity). Prospectively a transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{29}/objectification/desubjectification-as-objectification\textsuperscript{<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{99} construal (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising \textsuperscript{\sim self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing\textsuperscript{16 \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} 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 transcendental-enabling/sublimating/supercratory-de-mentativity. In this regard, we can grasp how human
limited-mentation-capacity-deepening\textsuperscript{13} associated with the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{6} increasingly implies ‘a more and more transcendentally-enabling-level-of-ontological-good-faith-or-authenticity’ /objectification/desubjectification-as-objectification--\textsuperscript{<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
epistemicity>growth-or-conflatedness}>\textsuperscript{1}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
helpfulness-etc. construal, and prospectively apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \sim educed-existentialising/contextualising/textualising-contiguity \conflatedness in \{preconverging-disentailment by \} postconverging-entailment/notional-deprocrypticism/epistemic-totalising \sim raticontiguity/ratiocination-as-referentialism—implicit_attendant-ontological-contiguity \sim educed-existentialising/contextualising/textualising-contiguity \sim phenomin-al-abstractiveness—of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuring-instrument-for-operant-or-incidenting-predicative-insights-of attendant-ontological-contiguity \sim educed-existentialising/contextualising/textualising-contiguity \sim reifying-or-elucidating-of-prospective-relative-ontological-completeness \sim reference-of-thought \sim devolving-as-of-instantiative-context>/temporal-to-intemporal-thresholds construal as the latter fully achieves transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification \sim as-to-ontological-faith

While the institutionalisation perspective tends to point to a commonness of reference-of-thought as of prospective relative-ontological-completeness \sim reference-of-thought construed as \sim reference-of-thought—prelogism as-of-conviction,—in-profound-supererogation \sim existentially-veridical—attendant-intradimensional
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, however at the uninstitutionalised-threshold the implication of such a commonness of reference-of-thought is rather construed as of the relative-ontological-incompleteness—reference-of-thought so-disambiguated as of temporal-dispositions (as well as such temporal-dispositions conjugate with postlogism perversion-of-reference-of-

\(\text{\(\text{\textit{as-to-population}}\)}\)

This construal effectively enabling delineation of underlying amplituding/formative-epistemicity causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of
veridicality implies recognising the overall registry-worldview’s/dimension’s relative-ontological-incompleteness\(^{25}\) reference-of-thought as superstitious/non-positivistic inclined, its postlogism\(^{74}\) and conjugated-postlogism\(^{77}\) as acknowledging and contending about notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness-teleology\(^{99}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{77}\)) thus leading to perversion-and-derived\(^{74}\) perversion-of\(^{51}\) reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, with this succinctly reflecting the reality of temporal-dispositions as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism>\(^{77}\) as of such non-positivism\(^{56}\) reference-of-thought uninstitutionalised-threshold\(^{10}\). Such that it is not a logical exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview’s/dimension’s institutionalisation\(^{5}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\) 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>\(^{77}\) as this reflects postlogism\(^{16}\) denaturing\(^{16}\) and conjugated-postlogism\(^{77}\) derived\(^{74}\) perversion-of\(^{51}\) 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\(^{99}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\), for-intemporal-preservation-entropy-or-contiguity--
ontological-preservation (rather than a naïve operation of logic as is further highlighted below).

The fact is with or without postlogism and derived conjugated-postlogism, human reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation <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
extrication-as-of-existential-unthought> de-convergence as of transversality <for-sublimating–
existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–'motif–
and-apriorising/axiomatising/referencing’. Such a distinction particular at the
uninstitutionalised-threshold 02 is required because it then implies ontologically the relegation
of logical engagement as rather irrelevant and in lieu determines ontological-veridicality by the
imperatives/axioms/registry-teleology 09 in the first place to establish or not perversion-and–
apriorising/axiomatising/referencing–in-nonconviction/madeupness/bottomlining–as-to-shallow–
supererogation 2. This delineation is in line with the idea of human temporal (shortness-of–
register–of–‘meaningfulness–and–teleology’) to intemporal (longness-of-register–of–
meaningfulness–and–teleology”) individuations nature as implicitly recognised in the
preconverging/postconverging–de–mentating/structuring/paradigming of formal constructs like
the law, formal institutions, etc. It equally falls in line with the idea of knowledge–
otionalisation 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
<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’ 01 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,
point about human mental-disposition whether construed as of institutionalisation basis or at its uninstitutionalised-threshold has to do with the possibility of attaining or not attaining social universal-transparency \( \langle \text{transparency-of-totalising-entailing, as-to-entailing, amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness} \rangle \).

Where this is effectively attained, it becomes psychically and institutionally untenable for interlocutors to act as of subpar (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \( \langle \text{as-to-attendant-inradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism} \rangle \)) with regards to reference-of-thought–prelogism as-of-conviction, in-profound-supererogation \( \langle \text{existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at} \rangle \). This will explain why the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \( \langle \text{as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism} \rangle \) within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension ‘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 \( \langle \text{transparency-of-totalising-entailing, as-to-entailing, amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness} \rangle \) knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness \( \langle \text{reference-of-thought} \rangle \) reference-of-thought. This imbued potency in social universal-transparency \( \langle \text{transparency-of-totalising-entailing, as-to-entailing, amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness} \rangle \) across all registry-worldviews/dimensions is what explains the possibility of social transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The reason for this is that the entire
construct of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as the ‘social existential contract’ is implicitly built on supposed ‘reference-of-thought–prelogism’-as-of-conviction, in profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> to meaningfulness-and-teleology’ as of both the individual’s expectation and the social’s expectation such that failure in this respect arises mostly surreptitiously since even the most disingenuous individuation will want the social-construct to function well in order to ‘parasitise’ it, as a failing social-construct as of ‘universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism—as-of—compulsing–nonconviction/madeupness/bottomlining<(decontextualising/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> mindset threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism> arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social universal-transparency {transparency-of-totalising-entailing, as-to-entailing-amplitude/formation–epistemicity>totalising-in-relative-ontological-completeness} such that it can induce threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism> rule) as of marginal
social instigation (consider the targeted nature of the adult psychopath’s maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness reference-of-thought as social procrypticism—or—disjointedness-as-of-reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism derived threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation “<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism”, and so overall, on the flawed mental-reflex that such protraction of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation “<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism” is supposedly reference-of-thought–prelogism–as-of-conviction,–in-profound-supererogation “<existentially-veridical–‘attendant-intradimensional apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at” (as to the lack of constraining social universal-transparency (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–
of-thought induced distinctive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{50} and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{1}\ in \{preconverging-disentailment by}–postconverging-entailment\} as of prospective relative-ontological-completeness\textsuperscript{87}-of\ reference-of-thought apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{1}\ in \{preconverging-disentailment by}–postconverging-entailment\}. So the transcendental\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} going by its prospective relative-ontological-completeness\textsuperscript{87}-of\ reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99}’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes\textsuperscript{56} 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{80}-of\ reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness\textsuperscript{87}-of\ reference-of-thought had moved on to the new/prospective meaningfulness-and-teleology\textsuperscript{99} which is now antipodal to his, hence his confliction with his circular-pervasiveness<amplituding/formative> wooden-language\textsuperscript{ }\{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology -as-of
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\}\ which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness <amplituding/formative> wooden-language\textsuperscript{ }\{imbued—averaging-of-thought-
when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-reference-of-thought with regards to meaningfulness-and-teleology construal where Nunez’s ‘seeing of the environment’ reference-of-thought as of it prospective relative-ontological-completeness -of-axiomatic-construct-or- reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ reference-of-thought as of its prior relative-ontological-incompleteness. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a wooden-language-{imbued—averaging-of-thought—amplituding/formative} that hardly entertains its own transcendability/de-mentativity, and why transcendence-and-sUBLIMITY/sublimation/supererogatory/de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the ‘existential value references as what is worth living for’ for both Okonkwo and ‘feeling of the environment’ reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their reference-of-thought’ despite their respective inherent prior relative-ontological-incompleteness-of-reference-of-thought without room for countenancing new perspective-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distractive-alignment-to-reference-of-thought 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
preconverging/postconverging–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 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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather preconverging/postconverging–de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/ reference-of-thought meaningfulness-and-teleology
threshold as of its ontologising-deficiency/relative-ontological-incompleteness of reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions reference-of-thought under which their respective predicative-insights construct their respective meaningfulness-and-teleology, so grounded axiomatically as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights; is compared imaginarily to ‘mental-dispositions at different successive ascertaining-perspectives unbeknown-to-each other for gauging the overall earth landscape’ (representing analogically ‘different <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions for meaningfulness-and-teleology’), construed say at ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as base-institutionalisation–ununiversalisation), ‘mountain-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as 10 universalisation–positivism), ‘airplane-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as positivism–procrypticism) and ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism), rather as successive mental-states/ reference-of-thought unbeknown-to-each other in ‘circular-pervasiveness closed-structure of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring-
purpose—of-obtained-measurements’. We know that having never experienced ‘hill-level-
height
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (base-institutionalisation–ununiversalisation) the ‘sea-level-height
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (recurrent-utter-uninstitutionalisation) will hardly countenance operating
the perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights of the former as more ontologically profound, given its ‘circular-
pervasiveness closed-structure
of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring-
purpose—of-obtained-measurements’ on the basis of its ‘sea-level-height
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-
level-heights
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-
level-heights
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty
is that ‘no given
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and
by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and it is only the long run crossgenerational habituation construed as of "de-mentation") (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with the prior ontologically construed as decentered and preconverging-or-dementing–apriorising-psychologism as of distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing>, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist reference-of-thought with their God-of-plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is necessarily implying a prospective reference-of-thought (as the author in here with a supposed notional-deprocrypticism reference-of-thought construal as implying a prospective relative-ontological-completeness-of-reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different reference-of-thought in striving to explicate the ontological pre-eminence of the prospective reference-of-thought as of ontological-normalcy/postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our reference-of-thought being construed as ‘preconverging-or-dementing–apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as
preconverging-or-dementing—apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing—apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold will react when construed as preconverging-or-dementing—apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-dementing—apriorising-psychologism and not thinking representation of ourselves construed from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought perspective as in disjointedness-as-of—reference-of-thought and rather in distractive-alignment-to—reference-of-thought—of—apriorising/axiomatising/referencing! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature’ for the sake of deconstructive-engagement/engaged-destruktion because an analysis construed as of reference-of-thought is all about mental-soundness or unsoundness representation (with no logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a change of reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of—meaningfulness-and-teleology as a shift of the curve-of-prospective-relative-ontological-completeness—of—reference-of-thought/axiomatic-construct and not a change in logic as a change along the same reference-of-thought/curve-of-prior-relative-ontological-incompleteness—of—reference-of-thought/ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. In other words, a truly
direct notional-deprocrypticism ontological analysis will be a ‘mental break-in’/preconverging-or-dementing—apriorising-psychologism of our positivism-procripticism as we by reflex ‘mentally break-in’/dement a non-positivistic reference-of-thought (as we don’t engage it on the basis of the non-positivistic reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology) just as a notional-deprocrypticism analysis will not engage us on the basis of our procripticism—or-disjointedness-as-of-reference-of-thought for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness—reference-of-thought of non-positivism and procripticism—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\textsuperscript{7}\textsuperscript{-of-}\textsuperscript{7} 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\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} 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{10}–apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage meaningfulness-and-teleology\textsuperscript{11} 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{12} reference-of-thought insisting to
contendingly engage a positivistic mindset\textsuperscript{13} reference-of-thought but failing to grasp the
implications as of circular-pervasiveness of being of non-positivistic of \textsuperscript{14} reference-of-thought as of its prior relative-ontological-incompleteness\textsuperscript{7}\textsuperscript{-of-}\textsuperscript{7} 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{15}–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{16}–apriorising-psychologism with respect to an implied prospective mental state of

universalisation, the ‘mental tools’ available to a state of universalisation–non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing apriorising-psychologism with respect to an implied prospective mental state of positivism, and prospectively the ‘mental tools’ available to a state of positivism–procrypticism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing apriorising-psychologism with respect to an implied prospective mental-state of deprocrypticism. Thus unlike is the case with issues of logical-dueness/logical-pertinence as of appropriateness or inappropriateness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, issues of perversion-and-derived- perversion-of- reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— rather render such notions as forgiveness/overlooking/resetting nothing more but vague <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments as when so-construed as a <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } failing/not-upholding intemporal-preservation-entropy-or-contiguity—or–ontological-preservation; thus transforming such ‘denaturing’ notions of forgiveness/overlooking/resetting into a temporal mental-disposition <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity ‘misconstrued vicious insight disposition’ thus rather endemising/enculturating vices-and-impediments ! As the question that arises is what does it
mean to forgive/overlook/reset with regards to a temporal mental state of prior relative-
ontological-incompleteness\textsuperscript{02} reference-of-thought beyond-the-consciousness-awareness-
teleology preconverging existential-extrication-as-of-existent-unthought circular-pervasiveness at its uninstitutionalised-threshold\textsuperscript{02} in perversion-and-derived\textsuperscript{74} perversion-of-
reference-of-thought as preconvergently 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—of-the-human-
institutionalisation-process\textsuperscript{06} works and induces prospective institutionalisations’ as a ‘The-
Good/understanding/knowledge-reification—gesturing—prospective psychological—apriorising/
axiomatising/referencing—{of-attendant—ontological—contiguity} educed—existentialising/contextualising/textualising—contiguity
conflatedness in {preconverging disentailment by} postconverging—
entailment/amplituding/epistemically causality as to projective—totalitative—
implications of prospective—nonpresencing, for explicating ontological—contiguity
construct’ and not a vague ‘impression-driven/good-naturedness/wishfulness construct’; and
that virtue-as-ontology/moral/ethical act is a reference-of-thought—categorical-
implications of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’, and so à-la-Diderot as of the Encyclopédistes positivistic liberal and scientific
outlook as an opened-construct of meaningfulness-and-teleology\textsuperscript{99} with its
preconverging/postconverging de-mentative/structural/paradigmatic virtue-as-ontology.
supererogation shouldn’t be narrowly interpreted only with regards to our positivism registry-worldview/dimension in its amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
but should go back ironically to the very beginning at recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same amplituding/formative wooden-language
positivism/medievalism or failing preempting—disjointedness-as-of-\textsuperscript{11} reference-of-thought,—as-to-
\textit{amplituding/formative–epistemicity}\textsuperscript{2} growth-or-conflatedness\textsuperscript{17}/transvaluative-
\textit{rationalist/ransepistemicity/anamnestic-residuality/spirit-drivenness}—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism in procrysticism, and thus
requiring respectively transcending/superseding to base-institutionalisation,\textsuperscript{10} universalisation,
positivism and deprocrysticism. And by that same ‘ironic token’ the notion of grander human
lives should not be construed as of the mental-disposition perpetuating the ontological-
contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} in an opened-construct-of–
meaningfulness-and-teleology\textsuperscript{99} allowing for reference-of-thought—categorical-
imperatives/axioms/registry-teleology\textsuperscript{99},-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99} of
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’
but rather \textit{amplituding/formative} wooden-language\textit{imbued—averaging-of-thought–}\textit{as-to-
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\textsuperscript{67}—of-the-human-institutionalisation-
process\textsuperscript{68}. In other words the notion of forgiveness/overlooking/resetting with respect to
perversion-and-derived—perversion-of—reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> is rather vague, as the more fundamental issue here is that human
meaningfulness-and-teleology\textsuperscript{99} as of human limited-mentation-capacity for construing virtue-
as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever
preconverging/postconverging-de-mentatively/structurally/paradigmatically in need for
prospective relative-ontological-completeness\textsuperscript{87} -of- \textsuperscript{83} 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 \textsuperscript{102} universalisation, the \textsuperscript{102} 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\textsuperscript{13} enabled by \textsuperscript{81} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{79}, -for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{99} of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ and so allowed by \textsuperscript{8} de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no preconverging/postconverging–de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness\textsuperscript{88} -of- \textsuperscript{83} reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{68} as human limited-mentation-capacity-deepening\textsuperscript{23} retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived-\textsuperscript{74} perversion-of-\textsuperscript{81} 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\textsuperscript{34}
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 preconverging/postconverging–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 preconverging/postconverging–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–
procrysticism disjointedness-as-of- reference-of-thought. In which case such vague
approaches will simply imply beyond-the-consciousness-awareness-teleology
naïve perpetuation in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of the fundamental vices-and-
impediments with both uninstitutionalised-threshold, thus explaining the fundamental
dilemma of all institutional Establishments in their <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>). Such confusion arises from a misconstruing of what is
veridically implied deconstructively/ontological-reconstitutively by
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics), which implies that ‘any registry-worldview/dimension presence
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness–
representation/mentation/consciousness-awareness-teleology\(^{(1)}\) of notional-deprocrypticism as of its prospective relative-ontological-completeness\(^{(2)}\)-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\(^{(6)}\)-of- reference-of-thought’, we are rather less apt to concur going by our \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^{1}\) reflex such that such notions as forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to preconverging/postconverging–de-mentatively/structurally/paradigmatically recognise the implied perversion-and-derived- perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>\) as of our relative-ontological-incompleteness\(^{(8)}\)-of- reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrypticism relative-ontological-incompleteness\(^{(8)}\)-of- reference-of-thought’ and thus wrongly implying our undementativity hence our untranscendability for a preconverging/postconverging–de-mentative/structural/paradigmatic reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{(9)}\),-for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\(^{(9)}\) of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and paradoxically thus by implication that there is no relative-ontological-incompleteness\(^{(8)}\)-of- reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas these are actually of conscious or unconscious beyond-the-consciousness-awareness-teleology\(^{9}\) temporal/shortness-of-register-of–meaningfulness-and-teleology\(^{(9)}\) 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 preconverging/postconverging-dementative/structural/paradigmatic nature of the-Good/understanding/knowledge-reification—gesturing-<in-prospective_psychologismic~apriorising/ axiomatising/referencing- {of-attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity _ conflationedness _ in—[preconverging—dissentailment—by]—postconverging—entailment>/<amplituding/formative—epistemicity—causality ~as—to—projective—totalitative—implications—of—prospective—nonpresencing—, for—explicating—ontological—contiguity construal/conceptualisation, and not naïve at best palliative construals in impression-driven/good-naturedness/wishfulness. A further reason for the difficulty has to do thus with the fact that each registry-worldview’s/dimension’s reference-of-thought is inherently a metaphysics-of-presence—{implicit—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—reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence—{implicit—epistemic-veracity—of—nonpresencing—<perspective—ontological—normalcy/postconvergence> } construals/conceptualisations as implied by prospective relative completeness—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—reference-of-thought. The ontological implication is that beforehand/axiomatically with
respect to the cross-engagement of a prior relative-ontological-incompleteness\textsuperscript{58} of reference-of-thought and a prospective relative-ontological-completeness\textsuperscript{68} of reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing\textsuperscript{70} -and-decentered-prior-institutionalisation’s\textsuperscript{2} -categorical-imperatives/axioms/registry-teleology\textsuperscript{99} unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought by the latter as a postconverging-or-dialectical-thinking\textsuperscript{21} -and-centered-prospective-institutionalisation’s\textsuperscript{8} -categorical-imperatives/axioms/registry-teleology\textsuperscript{99} 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\textsuperscript{68} of reference-of-thought with respect to its prior relative-ontological-incompleteness\textsuperscript{58} 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—nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications>} to be in logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by default and thus always contendingly relevant on the basis of sharing a mutual positivism reference-of-thought, we will hardly entertain though a notional—deprocrypticism cross-engagement implied invalidation of our logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness\textsuperscript{58} of reference-of-thought construed as disjointedness-as-of reference-of-thought.
thought. But then ironically such a unde-mentativity posture could as well be adopted by a non-
positivism/medievalism reference-of-thought in its own existential formation that recognises
non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-
or-dialectical-thinking-and-centered-prospective-institutionalisation’s—categorical-
impératives/axioms/registry-teleology with its logical-dueness for logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation
valid by default. This point out that there is necessarily a central growth element of a
preconverging/postconverging–de-mentative/structural/paradigmatic reference-of-thought—
categorical-imperatives/axioms/registry-teleology, for aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ allowing for de-mentativity and thus transcendability as enabling human
virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of
such preconverging/postconverging–de-mentative/structural/paradigmatic
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective- nonpresencing,—for-explicating-ontological-contiguity of vices-and-
impediments of our prior relative-ontological-incompleteness—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 an amplituding/formative wooden-language—{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications}> start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of notional–deprocrypticism prospective relative-ontological-completeness reference-of-thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-in’/preconverging-or-dementing apriorising-psychologism of positivism–procrypticism—meaningfulness-and-teleology at its procrypticism uninstitutionalisation as of disjointedness-as-of-reference-of-thought from notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on relating to the plane as God-of-plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-dementing apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of
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 \(^5\) meaningfulness-and-teleology \(^6\) is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing \(^7\) —apriorising-psychologism demonstration with regards to our procrypticism \(^8\) reference-of-thought as of its disjointedness-as-of \(^8\) reference-of-thought construed from a notional—deprocrypticism \(^9\) 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising}\sim\text{self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\sim\text{procrypticism–or–disjointedness-as-of}\sim\text{reference-of-thought},\) but it is more of ontological-veridicality/intrinsic-reality even though we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology \(<\langle\text{in-preconverging-existential-extrication-as-of-existential-unthought}\rangle\sim\text{universal-transparency}\sim\{\text{transparency-of-totalising-entailing,–as-to-entailing–of}\sim\text{totalising–in-relative-ontological-completeness}\}>\), just as had been the case from the perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-threshold \(^1\) reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing \(^1\) —apriorising-psychologism of their corresponding prospective institutionalisations \(^8\) reference-of-thought. The bigger point being that by definition a \(^8\) reference-of-thought doesn’t fathom the nature and degree of its relative-ontological-incompleteness \(^8\) of \(^8\) reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
warranted ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality perpetually upholding the currency in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process across the-times; as at this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-and-impediments as of the transcendental prospective positivism prospective relative-ontological-completeness—of—reference-of-thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of—meaningfulness-and-teleology purpose requires making a ‘temporal charade 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/superrrogatory—de-mentativity as intemporality—-asymmetric-subsumption-of-temporality’/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of—reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed <amplituding/formative—epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism—-and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-
ontological-incompleteness 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-mentionation (supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—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) in relative-ontological-completeness that will preconverging/postconverging-de-mentatively/structurally/paradigmatically harken back to undermine the postlogism and-conjugated-postlogism grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought that the possibility of ‘ontologically’ and ‘not palliatively’ resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrypticism prior relative-ontological-incompleteness of reference-of-thought as of its circular-pervasiveness in countenancing of procrypticism—or–disjointedness-as-of-reference-of-thought from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
(transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness) turn out to be better and possibly leading to the dismantling of the prior and vested and attendant interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism (as an operant construal) at its uninstitutionalised-threshold is what defines it as uninstitutionalised-threshold which is decentered and preconverging-or-dementing–apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical-attendant-intradimensional–apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-outcome-arrived-at (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human individuations accounts respectively for human intemporality/longness and human temporality/shortness as the ‘more fundamentally causality-as-to-projective-totalitative–implications-of-prospective-nonpresencings,-for-explicating-ontological-contiguity analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances’; and so-construed respectively as of intemporal individuation apriorising/axiomatising/referencing-of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging–disentailment-by} postconverging-entailment which enables prospective institutionalisations or temporal individuations distinctive-alignment-to-reference-of-thought-as-of-
apriorising/axiomatising/referencing> that induce uninstitutionalised-threshold at all the institutionalisations uninstitutionalised-threshold.) The conceptual technique for disambiguating individuations as to reference-of-thought–prologism-as-of-conviction,-in-profound-supererogation
<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> at uninstitutionalised-threshold has to do with the given reference-of-thought–closeness-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> wherein on one extreme the prelogism-as-of-conviction,-in-profound-supererogation
<reifying-or-elucidating-of-
tethering–to–prelogism—as-of-conviction,—in-profound-supererogation

prospective-relative-ontological-completeness —of— reference-of-thought— devolving-as-of—
instantiative-context> as of the institutionalisation ambits of the domain-of-concern precedingly
so-established/so-institutionalised by  
maximalising-recomposuring-for-relative-ontological-completeness ——unenframed-conceptualisation, and so with hardly any consequence for our
methodological imprecision/inexactitude where the established/institutionalised reference-of-thought–
categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring— meaningfulness-and-teleology is
not ontologically superseded as at uninstitutionalised-threshold. But that is technically/abstractly speaking inappropriate from an ontological-veridicality perspective
requiring unassailability/reliability/dependability at uninstitutionalised-threshold. As explained elsewhere and implied above it is the conceptualising (by 
maximalising-recomposuring-for-relative-ontological-completeness ——unenframed-conceptualisation) of a
reference-of-thought–
categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring— meaningfulness-and-teleology as of
apriorising/axiomatising/referencing—
existentialising/contextualising/textualising-contiguity }—conflectedness —in—
"disentailment by—postconverging-entailment that enables such a certitude at
uninstitutionalised-threshold of an epistemic-totalising ~devolved—purview-as-domain-of-
construal-as-intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that
reference-of-thought–
categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring— meaningfulness-and-teleology of
the social at uninstitutionalised-threshold involves a totalising-entailing/nested-congruence
social construal/conceptualisation that necessarily should factor in the reality of a human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnatedness—temporal—
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor but we fail to do this due to our amplituding/formative—epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag metphysics-of-presence{implicated—nondescript/ignoreable—void ’as-to—presencing—absolutising-identitive-constitutedness } disposition as of institutionalisation and thus wrongly implying intemporal construal as of our secondnatured institutionalisation which while inconsequential within the ambi...
rather as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (construed as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold, and so over the mental-reflex of assuming secondnatured institutionalisation reference-of-thought/axiomatic-construct as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity—~educed—existentialising/contextualising/textualising-contiguity (construed as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically effective when dealing with an already established human registry-worldview’s/dimension’s institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold which require their own new specific reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology which so established then enables the practical effectiveness of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity—~educed—existentialising/contextualising/textualising-contiguity. Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ level there is a chance of mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole situation including the child’s condition, and such insight gets more

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—prospective_attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-operant-or-incidenting-predicative-insights’ of positivism—procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of—reference-of-thought’—as-misappropriated—meaningfulness-and-teleology going by the visitor’s relative-ontological-incompleteness—of—reference-of-thought as of positivism—procrypticism, while the explainer of the situation has factored in notional—deprocrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology to preempt the induced procrypticism or ‘disjointedness-as-of—reference-of-thought’—as-misappropriated—meaningfulness-and-teleology from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will now construe of notional—deprocrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology to
preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-\textsuperscript{8} reference-of-thought’-as-misappropriated\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} and gives up on positivism–procrypticism \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold \textsuperscript{02} with respect to the childhood psychopathy, a new notional–deprocrypticism\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} has superseded the prior positivism–procrypticism \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{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/infering-of-elucidation-outside—prospective_attendant–ontological-contiguity\textsuperscript{7}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10}. 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 \textsuperscript{7}/psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism\textsuperscript{7}/social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of habits and thinking patterns consequences as of the extended-informality–\textsuperscript{\{susceptible-to-effecting–\}}}
parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology} by formality dynamics; with the implication of lack of social \[103\] universal-transparency\[103\] (transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative

(Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration

of such preconverging/postconverging–de-mentative/structural/paradigmatic 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\textsuperscript{7}–of–reference-of-thought perspective but it is more difficult to grasp from a notional–deprocripticism prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism, given our state of metaphysics-of-presence\textsuperscript{87}. Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness\textsuperscript{88}–of–reference-of-thought is non-positivistic, a positivism minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the crossgenerational possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Supposed however that the interlocutor isn’t an isolated individual but a member from a positivistic society bringing about a cultural diffusion in the non-positivistic society such that the latter looks up to the former by its prospective relative-ontological-completeness\textsuperscript{87}–of–reference-of-thought as it effectively has greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}. This new positivism\textsuperscript{4}–reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99}.}
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\(^7\) condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism-procyrpticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant-ontological-contiguity \(^\sim\)educed-existentialising/contextualising/textualising-contiguity\(^4\)–in-reification/dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity \(<\text{profound-supererogation of mentally-}
\text{aestheticised-postconverging/dialectical-thinking}\)–qualia-schema\>–with superstitious claims in its \(^5\)meaningfulness-and-teleology\(^6\). 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 \(\text{logically-due prelogism}\)\(^7\)–as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\), apriorising/axiomatising/referencing \{of-attendant–ontological-contiguity \(\sim\)educed–existentialising/contextualising/textualising-contiguity \}–conflatedness\(^1\)–in \{preconverging-disentailment \by\,\,\text{postconverging-entailment as of positivism \(^6\)reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^9\)}, for-aposteriorising/logicising/deriving/intelligising/measuring– \(^9\)meaningfulness-and-teleology\(^9\),
going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism\(^\text{77}\)–as-of\(^\text{11}\) compulsion–nonconviction/madeupness/bottomlining–{\langle<\text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}>\text{-induced-disontologising’–of-the–’attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-ontological-contiguity >;\rangle\text{-in-shallow-supererogation}\text{–}<\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness}>\rangle\text{denaturing}\(^\text{16}\) as of non-positivism reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{89}\),–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^\text{89}\), over the visiting stranger prior superstition believing ‘logically-undue conjugated-postlogism /conjugated–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^\text{96}\) derived-denaturing\(^\text{16}\) as of non-positivism reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{89}\),–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^\text{89}\), with both latter logically reference-of-thought construed as of distractive-alignment-to-reference-of-thought–<of-apriorising/axiomatising/referencing>\(^\text{10}\) or lacking-an-ontologically-veridical-reference-of-thought due to their derived-denaturing\(^\text{16}\) which as of dynamic-cumulative-afteffect/afteffect at registry-worldview/dimension-level of analysis is the very ontologically-central notion of every registry-worldview/dimension uninstitutionalised-threshold\(^\text{10}\) which should thus be always construed as being in distractive-alignment-to-reference-of-thought–<of-apriorising/axiomatising/referencing>\(^\text{10}\) with respect to its prospective institutionalisation. It is effectively derived-denaturing\(^\text{16}\) that induces threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\text{–}<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
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 reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-veridical notional-deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-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 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 reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of reference-of-thought but which is in effect an ontologically-non-veridical-

apriorising/axiomatising/referencing\text{‘–logical-dueness-precedes-disontologising-logical–}\text{outcome-arrived-at}>\) is wrongly assumed thus supposedly implying logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is now to be engaged on the basis of the visitor’s ontologically-destructured reference-of-thought/axiomatic-construct rather than implying the reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^\text{, for-}

The implication here is that the construal/conceptualisation of ontologically-veridical meaningfulness-and-teleology\(^5\) lies entirely/exclusively/supersedingly on the reference-of-thought/axiomatic-construct/curve-of-prospective-relative-ontological-completeness of reference-of-thought of the explainer of the situation while the logical-dueness of the visitor’s ‘supposed but rather non-existential/non-ontological reference-of-thought/axiomatic-construct/curve-of-prior-relative-ontological-incompleteness reference-of-thought’ doesn’t even arise in the very first place and fundamentally explains why its meaningfulness-and-teleology is operantly qualified as of ‘distractiveness’/distractive-alignment/dismissal-as-
being-in-arrogation and so more aptly as distinctive-alignment-to-º "reference-of-thought-<of-apriorising/axiomatising/referencing>". Distractiveness as it implies that in such a context, ontological-veridicality is construed exclusively as of 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 apriorising/axiomatising/referencing- {of-attendant–
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> as their logical-dueness doesn’t arise in the very first place, hence the reason why perversion-and-derived- perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> is construed more than just as of ‘destructuring’ but more completely and critically to avoid misconstrual rather as of distinctive-alignment-to-º "reference-of-thought-<of-apriorising/axiomatising/referencing>"; to point out that temporal-dispositions perversion-and-derived- perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> haven’t got any ‘existentially/ontologically transcendental-enabling/sublimating/supererogatory-de-mentativity "reference-of-thought’ given that they are in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-
perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> is construed operantly as of temporal postlogism -as-of- compelling–
nonconviction/madeupness/bottomlining-\{‘<decontextualising/de existentialising–of-attendantintradimensional–apriorising/axiomatising/referencing–>–induced disontologising’–of-the \\

\footnote{77}{\textsuperscript{77}}
\footnote{10}{\textsuperscript{10}}
\footnote{15}{\textsuperscript{15}}
\footnote{16}{\textsuperscript{16}}
\footnote{99}{\textsuperscript{99}}
meaningfulness-and-teleology\textsuperscript{(9)} as of the temporal disruption prior relative-ontological-
incompleteness\textsuperscript{(8)}-of-\textsuperscript{(5)} reference-of-thought', but rather \textsuperscript{(5)}meaningfulness-and-teleology\textsuperscript{(9)} is
reconstrued as postconverging–de-mentating/structuring/paradigmimg from the very prospective
relative-ontological-completeness\textsuperscript{(8)}-of-\textsuperscript{(5)} reference-of-thought itself. Consider the case of the
defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
perversion-of-\textsuperscript{(7)} reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > and temporal alignment in assuming the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as
derived-\textsuperscript{(7)} perversion-of-\textsuperscript{(7)} reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as of relative-ontological-incompleteness\textsuperscript{(8)}-of-\textsuperscript{(5)} reference-of-thought and
intemporal projection of appropriate
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as prospective
relative-ontological-completeness\textsuperscript{(8)}-of-\textsuperscript{(5)} reference-of-thought. One cannot depart from both
the state of the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as \textsuperscript{(7)}perversion-
of-\textsuperscript{(7)} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or any states of
temporal alignment in assuming the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as
derived-\textsuperscript{(7)} perversion-of-\textsuperscript{(7)} reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, to construe \textsuperscript{(5)}meaningfulness-and-teleology\textsuperscript{(9)} as of intrinsic-
reality/ontological-veridicality preconverging/postconverging–de-
its social integration/derivation in conjunction with human temporality /shortness of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-postlogism due to relative-ontological-incompleteness of reference-of-thought, and specifically in the case of positivism–procrypticism, due to disjointedness-as-of reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of ‘decentering’ as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as the idea of value-reference if wrongfully ontologically construed as determined by the ‘amplituding/formative’ wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> as respectively non-positivism reference-of-thought’ or as procrypticism ‘reference-of-thought’, then in effect the phenomena of non-positivism/medievalism postlogism like notions-and-accusations-of-sorcery as well as psychopathic-postlogism—and-its-social-integration as of our procrypticism–or–disjointedness-as-of reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity. The bigger point being that symmetrisation implying mutual recognition of reference-of-thought can only arise where there is mutual appropriateness-of reference-of-thought-as-of-conflatedness as existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity of reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-implicitation—supposedly-apriorising—
exercise which is then an altogether different issue of effective/ineffective logic as prelogism—as-of-conviction,—in-profound-supererogation</code>

apriorising/axiomatising/referencing—logical-dueness-precedes-disontologising-logical-outcome-arrived-at<code>, and this latter is what tends to be falsely implied in situations of postlogism<sup>77</sup>/psychopathy and conjugated-postlogism<sup>77</sup>/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived<sup>74</sup> perversion-of—reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation</code> rather reflected—as-of-soundness-or-ontological-good-faith/authenticity—of-reference-of-thought in determining whether logical-dueness arises in the very first place. Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-level analysis derived from such an individuation-level insight is the idea that social-functioning-and-accordance—as-of—social-stake-contention-or-confliction is contiguous as of meaningfulness-and-teleology<sup>9</sup> 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<sup>77</sup>/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency<sup>10</sup>{transparency-of-totalising-entailing,-as-to-entailing,-amplituding/formative—epistemicity}totalising—in-relative-ontological-completeness } with
consequent conjugated-postlogism\textsuperscript{7} ‘involving beyond-the-consciousness-awareness-teleology\textsuperscript{7} -<in-preconverging-existential-extrication-as-of-existential-unthought>- dynamics further associated with a generalised social ‘lack of constraining social universal-transparency\textsuperscript{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\textsuperscript{8} -of- reference-of-thought thus reflecting the uninstitutionalised-threshold\textsuperscript{10} backdrop for the registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{1} -<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 preconverging/postconverging–de-mentatively/structurally/paradigmatically ‘ontologically compromised’ as of a registry-worldview’s/dimension’s prior relative-ontological-incompleteness -of- reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-teleology\textsuperscript{7} -<in-preconverging-existential-extrication-as-of-existential-unthought>- with the implication that ‘lack of constraining social universal-transparency\textsuperscript{10} -\{transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness\} at this uninstitutionalised-threshold\textsuperscript{02} allows for denaturing\textsuperscript{16}, which is rather subpar to the notional–conflatedness /constitutedness\textsuperscript{1} -to-conflatedness\textsuperscript{13} required for ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, as \langle amplituding/formative\rangle wooden-language-\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology \}
failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to be construed as socially-functional-and-accordant
with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness
of reference-of-thought driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ in rearticulating such a prospective institutionalisation ‘constraining social
universal-transparency
reference-of-thought–categorical-imperatives/axioms/registry-teleology
, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-incompleteness
reference-of-thought; wherein notional–conflatedness/constitutedness–to-conflatedness
reflects their institutionalisation and denaturing reflects their uninstitutionalised-threshold. Hence in the bigger picture explaining why the <cumulating/recomposuring–attendant-ontological-contiguity–successive registry-worldviews/dimensions are construed as of diminishing–human-epistemic-abnormalcy-or-preconvergence towards ontological-normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity with respect to social
universal-transparency
which critically tends to be solicited at its beyond-the-consciousness-awareness-teleology
,<in-preconverging-existential-extrication-as-of-existential-unthought>
as in this individuation-level analysis, apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}
conflatedness \textsuperscript{-in-} \{preconverging-disentailment by\} \textsuperscript{-postconverging-entailment} can equally be construed as tying down transcendentally-enabling-level-of-ontological-good-faith-or-authenticity \textsuperscript{/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing-\textsuperscript{-as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{100} to ontological-normalcy/postconvergence as ontological-completeness-of-\textsuperscript{7} reference-of-thought avails as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-\textsuperscript{-as-so-being-as-of-existential-reality, and hence its construal as of ‘intemporal-prioritisation-of-\textsuperscript{9} reference-of-thought’–as-conflatedness\textsuperscript{13}-or-
ontological-reprojecting; while apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \textsuperscript{\sim}educed–existentialising/contextualising/textualising-contiguity }\textsuperscript{-} constitutedness \textsuperscript{-in-} \{preconverging-entailment\} can equally be construed as tying down ‘supposed objectivity as of conscious or unconscious denaturing\textsuperscript{5} ontological-bad-faith/inauthenticity’ \textsuperscript{\textless} wooden-language-\{imbued—temporal—
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology }\textsuperscript{\rangle failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence enabled by relative-ontological-incompleteness\textsuperscript{18}-of-
reference-of-thought in temporal prioritisation teleology\textsuperscript{9}. As such apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \textsuperscript{\sim}educed–
existentialising/contextualising/textualising-contiguity \textsuperscript{-} conflatedness \textsuperscript{-in-} \{preconverging-disentailment by\} \textsuperscript{-postconverging-entailment} is the underlying drive of a human epistemic–totalising\textsuperscript{12}–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting psychology as of an ontologically-driven developing psyche as ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’
construed as of notional-conflatedness\textsuperscript{13}/constitutedness\textsuperscript{14} \textendash to-conflatedness\textsuperscript{13} from apriorising/axiomatising/referencing-\{of-attendant\textendash ontological-contiguity \textendash educed\} existentialising/contextualising/textualising-contiguity \textendash constitutedness\textsuperscript{13} in \textendash preconverging-entailment\textendash recurrent-utter-uninstitutionalisation, first-level\textsuperscript{26} presencing\textendash absolutising-identitive-constitutedness\textsuperscript{14} of base-institutionalisation\textendash ununiversalisation, second-level\textsuperscript{26} presencing\textendash absolutising-identitive-constitutedness\textsuperscript{14} of universalisation\textendash non-positivism\textendash medievalism, third-level\textsuperscript{26} presencing\textendash absolutising-identitive-constitutedness\textsuperscript{14} of positivism\textendash procrypticism, and full-notional-conflatedness\textendash deprocrypticism. We can appreciate that prior relative-ontological-incompleteness\textsuperscript{80}\textendash of\textendash reference-of-thought inherently undermines the capacity for transcendentally-enabling-level-of\textendash ontological-good-faith-or-authenticity\textsuperscript{69}/objectification/desubjectification-as-objectification\textendash as-to-ontological-faith\textendash notion-or-ontological-fideism\textendash imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing\textendash as-so-being-as-of-existential-reality as antinihilism\textsuperscript{100} of a notional totalising\textendash self-referencing-syncretising/circularity/interiorising/akrasiac-drag agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification, such that our transcendentally-enabling-level-of\textendash ontological-good-faith-or-authenticity\textendash objectification/desubjectification-as-objectification\textendash as-to-ontological-faith\textendash notion-or-ontological-fideism\textendash imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing\textendash as-so-being-as-of-existential-reality as antinihilism\textsuperscript{100} enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of\textendash reference-of-thought driven by apriorising/axiomatising/referencing-\{of-attendant\textendash ontological-contiguity \textendash educed\} existentialising/contextualising/textualising-contiguity \textendash conflatedness\textsuperscript{14} in \textendash \textendash preconverging-disentailment-by-postconverging-entailment\textsuperscript{16} as articulated above over denaturing, and explaining why apriorising/axiomatising/referencing-\{of-attendant\textendash ontological-
contiguity -educed-existentialising/contextualising/textualising-contiguity }—
conflatedness — in {preconverging-disentailment-by} postconverging entailment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigating the ontological-contiguity —of-the-human-institutionalisation-process behind the successive institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-{perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing referencing of any one registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms registry-teleology failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being secondnatured/institutionalised at the backend in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as of our positivism—procrypticism. Notional—conflatedness /constitutedness—to-conflatedness points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for universalisation from base-institutionalisation—ununiversalisation, for positivism from universalisation—non-positivism/medievalism and prospectively for notional—deprocrypticism from our positivism—procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; and not the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag mental-complex of considering the <amplituding/formative> wooden-language{(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the reference-of-thought categorical-imperatives/axioms/registry-teleology }

while failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality within the given registry-worldview/dimension, be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as our positivism–procrypticism. A naïve conceptualisation of ontology/virtue construal ideal by the mere fact of simply being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of our positivism–procrypticism institutionalisation doesn’t speak of our firstnatured/intemporal projection-of-thought but rather of a secondnatured institutionalisation that induced our prospective relative-ontological-completeness-of-reference-of-thought by the ontological-contiguity—of-the-human-institutionalisation-process that cannot be confused with the idea of construing our present positivism–procrypticism uninstitutionalisation reference-of-thought as the definite ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional ontological-contiguity—of-the-human-institutionalisation-process that has gone before in providing the secondnatured possibilities of our present as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven notional~conflatedness/to-conflatedness, and in that respect conjure how we can equally undertake our own part of the human existential tale homework in summoning ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven notional~conflatedness/to-conflatedness, and in that respect conjure how we can equally undertake our own part of the human existential tale homework in summoning ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven notional~conflatedness/to-conflatedness.
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> on the basis of the specific epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree as of the latter relatively poorly objectifiable-as-desubjectifiable/subjectified incidental mechanical occurrence for analysis. In both instances, such an apparently naïve intellectual disposition will point to relative intellectual impertinence at best, and at worst conscious ontological-bad-faith/inauthenticity angling to cynically undermine universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of many a natural sciences <amplituding-formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> is wrong, such an insight about the supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-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-<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-
preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>. This equally explains why it is actually better and more critical to construe/conceptualise social knowledge not only on the basis of the inherent veracity/ontological-pertinence of supposedly coherent ontological-commitment ~<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-
perceived–social-stake-contention-or-confliction, and so as of a knowledge-notionalisation exercise. In other words metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>} refers to any such projections, as of human imaginative capacity derived from our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment ~<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 existence/intrinsic-reality/ontology-as-of-its-
mimetic-echoness or existence-in-reverberation or existence-potency ~<sublimating–nascence,
disclosed-from-prospective-epistemic-digression; thus enabling human limited-mentation-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-for-operant-or-incidenting-predicative-insights. We can further get a sense with respect to the implications of what is meant by reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold then over which the DNA-based genetics reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold that then became a new specific institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology thereafter amenable to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity such that the prior non DNA-based construal/conceptualisation (as of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology) with respect to that now DNA-based genetics specific institutionalised amplituding/formative–epistemicity–totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of biology cannot longer be upheld, and this is so in the bigger picture as a contributory apriorising/axiomatising/referencing–of-attendant–ontological–
contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
conflatedness } in {preconverging-disentailment-by|postconverging-entailment within the
same positivism registry-worldview institutionalisation. (In fact, the institutional-
cumulation/institutional-recomposure {as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-{perspective–ontological-
normalcy/postconvergence-reflected-{epistemicity-relativism-determinism’} are the conjoined
effect of all specific uninstitutionalised-threshold institutionalisation breakthroughs of
reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In
this case, however the ‘emotional involvement’ in apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity } = conflatedness } in {preconverging-disentailment-by|postconverging-entailment within the same positivism registry-worldview/dimension institutionalisation
reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
constituted conjointly as of the prospective registry-worldview/dimension institutionalisation
reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation
reference-of-thought like between non-positivism and positivism or
prospectively between our positivism–procrypticism and notional–deprocrypticism as in this
latter instance such a construal/conceptualisation is comprehensively redefining of the human
psyche and tend to elicit the highest levels of ‘emotional involvement’ thus requiring rather a
crossgenerational adjustment as apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } =
conflatedness } in {preconverging-disentailment-by|postconverging-entailment over the prior
distractive-alignment-to
reference-of-thought-{of-apriorising/axiomatising/referencing}>. In
logical-dueness-precedes-disontologising-logical-outcome-arrived-at\> as of greater
temporality\>/shortness construed as of various shades of threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\> <as-to-'attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism\> speaks in the bigger picture of a social reality across all registry-
worldviews/dimensions that tends to ‘destructure any registry-worldview/dimension
institutionalisation \>‘meaningfulness-and-teleology’ \> by an ‘ontological degradation effect’
having to do with human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-’notional–firstnatures–temporal-
to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normality/postconvergence>-’–existentialism-form-factor, and in so doing inducing threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \><-as-to-’attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism\> as uninstitutionalised-threshold \>. In other words, a prospective registry-
worldview/dimension institutionalisation \>‘meaningfulness-and-teleology’ \> in becoming the
new \>‘reference-of-thought (over the prior registry-worldview’s/dimension’s \>‘reference-of-
thought) with its supposedly grander intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation \>‘reference-of-thought–categorical-imperatives/axioms/registry-
teleology\> as of the ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality driving/behind its construal, turns out to be a prospective institutionalisation
‘reset framework for human temporal-to-intemporal mental-dispositions’ respectively in
\>‘reference-of-thought–looseness-of-tethering–to–prelogism’\>as-of-conviction,-in-profound-
supererogation \><-existentially-veridical–‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at and reference-of-thought-closeness-of-tethering-to-prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-outcome-arrived-at of the new reference-of-thought; as facing/dealing anew with human temporal-to-intemporal mental-dispositions but this time around doing the same thing as occurred with the prior institutionalisation categorical-imperatives/axioms/registry-teleology that was transcended/superseded to deliver the new registry-worldview/dimension, but now on the new registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology (with the difference as of a ‘relatively lower sensibility’ arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness-of reference-of-thought limiting/constraining on the possibilities of vices-and-impediments); implying an underlying ontological-contiguity 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’ and prior ‘lack of constraining social universal-transparency-transparent-of-totalising-entailing,-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness } this does not imply apart from such institutionalisation-as-secondnaturing a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold as its beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought and ‘lack of constraining social universal-transparency-transparent-of-totalising-entailing,-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness } inducing anew the new reference-of-thought owns threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold can be construed ontologically as arising out of a further temporal/shortness-of-register-of—meaningfulness-and-teleology’s distortedness of the new amplituding/formative–
meaningfulness-and-teleology } ultimately extending to the extended-informality, {susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–
The establishment or rather coming into being of a prospective registry-worldview/dimension institutionalisation reference-of-thought can thus be construed as of pure-ontology apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \_educed–existentialising/contextualising/textualising-contiguity\}—conflatedness in \{preconverging-disentailment by\_ postconverging-entailment for ontologically-veridical \_meaningfulness-and-teleology\}, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity (as it supersedes the prior beyond-the-consciousness-awareness-teleology \_in-preconverging-existential-extrication-as-of-existential-unthought\_meaningfulness-and-teleology and the prior ‘lack of constraining social universal-transparency\_\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\})}, and then imbues the prospective institutionalisation with social validity and social structure of \_meaningfulness-and-teleology as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation reference-of-thought as of pure-ontology apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \_educed–
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> at this uninstitutionalised-threshold as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-of-thought–categorical-imperatives/axioms/registry-teleology are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold that in effect the technical constraints of the law tend to supersede the spirit of the law as it is naïve to think that a ‘sense of rightness’ is all that matters before the law, and this extends to human meaningful and organisational principles in general. Such that temporal-dispositions fulfilment of such ‘mechanistic’ effectiveness as mechanical-knowledge ‘without the non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality‘ distors 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- nonpresencing.–for-explicating-ontological-contiguity construal for the notional–deprocrpyticism prospective institutionalisation, it is critical to grasp both the inherent
postlogism threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle\text{as-to-‘attendant-intradimensional’-prospectively-disontologising\textemdash preconverging/dementing –apriorising-psychologism}\rangle with respect to its postlogic-backtracking-\langle\text{iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’}\rangle, in full conscious-awareness-teleology, which when perceived as uncontested by the psychopath (likely to arise where the concerned party lacks insight of its underlying faulty-mentation-procedure-deception and as it seem socially-function) will ultimately lead to its slanting-deception (or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing ‘of-narratives) inducing its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle\text{as-to-‘attendant-intradimensional’-prospectively-disontologising\textemdash preconverging/dementing –apriorising-psychologism}\rangle and its consequent derivation as conjugated-postlogism or social psychopathy threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle\text{as-to-‘attendant-intradimensional’-prospectively-disontologising\textemdash preconverging/dementing –apriorising-psychologism}\rangle. This process is mirrored with the various conjugated-postlogism conscious or unconscious aligning to the psychopathic/postlogic postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining–\langle\text{‘decontextualising/de-existentialising-‘attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-‘contextualising/existentialising–attendant-ontological-contiguity ’\rangle\textemdash in-shallow-supererogation \langle\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}\rangle vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
extrication-as-of-existential-unthought> and ‘lack of constraining social universal-transparency\textsuperscript{10} \{transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>-totalising-in-relative-ontological-completeness \}, - and the prospective institutionalisation construing/conceptualising the ontological-veridicality and analysis of such registry-worldview/dimension institutionalisation ‘meaningfulness-and-teleology’ destructive-alignment-to-\textsuperscript{8} reference-of-thought<-of-apriorising/axiomatising/referencing>\textsuperscript{30} dynamics (as of the previous two) as social ontology/aetiologisation/ontological-escalation, and equally serves as an ideal storied-construct/ontologically-valid-narration of intuitive elucidation framework. The implication of such ‘temporal destructive-alignment-to-\textsuperscript{3} reference-of-thought<-of-apriorising/axiomatising/referencing>\textsuperscript{30} of institutionalisation ‘meaningfulness-and-teleology\textsuperscript{99}’ across all registry-worldviews/dimensions is that ‘meaningfulness-and-teleology\textsuperscript{99}’ as of prospective registry-worldview/dimension institutionalisation involves ‘its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educted-existentialising/contextualising/textualising-contiguity |-conflatedness\textsuperscript{17} in {preconverging-disentailment–by}–postconverging-entailment of ‘meaningfulness-and-teleology’ exactly by transcending/superseding the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights behind the prior registry-worldview/dimension uninstitutionalised-threshold \textsuperscript{02}’. As critically the naivety 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>} within a same registry-worldview/dimension uninstitutionalised-threshold \textsuperscript{02} \textsuperscript{83} reference-of-thought is that its defect of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights arising as perversion-of reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation due to its prior relative-ontological-incompleteness of reference-of-thought (as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in recurrent-utter-uninstitutionalisation or failing universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in non-positivism/medievalism or failing preempting—disjointedness-as-of reference-of-thought, as to \cite{12}\`amplituding/formative-epistemicity\`growth-or-conflicatedness /transvalutative-

rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness\`—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation, universalisation, positivism and deprocrypticism), is that meaningfulness-and-teleology can then still be upheld on the basis of the same uninstitutionalised-threshold/uninstitutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective registry-worldview/dimension institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–
existentiaising/contextualising/textualising-contiguity }—conflicatedness in {preconverging—
disentailment—by postconverging entailment. Explicating thus the
preconverging/postconverging de-mentative/structural/paradigmatic implication of the non-
positivistic or our positivism—procrypticism perversion-of reference-of-thought—<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation construed
respectively as of aetiologisation/ontological-escalation as an altogether positivism or
notional—deprocrypticism utter psychical-and-institutional
apriorising/axiomatising/referencing—of-attendant—ontological-contiguity educed—
existentialising/contextualising/textualising-contiguity conflatedness in—preconverging—
disentailment—by postconverging entailment of meaningfulness-and-teleology, and not
wrongfully setting-aside/glossing-over/ignoring with the idea that meaningfulness-and-
teleology is still to be construed as of non-positivism/medievalism or positivism—
procrypticism; as the grander human living as of the species ‘existential tale’ is in construing
that the respective prospective institutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-
incidenting-predicative-insights when availed by contemplation as based-institutionalisation,
universalisation, positivism and notional—deprocrypticism implies transcending/superseding
the respective uninstitutionalised-threshold apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-
incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and procrypticism, enabling the cumulative recomposuring of
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
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—
capacity-deepening\textsuperscript{53}, truly reflect the inherent nature of 'human temporal uninstitutionalised-threshold'\textsuperscript{02} mental-disposition'; and the deprocripticism-driven understanding of which should rather be an avenue for a pivoting/decentering psychologism with respect to positivism–procripticism registry-worldview/dimensions vices-and-impediments\textsuperscript{105} (just as with all previous transcendence-and-sublimity/sublimation/supererogatory de-mentativity of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality' instigated ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{13}—as-to-totalitative-reification-in-singularisation\textsuperscript{9} 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\textsuperscript{67}, rather than a naïve metaphysics-of-presence\textsuperscript{implicated-}
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’\textsuperscript{02} 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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of human limited-
mentation-capacity-deepening leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense of intemporality\(^1\)/longness (which overall is no more greater than that of humans of previous <cumulating/recomposing–attendant-ontological-contiguity >-successive registry-worldviews/dimensions); and further that we are just of the same ‘human temporal uninstitutionalised-threshold\(^2\) mental-disposition’ as all humans past when it comes to making solipsistic choices at uninstitutionalised-threshold \(^2\), which choices when of intemporality -drive solipsistic-choices are \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^9\)—unenframed-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension \(^5\) meaningfulness-and-teleology\(^9\) as comprising, rather as a more complete and grander conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold \(^2\)-facet, so-construed by metaphysics-of-absence\{implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normacey/postconvergence>\}. carries institutionalisation and uninstitutionalised-threshold\(^2\) implications with respect to the determination of ontologically-veridical \(^5\) meaningfulness-and-teleology\(^9\) 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\{implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normacey/postconvergence>\} considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold \(^2\) 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-

Insightfully, it is the case that our present-day positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic “meaningfulness-and-teleology” (as ‘moulting’ firstnature/intemporal conceptualisation of what developed to become today our scientific practice institutionalisation as of its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) from the non-positivism/medievalism registry-worldview/dimension, we can definitely fathom that the enlightenment actors like the Descartes’s, Galileos, Diderots, etc. of those transitioning times would have certainly been circumspect with regards to any such notion of preceding social approval (for their scientific “meaningfulness-and-teleology” as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold non-scientific disposition, as beyond-the-consciousness-awareness-teleology<<in-preconverging-existential-extrication-as-of-existential-unthought>>. This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so–being-as-of-existential-reality mental-disposition that conceive of positivistic “meaningfulness–
and-teleology \(^9\) in the uninstitutionalised-threshold \(^0\) social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of <amplituding/formative–epistemicity> causality \(\sim\) as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity \(\sim\) 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’\(^\dagger\). In another respect, with regards to scientific meaningfulness-and-teleology\(^9\) 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 amplituding/formative wooden-language-{imbued—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-(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to– meaningfulness-and-teleology ) as of its free-for-all nature. The bigger point being that even in our positivism–procrysticism registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as
with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific meaningfulness-and-teleology terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal wooden-language-imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications> mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding
virtue (as of aetiology/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
phenomenon including psychopathy social implications should
as of precedence be about articulating the illuminating insight that ultimately allows for the
attainment of their own deferential-formalisation-transference based on ‘social consensus as of
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions
and projections’, and undermining a social relations with regards to knowledge and virtue that
is based on ‘social consensus as of social-aggregation-enabling by human temporal
<amplituding/formative> wooden-language-{imbued—averaging-of-thought} <as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}> mental-
dispositions and projections’, and so in order to release the inherent virtue imbued in true
knowledge. The afore elucidations are mainly to point out that it is naïve to construe the
analysis of postlogism
phenomenon including psychopathy on the assumption of an overall
‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social
as of the present as metaphysics-of-presence-{implicit ‘nondescript/ignorable–void ‘-as-to-
presencing—absolutising-identitive-constitutedness } instead of assuming a ‘human temporal
uninstitutionalised-threshold mental-disposition’ of the social by prospective metaphysics-of-
absence-{implicit-epistemic-veracity-of—nonpresencing—<perspective—ontological-
normality/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 (implicated-epistemic-veracity-of- nonpresencing<perspective–ontological-normalcy/postconvergence>) we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality-drive whereas in fact it is one of human uninstitutionalised-threshold of temporalities-drives such that it is endemised/enculturated in various temporality/shortness shades (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the wooden-language-⟨imbued—averaging-of-thought--as-to-leveling/ressentiment/closed-construct-of--meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal preconverging--dementating/structuring/paradigming and not
intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as preconverging/postconverging–de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism registry-worldview/dimension vices-and-impediments! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity of-the-human-institutionalisation-process of institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism, but rather the intemporal mental-disposition (intemporal-disposition) to strive as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving for universalisation to supersede base-institutionalisation–ununiversalisation equates that striving for positivism to supersede universalisation–non-positivism/medievalism equates that striving for notional–deprocrypticism to supersede positivism–procrypticism; as the highest human virtue of ontological import. Since the inducing of institutionalisation-as-a-secondnatured-construct across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism or registry-worldviews/dimensions inevitably implies a dichotomy of reference-of-thought modalities of the same perpetual temporalities-drives and intemporality-drive (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), respectively
as ‘least-and-derived-temporal-operating-modalities-of-the’7 reference-of-thought-as-of-
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation-
inducing-the-uninstitutionalised-threshold 8 and ‘maximal-as-intemporal-operating-modality-
of’ reference-of-thought-as-of‘maximalising-recomposuring-for-relative-ontological-
completeness’ —unenframed-conceptualisation-as-inducing-the-prospective-
institutionalisation’. Virtue is essentially about the intemporality9—drive as 5maximalising-
recomposuring-for-relative-ontological-completeness‘—unenframed-conceptualisation for
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-
normalcy/postconvergence which always factor in human limited-mentation-capacity-
deepening5 by a re-equilibrating metaphysics-of-absence{implicated-epistemic-veracity-of-
nonpresencing //<perspective–ontological-normalcy/postconvergence}/postdication with
reference-of-thought—categorical-imperatives/axioms/registry-teleology9 subservient to that
purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally
deterministic by form’ to 5reference-of-thought—categorical-imperatives/axioms/registry-
teleology9 as these are failing/not-upholding<as-of-apriorising/axiomatising/referencing>
intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as of ontological-
normalcy/postconvergence which always factor in human limited-mentation-capacity-
deepening5 by a re-equilibrating metaphysics-of-absence(implicated-epistemic-veracity-of-
nonpresencing //<perspective–ontological-normalcy/postconvergence}/postdication rather
than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an
individual of a positivistic insight found themselves in a non-positivistic community, whether
base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or
so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness\(^9\) of reference-of-thought, by ‘intemporal-prioritisation-of-’ reference-of-thought’–as-conflatedness\(^{1}\)–or-ontological-reprojecting its mental-disposition will be to unleash its ‘maximising-recomposuring-for-relative-ontological-completeness\(^9\)–unenframed-conceptualisation intemporality’-drive to supersede the non-positivistic ‘reference-of-thought– categorical-imperatives/axioms/registry-teleology’\(^{97}\) 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\(^{95}\)–educed–existentialising/contextualising/textualising-contiguity\(^{40}\) here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness\(^{99}\) and relative-ontological-completeness\(^9\) 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\(^{95}\)–educed–existentialising/contextualising/textualising-contiguity\(^{40}\)–in-reification/dereification as of their prior relative-ontological-incompleteness\(^9\)–reference-of-thought, contrasted with the positivist naturalist conception of attendant–ontological-
contiguity\textsuperscript{67}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67}~in-elucidation-or-reification as-seeking-a-cure as of its prospective relative-ontological-completeness\textsuperscript{67} of reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrysticism registry-worldview/dimension as of its prior relative-ontological-incompleteness\textsuperscript{83} of reference-of-thought, as the notion of proof/evidence is more critically tied down to attendant–ontological-contiguity\textsuperscript{67}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{67}~reification as of singularisation\textsuperscript{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing} projected epistemic-immanence/veridical-epistemicity-relativism-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity\textsuperscript{67}~<profound-supererogation\textsuperscript{of-mentally- aestheticised–postconverging/dialectical-thinking –qualia-schema} in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter\textsuperscript{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\textsuperscript{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 preconverging/postconverging–de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness\textsuperscript{67} 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

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latter is always in \textit{amplituding/amplicate-formative–epistemicity}\textit{totalising-self-referencing-syntagmatic-turn/interiorising/akrasiatic-drag}; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorying/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism\textit{as of reasoning-through/messianic-reasoning} contortion is rather in transversality\textit{for sublimating–existential-eventuating/denouement}–of-affirmative-and-
unaffirmative–disambiguated\textit{motif-and-apriorising/axiomatising/referencing}\textsuperscript{101}of the prior relative-ontological-incompleteness\textsuperscript{88}reference-of-thought and the contorted prospective relative-ontological-completeness\textsuperscript{87}reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness\textsuperscript{87}reference-of-thought projection is what marks \textquote{transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorying/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism\textit{as of reasoning-through/messianic-reasoning}’ whether of philosophical implications as with say Socrates or philo-religious implications as of postconverging–nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness \textsuperscript{88}reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness \textsuperscript{87}reference-of-thought but for the induced crossgenerational transcendental metaphoricity\textsuperscript{57}possibility, and the contortion is more of a token as of the metaphoricity\textsuperscript{57}possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity and without which token contortion there is \textquote{no existential reference for such transcendence-and-sublimity/sublimation/supererogatory–dementativity}, as a gesturing of metaphoricity\textsuperscript{57}that is \textquote{beyond the prior relative-ontological-incompleteness\textsuperscript{88}reference-of-thought full \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}implications contemplation}. The contortion
implies that there is ‘nothing any more important than upholding the metaphoricity’ possibility for prospective relative-ontological-completeness-of-reference-of-thought; as transcendental instigation can’t be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the implied prospective relative-ontological-completeness-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into the ordinariness of prior relative-ontological-incompleteness-of-reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism as of contortive metaphoricity gesturing for prospective relative-ontological-completeness-of-reference-of-thought as of postconverging-nonextricatory-existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism rather as of reasoning-through/messianic-reasoning asceticism^4 different from asceticism^3 as reasoning-from-results/afterthought or institutional asceticism^1, should basically be understood as of the general notion that all human meaningfulness-and-teleology^9 are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness^8 towards-ontological-completenesss-of-deprocrypticism’ as of their specific reflection of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to—‘human<amplituding/formative-epistemicity>totalising–purview-of-construal’ (just as implied
dialectical-thinking\textsuperscript{21}–apriorising-psychologism’ even at its uninsti
tutionalised-threshold\textsuperscript{102} where it is effectively preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism as its reproducibility—mathesis/motif/thrownness-disposition,–as–reproduci
bility-of-aestheticisation fails to induce an ontologically-veridical reifying trace/ontologica
esthetic-tracing—of attendant–ontological-contiguity\textsuperscript{14}–duced–existentialising/contextualising/textualising-contiguity\textsuperscript{10}. We can imagine as of a non-
positivistic social-setup\textsuperscript{9} reference-of-thought identitive-constitutedness\textsuperscript{14}–as–epistemic-
totality\textsuperscript{14}–dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-
determinism \textsuperscript{14} <amplituding/formative–epistemicity>totalising/circumscribing/delineating
meaningfulness-and-teleology\textsuperscript{9}, the ‘candid existential expressiveness’ that ‘integrates
superstition as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{102}, much like as from futural
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology as of prospective
notional–deprocrypticism perspective we can imagine the ‘candid existential expressiveness’ in
our positivism–procrypticism that ‘integrates ‘procrypticism—or–disjointedness-as-of-
reference-of-thought as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{102}; and in both cases
the ‘trace/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> of ontological wholeness/nested-congruence’ as
of knowledge-reification–gesturing–in–prospective_psycho
logismic–apriorising/axiomatising/referencing–{of-attendant–ontologica
l-contiguity –educed–existentialising/contextualising/textualising-contiguity } –
conflatedness –in–{preconverging-disentailment-by}–postconverging-entailment> breaks
down at the uninstitutionalised-threshold\textsuperscript{102} thus assuming a nondescript/ignorable–void\textsuperscript{9}
(actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives)
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 epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting psychology is more about
instigating a parrhesiastic psychoanalytic-unshackling soul-searching acumen. In this regard, it
is akin for instance to budding-positivism reasoning-through/messianic reasoning implied
within a non-positivism/medievalism social-setup, in the sense that that budding-positivism
reasoning-through/messianic reasoning then ‘is-not reasoning as-of-yet’ as reasoning is then as
of the non-positivism/medievalism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘as non-
positivism reasoning susceptible to superstition and medieval-scholasticism-like pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } }
construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but not yet as of rational-empiricism’; with
such budding-positivism rather a metaphoricity57 instigation of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic soul-
searching for the psychoanalytic-unshackling of the human subject as of a
preconverging/postconverging–de-mentative/structural/paradigmatic Lacanian
displacement/decentering of the human subject from its prior ‘epistemic-totality’/’reference-
of-thought/epistemic-totalising33~self-referencing-syncretising/circularity conception of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the fundamental preconverging/postconverging–de-mentative/structural/paradigmatic resolution of the ‘positivism–procrypticism human subject superegoic vices-and-impediments’. It should be noted that the way the construction of knowledge works at reference-of-thought-level of reasoning-through/messianic-reasoning is utterly counterintuitive to how we perceive prospective elucidation of human knowledge and emancipation going by the given reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. In this regard, we can construe that even the wooden-language imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as-of—'nondescript/ignorable–void’—with-regards-to—prospective-apriorising-implications mental-disposition in a non-positivism/medievalism social-setup has a sense of human knowledge development and emancipation but with a mental-reflex that such a conception is necessarily by way of the non-positivism/medievalism social-setup reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. The idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of
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-involved ‘epistemic-totality’/reference-of-thought/epistemic-totalising/self-referencing-syncretising/circularity conception of meaningfulness-and-teleology which effective dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn’t happen just by accident and thus has to be instigated for prospective relative-ontological-completeness! In fact such an insight can be extended across ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemicity-relativism-determinism implied amplituding/formative-epistemicity/causeality—as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity’ to imply that the state of recurrent-utter-uninstitutionalisation is cognisant of emancipation but doesn’t anticipate that emancipation as of prospective relative-ontological-completeness is rather as of base-institutionalisation reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation, and likewise the latter doesn’t anticipate the universalisation reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocrypticism. The fact is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional-firstnaturesness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor at its uninstitutionalised-threshold implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as if in a fully-attained state of singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the-very-central-implication-of <amplituding/formative–epistemicity>totalising–thrownness-in-existence, as reflected by the successive prior relative-ontological-incompleteness reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness—of-reference-of-thought meaningfulness-and-teleology state is downright ontologically ridiculous and the manifestation of an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naive. 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 preconverging/postconverging—dementative/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 epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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/unenframing, elicited from-prospective–profound-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/unenframing, elicited from-prospective–profound-supererogation –<as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’> as of <amplituding/formative–epistemicity> causality –<as-to-projective-totalitative–implications-
of-prospective nonpresencing, for explicating ontological-contiguity. But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus, but then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the ‘existentially invested nature as of assumed reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility—of—aestheticisation’ of human ‘amplituding/formative—epistemicity>totalising/circumscribing/delineating meaningfulness—telesology’/reference—of—thought—devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging—dialectical-thinking—apriorising—psychologism’ prior institutionalisation as reasoning—from—results/afterthought and very weakly constrained to represent itself as of its preconverging—dementing—apriorising—psychologism uninstitutionalised-threshold which it tends to represent as nondescript/ignorable—void (actually speaking of akrasiatic—drag—denatured—preconverging—dementing—narratives), for the possibility of its prospective transcendence—sublimity/sublimation/supererogatory—de—mentativity into prospective institutionalisation. This reality is known as human ‘supererogatory—de—mentative constraint’ to prospective institutionalisation transcendence—sublimity/sublimation/supererogatory—de—mentativity as of the possibility of prospective relative—ontological—completeness—of—reference—of—thought. Human supererogatory—de—mentative constraint is fundamentally associated with poor
universal-transparency\textsuperscript{102} \{transparency-of-totalising-entailing-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \} with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold\textsuperscript{102}. 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\textsuperscript{102} \{imbedded–temporal–mere-form/virtualities/dereification/akrasiatic–
drag/denatured/preconverging-or-dementing–narratives—of-the-reference-of-thought–
categorical-imperatives/axioms/registry-teleology \} as of the prior institutionalisation’s
reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} that stifle the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness\textsuperscript{87}–of–reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the-very-same prior reference-of-thought in prior relative-ontological-incompleteness\textsuperscript{88}, for resolving a given registry-worldview/dimension vices-and-impediments\textsuperscript{105}; this notion of human supererogatory–de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as implied by a ‘postconverging-or-dialectical-thinking\textsuperscript{21}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of de-mentation\textsuperscript{17} (supererogatory–ontological–de-mentation-or-dialectical–
de-mentation—stranding-or-attributive-dialectics), rather than a second-guessing mented or stigmatic psychology that fails to integrate the decisively ontological transformative implications of human psychology as of underlying relative-ontological-incompleteness\textsuperscript{87} and
intemporal/ontological/social/species/ universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming. In this regard as of lack of dispensing-
with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-
distension is the human temporal inclination to decontortion construed as a disposition to
undermine ‘intemporal ontological-veracity as of universal existential import’ for the sake of
‘temporal narrow-and-specific existentially-invested advantage/interest with little concern
about emancipating universal “meaningfulness-and-teleology”, and so as the very contrary
disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human
<amplituding/formative–epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag—incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation is rather counter to ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition by its
deterministic hanging onto prior relative-ontological-incompleteness—of-reference-of-
thought reasoning-from-results/afterthought while ignoring/overlooking the ontological-
veracity implications of the trace/ontological-aesthetic-tracing—of reifying
attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity, and thus adopting a dereification posture as enabled by ‘lack of constraining social
universal-transparency—{transparency-of-totalising-entailing,—as-to-entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness }’. Such
a human disposition to decontortion at uninstitutionalised-threshold arise on the naïve basis
that human temporal willing/volition can effectively supersede the ontological integrity/veracity
of meaningfulness-and-teleology as it reflects existence’s coherence/contiguity as of
singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>

projected epistemic-immanence/veridical-epistemicity-relativism-determinism. But then such a
decontortioning disposition as can be manifested by a falsely striving to elevate the temporal
frame of our 60–100 years of living above the intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our
uninstitutionalised-threshold where we are actually preconverging-or-dementing—apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our
attendant-amplituding/formative–epistemicity totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag and vague untransvaluated–temporal-intemporality gesturing. The ontological-contiguity—of-the-human-institutionalisation-
process can thus be construed as one of increasingly undermining the human subject temporal
decontortion disposition not to dispense-with-immediacy-for-relative-ontological-
completeness; wherein across the successive institutional-cumulation/institutional-
recomposure-as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-
determinism’), decontortion is ontologically-constrained both as of the ‘dynamic construal of
appropriate-as-intemporal existential phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential human mental-disposition’. The former is
ontologically-constrained as of amplituding/formative–epistemicity causality—as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity in undermining the human temporal inclination to
phenomenality/phenomenal-manifestation decontortion, while human temporal mental-
disposition for decontortion is additionally ontologically-constrained with availability of
universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-
amplituding/formative–epistemicity totalising—in-relative-ontological-completeness }.

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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-<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> and emotional-involvement. In another respect the implications of flawed identitive-constitutedness|as-'epistemic-totality'|dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism as of dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism also has implications with the ontological-performance <including-virtue-as-ontology> as of the effective productivity potential of human knowledge construction. In this regard, it is herein contended that the historically recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology|as-‘epistemic-totality’|dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism implied as of dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that in many ways ignores/overlooks knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \}—
conflatedness -in-\{preconverging-disentailment–by\}–postconverging-entailment> as of singularisation<-\{as-to-the-nondisjointedness/entailment-of-prospective-\}–nonpresencing-
projected epistemic-immanence/veridical-epistemicity-relativism-determinism; and so, as of
their ‘formalisation credo as identitive-constitutedness †-as-‘epistemic-totality’‘-dereification-
in-dissingularisation<-\{as-to-the-disjointedness/disentailment-of-\}–presencing—asolutising-
identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism ‡‘ thus leading to
a disposition that considers knowledge as an exercise of mere conceptual-patterning inherently
validated by formalisations on the basis of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant–ontological-contiguity ~-educed–
existentalising/contextualising/textualising-contiguity" without the constraint of knowledge-
reification–gesturing<-\{in-prospective_psychologismic~apriorising/axiomatising/referencing-
\{of-attendant–ontological-contiguity ~-educed–existentalising/contextualising/textualising-
contiguity }—conflatedness -in-\{preconverging-disentailment–by\}–postconverging-
entailment> as of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-
sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation’ †-
<as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> as its very own transcendental signifier which ultimately
manifestly-as-inherently enables transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity as the very essence of knowledge. This has led in many ways to a dissonance
between their knowledge productivity implications and existential reality wherein for instance
psychological and psychiatric science seems to imply that all along its practice human
psychological illnesses have multiplied many times over as of ever transforming and expanding
formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care–and–episteme. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity—educed—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/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification as simply projecting ‘the supposedly reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality and thus misrepresenting, denaturing 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 with respect to temporal-to-intemporal ontological-performance—with including-virtue-as-ontology> which is what enables the reification of
epistemic-totality of "meaningfulness-and-teleology". This totalising-entailing insight is reflected in the Derridean deconstruction orientation with its obvious narratology implications pertinence to literary studies as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity} — conflatedness — in {preconverging-disentailment-by} — postconverging-entailment with attendant-ontological-contiguity ~ educated-existentialising/contextualising/textualising-contiguity in contrast to such a notion like language games when construed rather in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity} — constitutedness — in {preconverging-entailment}. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-'epistemic-totality' implied as of ontologically-flawed identitive-constitutedness ~as-'epistemic-totality' ~dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > — as-flawed-epistemicity-relativism-determinism as against the ecstatic-totalising-entailing/nested-congruence disposition for reifying-'epistemic-totality' ~for-completeness implied as of ontologically-veridical difference-conflatedness ~as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> — as-veridical-epistemicity-relativism-determinism wherein the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-existentialising/contextualising/textualising-contiguity} — conflatedness — in {preconverging-disentailment-by} — postconverging-entailment mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset—as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset—as-of-prospective-deprocrypticism-dissemination for completeness as of ontologically-uncompromised
normalcy/postconvergence/referentialism/postdication projected
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness ~in–{preconverging–
disentailment–by}—postconverging–entailment (as of singularity–<as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing>—projected epistemic-
immanence/veridical-epistemicity-relativism-determinism and dissingularisation–<as-to-the-
disjointedness/disentailment-of–presencing—absolutising-identitive–
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing,—for-explicating-ontological-contiguity—of
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument —for–
conceptualisation with regards to human limited-mentation-capacity-deepening as prospective
psychoanalytic-unshackling/memetic-reordering/institutional-recomposing’ 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-
existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-
disposition,—as–reproducibility-of-aestheticisation), whereas the
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness ~in–preconverging–
entailment mental-reflex assumes uncritically of its right
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument mindset,—in-
positivism–procrypticism/disjointedness and goes on as of its categorising constituting to
construe knowledge for completeness without questioning its mindset, 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, implying self-assuredness-of-ontological-good-faith/authenticity, postconverging-de-mentatingstructuring/paradigming as-being-as-of-existential-reality, as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-ordinary-dialectical-thinking-apriorising-psychologism 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-in-prospective_psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity conflatedness-in-preconverging-disentailment-by-postconverging-entailment as of amplituding-formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity of supposedly coherent ontological-commitment implied as of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions. In this regard, ‘speech activity’ discourse speaks of a
contiguity ~educated–existentialising/contextualising/textualising-contiguity }

confatedness -in-{preconverging-disentailment by}–postconverging-entailment> as of
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity , and goes on to naively
deploy outside knowledge-reification–gesturing-
prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }

confatedness -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 ~educated–existentialising/contextualising/textualising-contiguity }

constitutedness -in-preconverging-entailment as ends in themselves, rather than construing
logic as of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-
existence/the-nature-of-the-world/conditions’ of supposedly coherent ontological-
commitment. ~implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> for knowledge elucidating/reifying which validation and falsifiability" is
rather a matter of <amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity. The fundamental point here is that logic (reflected by the atomising/taking-to-
pieces formalisation approach) is instead the ‘inner working coherence/contiguity of axiomatic-
construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of Being and
beings as reflected in first-level ontology and second-level ontologies, and logic cannot derive
the superseding/preceding ecstatic existential veridicality of Being and beings which validation
and falsifiability" is ever always a matter of <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative~implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity. Being and beings construed-as-of-
onontology/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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so instead of implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing-as-apriorising-psychologism>, as will be done at childhood psychopathy where it is overt and obvious. Further temporal individuation dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to this postlogism-slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking-as-apriorising-psychologism of flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing

apriorising-psychologism; as so implied at the uninstitutionalised-threshold including as of our procrypticism–or–disjointedness-as-of-reference-of-thought. The underlying insight can be garnered as of the temporal meaningfulness-and-teleology in amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or any
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality or any-issue-in-existence as of prospective relative-
ontological-completeness<sup>8</sup>–of–reference-of-thought
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought–<sup>8</sup> categorical-imperatives/axioms/registry-teleology<sup>9</sup>,–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology<sup>9</sup>,
involving<br>
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation <amplituding/formative–epistemicity>causality –as-to-projective-
totalititative–implications-of-prospective–nonpresencing.–for-explicating-ontological-
contiguity<sup>5</sup>, incrementalism-in-relative-ontological-incompleteness<sup>8</sup>—enframed-
conceptualisation can undermine knowledge development and as of its sophistic/pedantic
peddling of <amplituding/formative> wooden-language–{imbued—averaging-of-thought–<as-
to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of-
‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>}
while straddling inbetween the prior relative-ontological-incompleteness –of–reference-of-thought
conventioning-referencing and the prospective relative-ontological-completeness<sup>8</sup>–of–
reference-of-thought Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure–of–meaningfulness-and-teleology , as of social-
stake-contention-or-confliction induced institutional-being-and-craft with possible denaturing
of such prospective relative-ontological-completeness –of–reference-of-thought organic
knowledge, and by social-construct destructuring postures of significant-otherness.
Fundamentally thus there preconverging/postconverging–de-mentative/structural/paradigmatic
divergence imbued notional-discontiguity/epistemic-discontiguity –<between—prior-shallow–
aestheticised-postconverging/dialectical-thinking—qualia-schema—; and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to-
‘human—amplituding/formative–epistemicity—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
—relative-ontological-completeness
⟨sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence⟩. This is so-implied with regards to say Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring—<as-to-preconverging-or-dementing —apriorising-psychologism> devaluing their 
presencing—absolutising-identitive-constitutedness
14 conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness
or as with budding-positivists Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness’s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness¹ conventioning-referencing in medieval-
scholasticism pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
in prior relative-ontological-incompleteness’s or with a Rousseau Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrasstructure-of—meaningfulness-and-teleology as of social enlightenment common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness’s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> devaluing the
conventioning-referencing as of aristocratic/despotic self-aggrandisement
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
ontological-incompleteness’s. The point here being that the stake for prospective
transcendence-and-sublimity/sublimation/supercategorical—dementativity are ever always
beyond any given registry-worldview/dimension <amplituding/formative> wooden-language
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology as-of- ’nondescript/ignorable–void ‘-with-regards-to-
prospective-apriorising-implications>) conventioning-referencing <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’,
and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation. With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly given the failure to explicitly grasp/appreciate the conflicting implications of their differing knowledge commitments as of supposedly coherent ontological-commitment—implies—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality—implies 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—is—reifying—or-elucidating-of—prospective-relative-ontological-completeness—is—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—evolved—purview/domain-of-constural-as-intrinsic-reality/ontological-veridicality/existential-reality are inherent supposedly coherent ontological-commitment—implies—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 psychologists—apriorising/axiomatising/referencing—of-attendant—ontological—
contiguity ~educed–existentialising/contextualising/textualising-contiguity }={
conflatedness ~in {preconverging-disentailment by}–postconverging-entailment} as of
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating-ontological-contiguity }, and logic can only be the
‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-
nature-of-the-world/conditions’ as of such supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>, and all the physics that
is relevant is their further knowledge-reification–gesturing.<in-
prospective_psychologismic~apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }={
conflatedness ~in {preconverging-disentailment by}–postconverging-entailment} as physics
knowledge as of its ontological-veridical ‘meaningfulness-and-teleology’ as can be validated
and is falsifiable by <amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-
contiguity}. Even mathematics it is often underestimated works rather on supposedly coherent
ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-
world/conditions’, as of the knowledge-reification–gesturing.<in-
prospective_psychologismic~apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }={
conflatedness ~in {preconverging-disentailment by}–postconverging-entailment} constraining
implications of its ‘equal sign’, speaking of a self-conscious awareness that calculations should
reflect-and-be-constrained as per calculations operative validation and falsifiability with
regards to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and with mathematical logic as of mathematics supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-mentating/structuring/paradigming} \sim \text{as-being-as-of-existential-reality}>\) ‘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 \(<\text{amplituding/formative—epistemicity}>\text{totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag} \sim \text{presumption};\) 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/intelligibility/setup/measuring/instrument as axiomatic-construct’ insight about supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-mentating/structuring/paradigming} \sim \text{as-being-as-of-existential-reality}>\) articulated as
‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicited/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existing-reality> in producing knowledge as ‘meaningfulness-and-teleology’; such that critically, appropriate philosophical phenomenal insight with regards to ‘the general and normal day to day experience about living itself’ as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity>, and so because such well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’ in the philosophical domain-of-study is generally more ontologically
profound and comprehensive as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising textualising-contiguity }—conflatedness -in-{preconverging-disentailment by}–postconverging-entailment than any contrasted ad-hoc and focussed domain study, even though such domain studies may be insightfully relevant in specific ways but still as of the more profound background of well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’. The point here is to highlight that by its very given domain-of-study with respect to overall existence, philosophical knowledge more profoundly makes a totalising-entailing apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising textualising-contiguity }—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/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing-‘herein-specifically-relevant-human-subpotency’–epistemic-perspective-of-
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing-
‘herein-specifically-relevant human-subpotency’–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation⟩, and hence of nested-congruence with existence’. This further points out that the traditional explicited apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment conception of the notion of cause-and-effect so-implied herein as <amplituding/formative-epistemicity>causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity is actually epistemically-impertinent and flawed; as this traditional conception tends beyond-the-consciousness-awareness-teleology ⟨in preconverging–existential-extrication-as-of-
existential-unthought to imply unconnectedness-with/not-in-nested-congruence with the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or
<amplituding/formative–epistemicity>totalising~devolved~purviews-as-domains-of-construal-
as-intrinsic-reality-or-ontological-veridicality, hence implicitly-or-explicitly liable to
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—prospective_attendant~ontological-contiguity~educed~
existentialising/contextualising/textualising-contiguity ~'). This
apriorising/axiomatising/referencing-{of-attendant~ontological-contiguity ~educed~
existentialising/contextualising/textualising-contiguity }—constitutedness ~in–preconverging-
entailment nature of the notion of cause-and-effect so-implied veridically as
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative~implications-of-
prospective~nonpresencing~for-explicating~ontological-contiguity arises as of the ‘basic and
mere mimicking and deployment’ of supposedly science approaches and methodologies on the
naïve assumption that their mere deployment is inherently of epistemic-veracity, such that such
deployment when it undermines the ‘inherently nested-congruence of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising~purview-of-construal’ or <amplituding/formative–
epistemicity>totalising~devolved~purviews-as-domains-of-construal-as-intrinsic-reality-or-
on-ontological-veridicality’ is in effect just elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant~ontological-contiguity ~educed~
existentialising/contextualising/textualising-contiguity ~'). Rather any such science approaches
and methodologies striving to validate knowledge as ‘meaningfulness-and-teleology’ by the
supposedly coherent ontological-commitment ~<implied—self-assuredness-of-ontological-

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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 as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}~conflatedness in {preconverging-disentailment by} postconverging-entailment; so-implied as of their supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> reflected by <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to ‘onticising specifisms of existence’s ecstatic manifestation’ as of the <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of natural sciences; with the implication that the philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the implicated nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theoricisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite
often theorisation in many a social domain-of-study strives on disparateness, rather than a
tendency to ‘<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective–nonpresencing, for-explicating-ontological-contiguity as to
existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression
enforced’ unifying coherence as in many a natural science domains-of-study, with the
consequence that studies are often aloof to direct attendant–ontological-contiguity ~educed–
eXisentialising/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 preconverging/postconverging–de–
mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to
existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression
sublimating-validation/desublimating-invalidation implications, beyond their conventioning-
referencing <preconverging~’motif-and-apriorising/axiomatising/referencing’–entailing>–
existentialising—enframing/imprintedness ⟨as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition⟩. Ultimately the bigger issue arises as of the poorly-
singularised/poorly-immanent nature of many a social domain-of-study unlike the grand
singularised/immanent totalising/circumscribing/delineating ‘<amplituding/formative–
epistemicity> reference-of-thought ~devolving foregrounding entainment
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating–
withdrawal/unenframing, elicited-from-prospective–profound-supererogation ~in-reflecting–
‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism)’ that are actually
actively sought in the natural sciences; and this author portends that the
suprastructuralism/postmodernism as of notional–deprocrypticism ontology as ‘true-ontology—
as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising–
development-as-infrastructure-of-meaningfulness-and-teleology holds the promise for such effective grand singularised/immanented social conceptualisation that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality including preconverging/postconverging–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/unenframing,-elicited-from-prospective–profound-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) of the given natural science domain-of-study’ with specialism more of a furtherance of such a foregrounding_entailment-(postconverging–narrowing-down–sublimation-as-to-existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-prospectively-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 } =

confaltedness ~ in {preconverging-disentailment by} ~postconverging-entailment> implications of supposedly specialisation domains and their studies since such an approach fails to effectively validate its methodological and conclusive implications with respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter specific epistemic-conception phenomenal/manifest-subpotency{(in-transitive-confaltedness ~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/textually/reproductively/supererogatingly/zeroingly/re-acuttingly} 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 }) =

confaltedness ~ 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
prospective psychologismic apriorising axiomatising referencing {of attendant ontological contiguity ¬educed existentialising contextualising textualising contiguity } conflatedness in {preconverging disentailment by} postconverging entailment

process/gesturing for its derivation’ as ‘cogent-unifying-operant-dynamics’ such that these turn out to be poorly operant or non-operant with the conceptual-patterning {as devoid of attendant 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 ’} gesturing of mere-referring-confused-with-explicating mere-mentioning-confused-with-deriving and mere-conceptual-synonymising-confused-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, 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 sterilising anecdotalising trivialising of prospective reontologising by preconverging in disontologising formulaire dragging out hollowing out 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
nonpresencing→for-explicating-ontological-contiguity as to apriorising/axiomatising/referencing→{of-attendant–ontological-contiguity ~educated–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 ~educated–existentialising/contextualising/textualising-contiguity }→conflatedness→in→{preconverging
disentailment by}→postconverging entailment.2737
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/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}—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 monotony’ of differential equations on physical
variables, in chemistry with the ‘supposed monotony’ of valence bonding explaining chemical
reactions or in biology with the ‘supposed monotony’ of gene regulation rather ultimately
central to all biological processes), with the false implication of construing that disparateness-
of-conceptualisation—{unforegrounding—disentailment,—failing—prospectively—to—reflect—
‘immanent-ontological-contiguity ’} is inherently convenient as of a mental-reflex oriented
towards ordinary <amplituding/formative> wooden-language—{imbued—averaging—of—thought—
as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—as—of—
nondescript/ignorable—void }—with—regards—to—prospective—apriorising—implications>
human-subpotency ways—of—looking—at—things rather than adopting—the—intellectual—hat for reifying the
former in a mental—reflex oriented towards existence—potency—sublimating—nascence—
disclosed—from—prospective—epistemic—digression <amplituding/formative—
epistemicity> causality —as—to projective-totalitative—implications—of—prospective—
nonpresencing,—for—explicating—ontological—contiguity ways—of—looking—at—things. Critically,
lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively uninsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—confatedness in {preconverging-disentailment by}–postconverging entailment that points to the specific scientific methodology of relevance or irrelevance, given that in certain cases the qualitative nature of things will for instance render statistical and mathematical methods irrelevant. This further explains why Derridean deconstruction and Foucauldian discourse analysis have been found in many social domains-of-study, including domains like medical and healthcare practice for instance, to provide a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social issues’; in the sense that Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative address the displacement/decentering-of-the-human-subject in reflecting the need to undermine human destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance –

including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completeness transcendent- 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 ~educated–existentialising/contextualising/textualising-contiguity }—conflicatedness —in-\{preconverging-disentailment-by\} postconverging-entailment. It is thus not surprising that naive disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-reflect-
"immanent-ontological-contiguity" leads to subject-matters and studies whose flawed prior_knowledge-reification–gesturing-<in-
prior_psychologismic—apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }—
constitutedness —in—preconverging-entailment> tend to be most heavily dependent on ‘peering
to a fault’ of the attendant-ontology—as-of-conventioning-referencing of institutional-being-
and-craft that is poorly constrained to existential-reality, rather than a peering process that is
heavily constrained to existential-reality as of underlying supposedly coherent ontological-
commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> as validatable and falsifiable by <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 as it is
critically the case in the good practices of the natural sciences. The implication here is that the
modern positivist ‘identitive conception of 'meaningfulness-and-teleology’ as of ontology-
ologically-flawed identitive-constitutedness —as–‘epistemic-totality’ —dereification-in-
construes of such postmodern concepts and conceptualisations substitutively in its predisposition of "presencing—absolutising-identitive-constitutedness" by its mere referring, mentioning and synonymising of postmodern concepts and conceptualisations thus undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}—postconverging—entailment—of concepts and conceptualisations, and as such identitive positivistic modern thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought knowledge-reification—gesturing—in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment—by}—postconverging—entailment—process/gesturing as from prospective non-presencing—<perspective—ontological-normalcy/postconvergence> reflection of <amplituding/formative—epistemicity> causality—as—to-projective-totalitative—implications—of—prospective—non-presencing,—for—explicating—ontological-contiguity of relative-ontological-incompleteness /relative-ontological-completeness ~(sublimating—referencing/registering/decisioning,—as-self-becoming/self—conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing, —in—perspective—ontological-normalcy/postconvergence>}. Such a recurrent ontologically-flawed predisposition is tantamount to say construing Newtonian physics in the absolute terms—as-of-axiomatic-construct of its concepts and conceptualisations of say space, time, force, etc. to then project this predisposition by mere referring, mentioning and synonymisation of these Newtonian physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will
and conceptualisations elucidation, derivation and knowledge-reification—gesturing—

prospective psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-

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

conflatedness ~in—{preconverging-disentailment—by}—postconverging-entailment>, just as the

same can be said of Einsteinian physics reification process/gesturing as from prospective

causality ~as-to-projective-totalitative—implications—of—

prospective—nonpresencing—for-explicating-ontological-contiguity of relative-ontological-

incompleteness~/relative-ontological-completeness

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

conflatedness /formative—supererogating—projective/reprojective—aestheticising-re-motif—

and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-

normality/postconvergence}> in supersedingly inducing its specific implied concepts and

conceptualisations elucidation, derivation and 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 say

space-time, force, etc. In both instances, when interpreted from the relative-ontological-

incompleteness perspective in ontologically-flawed ~presencing—absolutising-identititive-

constitutedness of naïve positivistic modern thought or Newtonian physics respectively,

suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as

relativistic’ since the latter do not assume a ~presencing—absolutising-identititive-

constitutedness with concepts like truth, space, time, force, etc. and the latter rather perceive

these as ontologically-flawed elaboration-as-to-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside—
prospective\_attendant–ontological-contiguity\(^{(6)}\)\~educed–existentialising/contextualising/textualising-contiguity\(^{(40)}\) as from the relative-ontological-completeness perspective which emphasises construing existential-reality as it manifests itself as of attendant–ontological-contiguity\(^{(67)}\)\~educed–existentialising/contextualising/textualising-contiguity\(^{(40)}\) in apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity\~educed–existentialising/contextualising/textualising-contiguity\}—conflatedness in \{preconverging-disentailment by\}~postconverging-entailment; and likewise, the fact that attendant–ontological-contiguity\(^{(67)}\)\~educed–existentialising/contextualising/textualising-contiguity\(^{(40)}\) in apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity\~educed–existentialising/contextualising/textualising-contiguity\}—conflatedness in \{preconverging-disentailment by\}~postconverging-entailment ‘epistemically implies human limited-mentation-capacity-deepening\(^{53}\) for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-conflatedness\(^{1}\)~as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-\ nonpresencing> as-veridical-epistemicity-relativism-determinism’ all\(^{79}\)presencing—absolutising-identitive-constitutedness\(^{1}\) traditional conceptions beyond their simplistic conceptual-patterning\{as-devoid-of-attendant–ontological-contiguity\~educed–existentialising/contextualising/textualising-contiguity ‘s–reifying-or-elucidating-of\’prospective-relative-ontological-completeness ’;~so-rather-enabled<by-a- nonpresencing-divulging-of-momentous- historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-\’epistemicity-relativism-determinism’>\} to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness\(^{68}\) perspective in \presencing—absolutising-identitive-constitutedness\(^{1}\) as nominalistic rather than as of \‘foregrounding\_entailment{postconverging–narrowing-down~sublimation-as-to–existence—as-sublimating-}

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withdrawal/unenframing,-elicited-from-prospective–profound-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 from the relative-ontological-completeness’ perspective. In other words,
the concepts and conceptualisations of postmodern-thought are meaningless without their
relevant and underlying theoretical background framework gesturing, and there is no point in
construing them as of simplistic conceptual-patterning–(as-devoid-of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity ‘s–reifying-or-
elucidating-of–‘prospective-relative-ontological-completeness ’;–so-rather-enabled–by-a-
nonpresencing-divulging-of-momentous_ historiality/ontological-eventfulness /ontological-
aesthetic-tracing–[perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism-determinism’] by mere referring, mentioning and synonymisation as if these are of
positivistic modern thought theoretical background framework gesturing just as the same can be
said of striving for the elucidation, derivation and knowledge-reification–gesturing–<in-
prospective_pseudologistic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }
conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment> of
Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and
conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both
cases, the as from prospective –nonpresencing–<perspective–ontological-normalcy/postconvergence> reflection of <amplituding/formative–epistemicity> causality –as-
to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–
ontological-contiguity of relative-ontological-incompleteness /relative-ontological-
completeness –{sublimating–referencing/registering/decisioning,–as-self-becoming/self-
process/gesturing. As indicated before all subject-matters/domains-of-study effectively reflect existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-

{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing-
‘herein specifically relevant human-subpotency’—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
reReferencing-conceptualisation} as of apriorising/axiomatising/referencing-{of-attendant-
onTological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging disentailment by} postconverging entailment with regards to as from prospective nonpresencing-{perspective–ontological-normalcy/postconvergence>
reflection of <amplituding/formative–epistemicity>causality as-to-projective-totalitative-
implications-of-prospective nonpresencing, for explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness

(sublimating–referencing/registering/decisioning, as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif-
and–re-apriorising/re-axiomatising/re-referencing, in perspective–ontological-
normalcy/postconvergence>/relative-ontological-incompleteness }, such that for instance even a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-
entailment is shown to be veridically rather as of apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging disentailment by} postconverging-
entailment going by the successive relative-ontological-completeness physics conception of such notions as space, time, etc. in <amplituding/formative-
epistemicity>totalising/circumscribing/delineating development of successive theories say
Cartesian, Newtonian, Einsteinian, String theory, etc. using the-very-same notions and derived-
notions but with different implications. This <amplituding/formative-
epistemicity>totalising/circumscribing/delineating nature of all domains-of-study
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment–by}–postconverging-entailment as of <amplituding/formative-
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity . speaks of the epistemic-veracity of
the fact that ‘all knowledge is truly developed as of a epistemic-totalising
—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting circle for relative-
ontological-completeness ’ that involves human limited-mentation-capacity-deepening. This
epipistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting
process/gesturing is furthermore reflected in both human scholarly-and-pedagagic exercise
wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and
deeper epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting
insight as of maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation. The implication here is that postmodern knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness in {preconverging-disentailment–by}–postconverging-entailment>

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ontological-completeness—unenframed-conceptualisation are meant to transmit a
‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge
which is much more than just its technical knowledge veracity’ and that
‘<amplituding/formative–epistemicity>totalising/comprehensive organic-attitude-to-
knowledge’ is needed together with the induced technical dispensation of the lower epistemic-
totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting circle of
pedagogic knowledge-acquisition to then be able to engage with the higher/top-level
scholarly/pedagogic epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting circle of knowledge-
reification–gesturing:<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness _in_{preconverging-disentailment_by}_postconverging-
entailment> in its ‘maximalising-recomposing-for-relative-ontological-completeness’—
unenframed-conceptualisation. It is important to understand here that the top-level
physics/natural-science/postmodern-thought epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting circle of knowledge-
reification–gesturing:<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness _in_{preconverging-disentailment_by}_postconverging-
entailment> process/gesturing cannot strive to engage the supposed scholar or student at any
such ordinariness/banal <amplituding/formative> wooden-language{imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of–meaningfullness-and-teleology
-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> } level
of knowledge conception, and implicated in its knowledge-reification–gesturing:<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-

contiguity ~educted–existentialising/contextualising/textualising-contiguity }

contledness ~in-{preconverging-disentailment by! postconverging-entailment}/process is the notion that the prior/all-the-prior epistemic-totalising

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 ~educted–existentialising/contextualising/textualising-contiguity }

contledness ~in-{preconverging-disentailment by! postconverging-entailment>/process is priorities.

While in many ways the unblurred/sharply-delineated nature of the natural sciences renders such a ‘epistemic-totalising”–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting circle of levels of understanding’ more or less very transparent, with regards to the blurriness&lt;sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-

preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out of the social such a postmodern-thought

‘epistemic-totalising”–

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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-aetheticisation 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
process/gesturing of the specific knowledge area as of inherent existence/ontological implications whether say with a natural science domain like hereditary as of its given specificity or philosopher’s thought as of the general ontological comprehensiveness of philosophical thought; to then credibly analyse the coherence of the given prior contribution on the basis of the analyst’s/philosopher’s baseline re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness ’—of-notional–deprocrypticism-prospective-sublimation)—up-to-date knowledge-reification—gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment—by—}—postconverging-entailment—> and then the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance—<including-virtue-as-ontology> of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere ‘relic-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability as of inherent existence/ontological implications thus amenable to foregrounding—entailment—(postconverging—narrowing-down—sublimation—as—to—‘existence—as—sublimating—withdrawal/unenframing,—elicited—from—prospective—profound—supererogation ’—in—reflecting—
'immanent-ontological-contiguity’, as-operative-notional–deprocrypticism) with other so-constructed knowledge-reification–gesturing<in-prospective_psychologism–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-disentailment by} postconverging-entailment>, that are well beyond a disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent-ontological-contiguity ’> orientation driven by the cultivation of mere sterile/anecdotal imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity, is particularly telling not about postmodern thinkers knowledge-reification–gesturing<in-prospective_psychologism–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-disentailment by} postconverging-entailment> epistemic-veracity but rather ‘the knowledge-reification–gesturing<in-prospective_psychologism–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-disentailment by} postconverging-entailment> epistemic-veracity of such critics who often pride themselves on not understanding postmodern-thought then by a strange paradox have the knowledge to produce a profound criticism of postmodern-thought which they supposedly do not understand’. Even more critically, the question can be raised whether such critics profoundly appreciate the overall human knowledge-reification–gesturing<in-prospective_psychologism–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity } —
process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification–gesturing<<in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity \}—conflatedness \in\{-preconverging-disentailment–by\}–postconverging-entailment> methodological difficulties arising in many social domains-of-study ‘assuming a disparateness-of-conceptualisation<<unforegrounding-disentailment,-failing-prospectively-to-reflect-'immanent-ontological-contiguity ’> epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative knowledge-reification–gesturing<<in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity \}—conflatedness \in\{-preconverging-disentailment–by\}–postconverging-entailment> passivity with regards to many a social issue ‘but for adventures into social commentary divorced from genuine operant knowledge-reification–gesturing<<in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity \}—conflatedness \in\{-preconverging-disentailment–by\}–postconverging-entailment> implications’; and in this regards could it be that the true ‘unsaid issue with suprastructuralism/postmodern-thought’ lies with its parrhesiastic emphasis on the displacement/decentering-of-the-human-subject for the right mindset-as-of-prospective-relative-ontological-completeness\(^{87}\) and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness\(^{7}\) as of projected attendant–ontological-contiguity\(^{87}\)~educted–existentialising/contextualising/textualising-contiguity\(^{10}\) in apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity \}—conflatedness \in\{-preconverging-
disentailment—by—postconverging-entailment, an issue that has always been a difficult knot throughout the ontological-contiguity—of-the-human-institutionalisation-process but which inevitably has to be dealt with for the possibility of prospective human registry-worldview’s/dimension’s institutionalisation. Such weaknesses manifested by many a postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that poorly appreciates the causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity involved in knowledge-reification—gesturing—knowledge—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity, and is reflected in a lack of parrhesiastic and epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting insight that ‘poorly grasp the philosophical analysis implications of the existential background/development of becoming—as—historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normaley/postconvergence-reflected—epistemic—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 epistemic-totalising
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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–
onological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging-disentailment by}—postconverging-entailment>
process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of
narrated accounts and notions but equally insight about the nuanced and covertly narrated
accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicated social and philosophical stakes of contention-and-conflict. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and epistemic-totalising\textsuperscript{33}–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting analytical insight actually converges with the epochal philosophical implications of attendant–ontological-contiguity\textsuperscript{67}–educted–existentialising/contextualising/textualising-contiguity\textsuperscript{40} in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity\textsuperscript{67}}–conflatedness\textsuperscript{42}–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 preconverging/postconverging–de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability\textsuperscript{12} and validation in determining ontological-veracity as of a critical exercise of \textit{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 epistemic-totalising\textsuperscript{33}–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 preconverging/postconverging–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\textsuperscript{103}–universalising-idealisation that ‘runs-through/is-
deflating’ by its eventual -instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced universalising-idealisation transformative meaningfulness-and-teleology infrastructure impact with respect to societies of the Mediterranean including the Roman empire and subsequent religio-political developments. In another respect, it is often touted from a presencing—absolutising-identitive-constitutedness orientation that Socratic-philosophers were institutionally ‘anti-democratic’, going particularly by the Platonic emphasis on philosopher kings, by the naivety and mere token that the prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning ⟨as-devoid-of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity ’s–reifying-or-elucidating-of—presencing—ontological-eventfulness ⟩ 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/transeptemicity/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—in—{inconverging—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 epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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–dementativity such that a prevailing notion has developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-
being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation knowledge culture that ‘dodges potential parrhesiastic implications from its very own tentative analyses’ speaks of ‘a supposed intellectualism’ that does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social progress especially so when it originates from the ‘mother of all disciplines’. The fact is ‘philosophy just as any of its derived domain-of-study is not the ownership of any institutional culture’ but rather ‘a human abstract-property co-opted institutionally in deferential-formalisation-transference to the extend that that deference fulfills its promise of knowledge-reification—gesturing—prospective psychologism—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> for prospective human transcendence-and-sublimity/sublimation/supererogatory—de—mentativity’. In this regards, the transcendental-and-sublimity possibilities of 7.5 billion humans today and human posterity cannot be construed as hanging on such terms of institutional-being-and-craft dispositions prevailing in many a social domain-of-study and even some of the natural sciences as of naïve science-ideology, and so because beyond the temporal human disposition to contemplate of existence as of a-lifespan-of-existence-implications there need to be ‘human intemporal contemplation that abstractly lives/exists beyond a-lifespan-of-existence-implications to fetch for prospective possibilities of ‘meaningfulness-and-teleology’ infrastructure’, something which a ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as of a <amplituding/formative> wooden-language{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as—of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} is not postconvergingly—de—mentated/structured/paradigmed to do! But then the phenomenological
question arising with respect to the fact that many a social domain-of-study ‘tend to assume a
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-prospectively-to-
reflect-‘immanent-ontological-contiguity ’> epistemic-disposition that is in many ways poorly
constrained to existential-reality’, is how exactly does such lack of ‘cogent-unifying-operant-
dynamics’ affect the realisation of the full knowledge-reification–gesturing-<in-
prospective.psychologismic~apriorising/axiomatising/referencing-{of-attendant~ontological-
contiguity ~educed~existentialising/contextualising/textualising-contiguity }—
conflicatedness ~in-[preconverging-disentailment by]-postconverging-entailment> potentiality
of domains-of-study as of their supposedly coherent ontological-commitment ‘<implied~self-
assuredness-of-ontological-good-faith/authenticity ~postconverging~de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> as reflected by
<amplituding/formative-epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective~nonpresencing,-for-explicating-ontological-contiguity as of existence-
potency}>~sublimating~nascence,-disclosed-from-prospective-epistemic-digression?

Insightfully, this fundamentally has to do with the contrastive implications in construing
<amplituding/formative-epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective~nonpresencing,-for-explicating-ontological-contiguity as of good-
practice/epistemic-veracity and bad-practice/epistemic-impertinence for knowledge-reification–
gesturing-<in-prospective.psychologismic~apriorising/axiomatising/referencing-\{of-attendant~
onontological-contiguity ~educed~existentialising/contextualising/textualising-contiguity \}—
conflicatedness ~in-[preconverging-disentailment by]-postconverging-entailment>: wherein
objectifying ~foregrounding-entailment-\{postconverging~narrowing-down~sublimation-as-
to-‘existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective~profound-
supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;—as-operative-
notional~deprocrypticism\} as good-practice/epistemic-veracity of knowledge-reification—
gesturing \langle \text{in-prospective psychologismic} \rangle \text{apriorising/axiomatising/referencing-} \text{of-attendant-ontological-contiguity} \sim \text{educed-existentialising/contextualising/textualising-contiguity} \rangle \text{— conflatedness } \sim \text{in-} \langle \text{preconverging-disentailment—by} \rangle \text{—postconverging-entailment} \text{—} \text{in-} \langle \text{preconverging-disentailment—by} \rangle \text{—postconverging-entailment} \rangle \text{ involves the construal of } \langle \text{amplituding/formative—epistemicity} \rangle \text{causality } \sim \text{as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity} \rangle \text{ as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as ‘} \langle \text{amplituding/formative—epistemicity} \rangle \text{causality } \sim \text{as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity} \rangle \text{ as of apriorising/axiomatising/referencing-} \text{of-attendant—ontological-contiguity} \sim \text{educed—existentialising/contextualising/textualising-contiguity} \rangle \text{— conflatedness } \sim \text{in-} \langle \text{preconverging-disentailment—by} \rangle \text{—postconverging-entailment} \text{—} \text{in-} \langle \text{preconverging-disentailment—by} \rangle \text{—postconverging-entailment} \rangle \text{, whereas disparateness—of-conceptualisation } \langle \text{unforegrounding-disentailment,—failing-prospectively-to-reflect—’immanent-ontological—contiguity} \rangle \text{ as bad—practice/epistemic—impertinence of knowledge—reification—gesturing } \langle \text{in—prospective psychologismic—apriorising/axiomatising/referencing—} \text{of-attendant—ontological-contiguity} \sim \text{educed—existentialising/contextualising/textualising-contiguity} \rangle \text{— conflatedness } \sim \text{in-} \langle \text{preconverging-disentailment—by} \rangle \text{—postconverging-entailment} \rangle \text{ involves the construal of } \langle \text{amplituding/formative—epistemicity} \rangle \text{causality } \sim \text{as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity} \rangle \text{ as ‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as ‘} \langle \text{amplituding/formative—epistemicity} \rangle \text{causality } \sim \text{as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity} \rangle \text{ in apriorising/axiomatising/referencing—} \text{of-attendant—ontological-contiguity} \sim \text{educed—existentialising/contextualising/textualising-contiguity} \rangle \text{— constitutedness } \sim \text{in—preconverging—entailment} \text{ outside } \text{attendant—ontological-contiguity} \sim \text{educed—existentialising/contextualising/textualising-contiguity} \rangle \text{’.

Thus

entailment, ‘the
blurriness-<sterilising/anecdotalising/trivialising-of-prospective-
reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>
and remoteness of falsifiability and validation as of <amplituding/formative-
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of conceptualisations’ in many a
social domain-of-study relatively undermines ‘good-practice/epistemic-veracity selectiveness
towards cogent-unifying-operant-dynamics of primemovers’ reflecting
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed-
existentialising/contextualising/textualising-contiguity }—conflicatedness’ in {preconverging-
disentailment by} postconverging-entailment, as the latter is inclined to an institutional-
disposition that construes of the unification of disparateness-of-conceptualisation
<unforegrounding-disentailment,-failing-prospectively-to-reflect–immanent-ontological-
contiguity ’> substitutively as merely ‘human-subpotency institutional-practice driven
unification as of vague contrasting-and-comparison’ rather than as of ‘existence-
potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression driven
‘foregrounding–entailment {postconverging–narrowing-down~sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation ’-in-reflecting–immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism’)’. 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’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression on human-
subpotency. Human <meaningfulness-and-teleology> as of its ontological-performance-
<including-virtue-as-ontology> is the outcrop of human-subpotency conscious-able
aestheticisation of ecstatic-existence. Human aestheticisation speaks of the extensive manifest

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reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
given supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–
conceptualisation for ‘meaningfulness-and-teleology’
aposteriorising/logicising/deriving/intelligising/measuring, human-subpotency is ever always
unduly prospectively-aporetic/prospectively-undecidable/prospectively-
dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-
limitative/prospectively-constraining in its ontological-performance
<including-virtue-as-ontology> construal of ecstatic-existence to which it only bears an ‘as of’ semblance (in any of
its given presencing) that isn’t constraining in anyway on ‘the becoming of ecstatic-existence-as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~sublimating–nascence,~disclosed-
from-prospective-epistemic-digression from such human-subpotency prior reproducibility—
mathesis/motif/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 ever always
inversely-varying-emphasis of originariness-parrhesia,–as–spontaneity-of-aestheticisation and
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
worldviews/dimensions reference-of-thought-level
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for—conceptualisation for devolving meaningfulness-and-teleology
aposteriorising/logicising/deriving/intelligising/measuring’ as both
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>}, and as
the originariness-parrhesia, as—spontaneity-of-aestheticisation enabling the institutional-
cumulation/institutional-recomposure—{as—to—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’}> to occur
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of prospective intemporal parrhesiastic ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-
through/messianic-reasoning renewing of reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation for the <cumulating/recomposuring—
attendant-ontological-contiguity >-succession of registry-worldviews/dimensions reference-
of-thought. Obviously given human emotional-involvement, such intemporal parrhesiastic
instigation of prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is ascetic as it emphasises that the ontological-
performance—<including-virtue-as-ontology> of human meaningfulness-and-teleology as
to existence-potency—sublimating—nascence, disclosed from prospective-epistemic-digression
sublimating-validation/desublimating-invalidation implications is not compromisable, and so
construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-
reflected-as-institutional-manifestations of human ‘meaningfulness-and-teleology’
aestheticisation (as of human ‘perceptive motif-manifest aestheticisation as of human
conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of
human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-
manifest aestheticisation as of human conscious-able intermediating ascriptivity’), is reflective
of underlying ‘epistemic-totalising’ — hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting reactualising as
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’
human aestheticisation process with respect to living-development—as-to-personality-
development ‘meaningfulness-and-teleology’, institutional-development—as-to-social-
function-development ‘meaningfulness-and-teleology’ and Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology ‘meaningfulness-and-teleology’, 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-
performance –<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
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 ‘epistemic-totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting reactualising as totalising–renewing-realisation/re-perception/re-thought’ long before a child’s language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in reality the ‘teleological outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of a rather ‘complex sense of meaningfulness-and-teleology aestheticisation’ induced from a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘epistemic-totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting reactualising as totalising–renewing-realisation/re-perception/re-thought’ that starts long before a child’s ‘recognised’ acquisition of any such ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, as the child
disposition,–as–reproducibility-of-aestheticisation’ of language), with human ‘institutional-
development–as-to-social-function-development’ ‘meaningfulness-and-teleology’
aestheticisation’ as of any given conventioned human ‘language-as-phonetic/written-
signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-
aestheticised-incrusting/plating/coating-as-institutional-manifestation’, such an insight about
‘high/low parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as to
the implications of ‘more and more profound enlarging-framework of reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ is highly
informing about ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—
construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-
institutional-manifestation’ and so highlighting the collective social ‘existentially
developing/becoming-as-of-social-integration-and-evolving relevant ‘meaningfulness-and-
teleology’ in reflection of ‘institutional-development–as-to-social-function-development
‘meaningfulness-and-teleology’’ aestheticisation’ of any given conventioned human
‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-
historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-
manifestation’. It is important thus to grasp that ‘language-as-phonetic/written-signification-
construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating-as-institutional-manifestation’ is rather established institutionally as
of the collective social human ‘complex sense of ‘meaningfulness-and-teleology’
aestheticisation’ that drives human social institutions, and that while ‘language-as-
phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ does reflect
this collective social human ‘complex sense of ‘meaningfulness-and-teleology’
aestheticisation’ rather as an ‘institutional-development–as-to-social-function-development
meaningfulness-and-teleology" outcome/outfit/shell—construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-
manifestation/conflatedness 1 conceptions’ as of apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness 1—in–{preconverging-disentailment-by}–postconverging-
entailment, it is ontologically-flawed for ‘language-as-phonetic/written-signification-construct
outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating-as-institutional-manifestation’ to be construed in
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness 1—in–preconverging-
entailment as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
prospective_attendant–ontological-contiguity 1 ~educed–
existentialising/contextualising/textualising-contiguity 1 (even as on occasion such an
ontologically-flawed construal in identitive-constitutedness ‘-as-‘epistemic-totality ’-
dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism
may be incidentally/accidentally/ad-hocly seemingly veridical but ontologically-flawed in
principle from the perspective of the precedence over ‘language-as-phonetic/written-
signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-
aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of the collective social
human ‘complex sense of ‘meaningfulness-and-teleology’ aestheticisation’ as of the ‘more
and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation’ of language, as of the implied ‘high
parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven
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 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 ‘epistemic-totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing-
‘herein-specifically-relevant human-subpotency’—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and—apriorising/re-axiomatising/re-
referencing—conceptualisation⟩, reflected in human underlying supposedly coherent
ontological-commitment}<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality>, is ultimately potentiated/ontologisable as of human ‘intemporal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’. This instigation
of human aestheticisation of ‘meaningfulness-and-teleology’ so-reflected in ‘human existence
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-
normality/postconvergence-reflected—epistemicity—relativism—determinism’> creative
aestheticisation of ‘meaningfulness-and-teleology’ driven as of originariness-parrhesia,—as—
spontaneity-of-aestheticisation in renewing reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation involves an ‘overall flux of human
meaningfulness-and-teleology of varying temporal-to-intemporal ontological-
performance —<including-virtue-as-ontology>’ wherein such a flux construed as human
postconverging—aporetic—overcoming/unovercoming dissemination is confronted to
‘existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression
validative/invalidative selectivity/deselectivity’ enabling living-development—as-to-personality-
development meaningfulness-and-teleology, institutional-development—as-to-social-
function-development meaningfulness-and-teleology and Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development—as—infrastructure—of—
meaningfulness-and-teleology; and thereof reflected in the
sublimating-validation/desublimating-invalidation implications of human limited-mentation-capacity-deepening\(^5\). This underlying insight is reflective of the fact that ‘secondnaturedness is no substitute for originariness as from prospective\(^1\) nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of <amplituding/formative–epistemicity> causality \(~\)to-projective-totalitativé–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\(^9\) of relative-ontological-incompleteness\(^3\)/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 originariness is ever always about ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating \(~\)amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-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—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality\) in contrast to the essentially mechanical/mere-form of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of secondnaturedness. This fundamental originariness and secondnaturedness conundrum in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(~\) of-the-human-institutionalisation-process\(~\) is reflected by the fact that the human Self is ever always in disseminative constructiveness/destructuring defining its given registry-worldview/dimension shiftiness-of-the-Self\(~\) as of ‘human-subpotency subpar disposition to fail to construe the full existence-potency\(~\)–sublimating–nascence,-disclosed-
from-prospective-epistemic-digression at its uninstitutionalised-threshold of its prior secondnatured reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation; and so in obfuscation and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness\}. The possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity has ever always been able to arise at such uninstitutionalised-threshold of registry-worldviews/dimensions not by a ‘false pretence’ that the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance of prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation in the construal of ecstatic-existence, is one in want of candid analysis as of the-very-same prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation but rather the ontological-veracity of originariness-parrhesia, as—spontaneity-of-aestheticisation for prospective/renewed reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation; as perfectly understood by the Socratic-philosophers advancing of universalising-idealisation relative to the Ancient-sophists non-universalising inclination, budding-positivists/rational-empiricists advancing of positivism/rational-empiricism relative to the medieval-scholastics pedantic dogmatism and equally as of our positivism–procrypticism this author construes practices of disparateness-of-conceptualisation,<unforegrounding-disentailment,—failing-prospectively-to-reflect—immanent-ontological-contiguity> not constrained to existence-potency—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
foregrounding__entailment–(postconverging–narrowing-down–sublimation-as-to–
existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound
supererogation '-in-reflecting-'immanent-ontological-contiguity ';–as-operative
notional–deprocrypticism)
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation. In other words, the uninstitutionalised-threshold of all registry-
worldviews(dimensions as of their shiftiness-of-the-Self ) are the postconverging–aporeticism–
overcoming/unovercoming point at which their languages collapse into ‘wooden languages’
that are from a prospective perspective not profound but mechanical/mere-form
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
thus inherently raising up the underlying ontological-veracity issue of their prospectively-
aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-
indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining
ontological-performance '–<including-virtue-as-ontology> of prior reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that can only be
dealt with as of prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation so-
construed as ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating’
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) of the registry-worldview/dimension of–meaningfulness-and-
teleology beyond just its mechanical reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation for the possibility of further prospective


aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity –as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism’’<that then reflects the manifestation of human virtue at constructiveness-of-ontological-performance⟩-<including-virtue-as-ontology> and human vices-and-impediments at destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance⟩<including-virtue-as-ontology>’. The bigger point here is that it is at the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation of ‘deprocrypticism—or–preempting—disjointedness-as-of–reference-of-
thought as ‘point of <amplituding/formative–epistemicity>causality –as-to-projective-
totalitative–implications-of-prospective- nonpresencing.–for-explicating-ontological-
contiguity in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity —of-the-human-institutionalisation-process’ that one can reflect upon the ‘notional–procrypticism/notional–disjointedness as of difference-conflatedness’–as-to-
totalitative-reification-in-singularisation–<as-to-the-nondisjointedness/entailment-of-
personality-development magnitudes. 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-reflecting-‘epistemicity-relativism-determinism’>}_ in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—or—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—a—as-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism’ of limited-mentation-capacity-deepening, pointing out that what is decisive/critical for inducing human virtue over vices-and-impediments rather lies with the assessment of any such registry-worldview/dimension prospective ‘point of <amplituding/formative—epistemicity>causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity in reflecting holographically—<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process’ as so-implied by the prospective registry-worldview/dimension

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

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for-

conceptualisation as it reflects upon the preceding registry-worldview/dimension

‘notional—procrypticism/notional–disjointedness as of difference-conflatedness—as-to-
totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-

prospective–nonpresencing>—as-veridical-epistemicity-relativism-determinism’ in order to construe/assess/supersede by its induced virtue at the prospective constructiveness-of-

ontological-performance—<including-virtue-as-ontology> over vices-and-impediments at the destructuring-threshold—(uninstitutionalised-threshold/presublimating–desublimating-

decisionality)—of-ontological-performance—<including-virtue-as-ontology> as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of—meaningfulness-and-teleology, institutional-development—as-to-social-

function-development and living-development—as-to-personality-development magnitudes. The overall emphasis herein of the conjunction between psychopathic manifestation with the ontological-contiguity—of-the-human-institutionalisation-process arises in the sense that as previously articulated the postlogism—as-psychopathy-as-of-‘attendant-intradimensional’-

preconverging/dementing—apriorising-psychologism—<{decontextualising/de-

existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>—induced-
disontologising’,—as-so-undermining-the—‘attendant-intradimensional—ontologising’—<as-to-

attendant-intradimensional—apriorising/axiomatising/referencing–imbued-

<contextualising/existentialising—attendant-ontological-contiguity—>educing—self-

referencing-syncrctising—forward-facing—supposedly—postconverging/dialectical-thinking—
apriorising-psychologism}> manifestation of any given registry-worldview/dimension is just a


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ontological-contiguity ->-educing—self-referencing-syncretising_forward-facing-
supposedly~postconverging/dialectical-thinking ->apriorising-psychologism>} disposition’ and ‘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–supposedly–postconverging/dialectical-thinking –
apriorising-psychologism>⟩ disposition’ within a given registry-worldview/dimension
reference-of-thought- devolving meaningfulness-and-teleology; as respectively
decontextualising and contextualising on the basis of the-very-same
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the given
registry-worldview/dimension. When it comes to the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument differences
between two registry-worldviews/dimensions (as of relative-ontological-
incompleteness /relative-ontological-completeness
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating←projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>⟩), it is the case that the same registry-worldview/dimension and
priorly considered as being of relative-ontological-completeness (and as supposedly of
prelogism -{as-of-the-‘intradimensional’-postconverging/dialectical-thinking –apriorising-
psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-
intradimensional–apriorising/axiomatising/referencing–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >-educing—self-
referencing-syncretising_forward-facing–supposedly–postconverging/dialectical-thinking –
apriorising-psychologism>⟩) manifestation as of apriorising/axiomatising/referencing- {of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment-by} postconverging-
supposedly-postconverging/dialectical-thinking⟩-apriorising-psychologism⟩ manifestation on the basis of a prior relative-ontological-incompleteness registry-worldview/dimension doesn’t-work/is-inoperant with respect to a prospective relative-ontological-completeness registry-worldview/dimension (say for instance a postlogism-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing⟩-apriorising-psychologism⟩

nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
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 (‘<decontextualising/de-existentialising~of-prospective-
apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-

undermining-the-‘attendant-prospective-registry-worldview/dimension–ontologising’<as-to-

attendant-prospective–apriorising/axiomatising/referencing–‘more-profoundly-sublimating-

over-desublimating’–imbued–<contextualising/existentialising–attendant-ontological-

contiguity >-educing—self-referencing-syncretising_forward-facing–
supposedly~postconverging/dialectical-thinking–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:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–

conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-

integrative social

meaningfulness-and-teleology of the prospective registry-

worldview/dimension) speaks of the preconverging/postconverging–de-

mentative/structural/paradigmatic manifestation of its given corresponding
notional-procrypticism/notional-disjointedness/notional-disjointedness-as-of-'reference-of-
thought ‘as to its threshold of failing to reflect attendant-ontological-contiguity’-~educed-
existentialising/contextualising/textualising-contiguity (as so-underlied with its
<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drug/denatured/preconverging-or-demente-
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }
and associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity <discretely-implied-functionalism>
and pedantising/muddling/formulaic-hollowing-out—-in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity> totalising—in-relative-ontological-completeness )
in
reflecting the ontological-contiguity—of-the-human-institutionalisation-process” (so-
referenced in ratiocuity/ratiocination-as-referentialism—implicited_attendant-ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity as from
deprocrypticism—or—preempting—disjointedness-as-of- ‘reference-of-thought
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for
conceptualisation): whether such a corresponding
notional-procrypticism/notional-disjointedness, starting as from the basis of ‘fundamental
animality failing dispensing-with-immediacy-for-relative-ontological-completeness’-by-
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;
worldview’s/dimension’s susceptibility to its corresponding ‘postlogism-as-psychopathy-as-of-attendant-intradimensional’-preconverging/dementing-apriorising-psychologism-

as so-respectively susceptible to any such ‘postlogism-as-psychopathy-as-of-attendant-intradimensional’-preconverging/dementing –apriorising-psychologism–


apriorising/axiomatising/referencing–psychologism’ with recurrent-utter-uninstitutionalisation;
‘failing-prospective-universalisation-directed-rulemaking-over-non-rules—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-
conceptualisation as renewed ‘meaningfulness-and-teleology’ infrastructure induced
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^2\)`. What is central
and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-
logicising\(^2\) and difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^2\)
so-reflected in the implications of ‘inordinarily/unexpectedly/anormally <decontextualising/de-
existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-
disontologising lower-threshold of human limited-mentation-capacity in failing dispensing-
with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-
distension\(^7\) for living-development—as-to-personality-development’ associated with
postlogism -as-psychopathy-as-of—attendant-intradimensional’-preconverging/dementing —apriorising-psychologism—(<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-
undermining-the—attendant-intradimensional—ontologising’—<as-to-attendant-intradimensional—
apriorising/axiomatising/referencing—imbued—<contextualising/existentialising—attendant-
ontological-contiguity —educing—self-referencing—syncretising_forward-facing—
supposedly—postconverging/dialectical-thinking —apriorising-psychologism>) and
‘ordinary/expected/assumed-normal attendant-intradimensional—ontologising—<as-to-attendant-
intradimensional—apriorising/axiomatising/referencing—imbued—<contextualising/existentialising—attendant-
ontological-contiguity >—educing—self-referencing—syncretising_forward-facing—
supposedly—postconverging/dialectical-thinking —apriorising-psychologism—\(^6\)’ higher-threshold of
human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-
ontological-completeness —by-reification/contemplative-distension\(^7\) for living-development—
as-to-personality-development’ associated with prelogism —(as-of-the—‘intradimensional’—
postconverging/dialectical-thinking —apriorising-psychologism—of—‘attendant—
supposedly~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/intelligibilitysetup/measuringinstrument –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/intelligibilitysetup/measuringinstrument’ 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 ~educed–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-
supposedly~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-
worldview/dimension–ontologising’<as-to-attendant-prospective–
apriorising/axiomatising/referencing–more-profoundly-sublimating-over-desublimating’–
imbued-contextualising/existentialising–attendant-ontological-contiguity

'self-referencing-syncretising_forward-facing–supposedly~postconverging/dialectical-thinking

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

sublimating/referencing/registering/decisioning—as-self-becoming/self-
re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence

in

factors

in

amplituding/formative–epistemicity

causality

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

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

 repression as of

their

presencing—absolutising-identitive-constitutedness

do not factor in respectively the

supposedly-postconverging/dialectical-thinking

apriorising/psychologism

 disposition as of

supposingly-postconverging/dialectical-thinking

apriorising/psychologism

ununiversalisation–non-presencing/non-presencing

of recurrent-utter-uninstitutionalisation, base-institutionalisation–

postconvergence

universalisation–non-presencing/non-presencing

of recurrent-utter-uninstitutionalisation, base-institutionalisation–

postconvergence

and so in the sense that the

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

as-of-the-'intradimensional'-postconverging/dialectical-thinking

–apriorising-psychologism,
transcendental/nonpresencing-perspective-ontological-normalcy/postconvergence-
prospective base-institutionalisation, universalisation, positivism/rational-empiricism and
deprocrypticism in relative-ontological-completeness prelogism {as-of-the-
'intradimensional'-postconverging/dialectical-thinking apriorising-psychologism, of-
‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–
apriorising/axiomatising/referencing–imbued<-contextualising/existentialising–attendant-
ontological-contiguity ->-educing—self-referencing-syncretising_forward-facing–
supposedly~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-
derminating-the-‘attendant-prospective-registry-worldview/dimension–ontologising’-<as-to-
attendant-prospective–apriorising/axiomatising/referencing–more-profoundly-sublimating-
over-desublimating’–imbued<-contextualising/existentialising–attendant-ontological-
contiguity ->-educing—self-referencing-syncretising_forward-facing–
supposedly~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-
and associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) as so-
reflected as from the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-
integrative social 56 meaningfulness-and-teleology99 of the prospective registry-
worldview/dimension; and thus so-construed as difference-in-nature/difference-in-apriorising-
or-axiomatising-or-referencing24 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-contiguity97—of-the-human-institutionalisation-process98 as it explains what is the
human and its becoming beyond any epochally blinded nombrilism. But then while realistically
the ontological-contiguity97—of-the-human-institutionalisation-process98 is driven as of human
dimensionality-of-sublimating —{<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-confatedness /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-
normality/postconvergence}> as to human-and-social–expectations/anticipations—
metaphoricity –as-preconverging/postconverging–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 <amplituding/formative> wooden-language
{imbued—averaging-of-thought<-as-to-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
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }, and
as to when modern-day pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing<-amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } seems to be blinded to the implication of ‘prospective
event’/postconverging–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-
prospectively-to-reflect-'immanent-ontological-contiguity'\textsuperscript{2} unconstrained to existential-reality as of \textsuperscript{amplituding/formative–epistemicity}causality \textsuperscript{as-to-projective-totalitative–implications-of-prospective–nonpresencing,for-explicating-ontological-contiguity} such that even the idea of a human existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-conceptualisation\textsuperscript{unforegrounding-disentailment,-failing–prospectively-to-reflect–immanent-ontological-contiguity}’ impotence-inducing exercise’ (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological\textsuperscript{as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence} as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—forc–conceptualisation; that is, human aestheticisation as from prospective originariness-parrhesia,—as–spontaneity-of-aestheticisation instigation develops by recomposuring as from ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ to ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’ and then to ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious–
existence-potency\(^{39}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity cannot be construed as of \(^{5}\)incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation of ‘\(^{4}\)presencing—absolutising-identitive-constitutedness’ finitim of aestheticisation’ but rather as \(^{5}\)maximalising-recomposuring—for-relative-ontological-completeness\(^{87}\) — 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\(^{39}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\(^{87}\) human-and-social—expectations/anticipations—metaphoricity—as-preconverging/postconverging—redem-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> necessarily imply the prospective devaluing of the ‘\(^{4}\)presencing—absolutising-identitive-constitutedness’ finitim of aestheticisation’ implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly \(^{103}\)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\(^{72}\)-<including-virtue-as-ontology> as of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, in the sense that the human investment as of ‘\(^{70}\)presencing—absolutising-identitive-
constitutedness finitism of aestheticisation’ in prior reproducibility—
mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation implies that it
can be rather inclined to reject/ignore prospective ‘human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism
of aestheticisation possibilities’ of ontologisation/ontological-veracity/aestheticisation-towards-
ontology, and so where this discrepancy is sophistically perceived as advantageous to the
social-vestedness/normativity-<discretely-implied-functionalism> of social-stake-contentionor-confliction (as manifested with sophistic/pedantic mediums, shamans, witchdoctors,
Ancient-sophists, medieval-scholasticism pedants and modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness )). In
this regards, the value-ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness human-and-social–expectations/anticipations—metaphoricity—as-
preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism-<as-
from-perspective–ontological-normalcy/postconvergence> of a social-setup epistemic-
ricochetting/transepistemicity hierarchisation-of-values (rather in <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag )
is what provides the prospect for deflating/undermining its given vices-and-impediments as
from prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The
fact that all registry-worldviews/dimensions are sub-ontological-<as-to-the-limitation-of-
human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-
existence’s–sublimating–nascence> as of their ‘presencing—absolutising-identitive-
constitutedness finitism of aestheticisation’ with respect to prospective ‘human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint


Socratic-philosophers over the ancient mythologies and cultism of the technically more potent Ancient Egyptians and Persians, etc., the transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology by re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation)

existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in organic coherence, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility)—{imbued-and-
{hermeneutically/textually/reproductively/supererogatingly/zeroingly/re-acutingly}—educing—
'h herein—specifically—relevant _human-subpotency’—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing—conceptualisation) knowledge-reification—gesturing—in—
prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment
maximalising) points out that all registry-worldviews/dimensions tend to assume a sub-
ontological—<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence> equilibrium at their
prospective destructuring-threshold—{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/ignorable—void ’—with-regards-to-prospective-apriorising-implications> } and
sophistry in their ‘ presencing—absolutising-identitive-constitutedness’ finitim of
aestheticisation’ dynamics seemingly substituting in effect for prospective
ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘human—
conflatedness \text{ in }\{\text{preeconverging-disentailment\_{by}}} \text{ postconverging-entailment}\}_\text{reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ as of reasoning-from-results/afterthought induced destructuring-threshold–{\text{uninstitutionalised-threshold} /\text{presublimating–desublimating-decisionality} }\}_{\text{of-ontological-performance}⁷}−
<including-virtue-as-ontology>. This preconverging/postconverging–de-
mentatively/structurally/paradigmatically defined existential framework 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> of any given registry-worldview/dimension is known as its ontological-good-
faith/authenticity<~postconverging–de-mentating/structuring/paradigming> and is intimately
associated with its given shiftiness-of-the-Self. The ontological-good-
faith/authenticity<~postconverging–de-mentating/structuring/paradigming> speaks of ‘a-
given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-
ontological-completeness<by-reification/contemplative-distension> (as of human self-
surpassing—existentialism-form-factor, in-overcoming—‘notional–collateralising–beholdening-
protohumanity’—‘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>`)’ that
then allows for the corresponding ‘reproducibility—mathesis/motif/thrownness-disposition,—
as—reproducibility-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—
conceptualisation for meaningfulness-and-teleology<~aposteriorising/logicising/deriving/intelligising/measuring’. This is fundamentally what
explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start
reasoning as of base-institutionalisation, and the latter as of universalisation, the latter as of
seeding-misprising as mere-form of reproducibility—mathesis/motif/thrownness-disposition,—
as–reproducibility-of-aestheticisation reflected in the absolutising of normativities, conventions, 
practices, etc.’ without or a poor sense of the ‘intemporal parrhesiastic seeding-promise 
dimensionality-of-sublimating—\textit{amplituding/formative}\textsuperscript{supererogatory-de}-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) of the 
registry-worldview/dimension $^{56}$meaningfulness-and-teleology$^{99}$ beyond just its 
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ 
(that is, as the shiftiness-of-the-Self$^{87}$ loses sight of ‘Will/Spirit/Drive parrhesiastic instigative 
dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification/contemplative-distension$^{77}$). Such an ‘absolutising disposition with the registry-
worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition,—
as–reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation- 
\textit{unforegrounding-disentailment,-failing-prospectively-to-reflect-‘immanent-ontological-
contiguity’} at a registry-worldview/dimension destructuring-threshold-\textit{(uninstitutionalised-
threshold /presublimating–desublimating-decisionality)-of-ontological-performance}-
\textit{including-virtue-as-ontology} ‘wherein normativities, conventions, practices, etc. as 
secondnatured institutionalised constructs assume absolute determinism that flawly override any 
parrhesiastic \textit{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 $^{5}'$meaningfulness-and-teleology$^{99}$ and the medieval-scholasticism-pedants— 
ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social 
practice is absolutely deterministic of $^{5}'$meaningfulness-and-teleology$^{99}$, as well as modern-day 
overall pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation$^{87}$. 

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(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
foregrounding__entailment–(postconverging–narrowing-down–sublimation-as-to–
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity

contigatedness ~in-[preconverging-disentailment-by]-postconverging-entailment as of ‘a

weak social mental-reflex that any parrhesiastic <amplituding/formative–
epistemicity>—totalising–renewing-realisation/re-perception/re-thought of ontological-veracity

will put in question prior reproducibility—mathesis/motif/thrownedness-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-prospectively-to-reflect–‘immanent-ontological-
contiguity ’> at uninstitutionalised-threshold as of ‘mere-form of reproducibility—
mathesis/motif/thrownedness-disposition,—as–reproducibility-of-aestheticisation’ temporally takes

pride-of-place and so unconstrained to prospective existence-potency–sublimating–nascence,—

disclosed-from-prospective-epistemic-digression sublimating-validation/sublimating-
invalidation implications ‘as of parrhesiastic <amplituding/formative–
epistemicity>—totalising–renewing-realisation/re-perception/re-thought of ontological-veracity’

thus providing the framework for ontological-bad-faith/inauthenticity and sophistry hanging

on unto secondnatured normativities, conventions, practices, etc. thus rendering prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity impotent. Thus ‘the

possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-

mentativity is ever always a renewed ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ’ that as of its reasoning-through/messianic-reasoning can

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

counterintuitively to any given registry-worldview/dimension notion/sense of transcendence-

and-sublimity/sublimation/supererogatory–de-mentativity as rather occuring along its already
secondnatured established reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation normativities, conventions, practices, etc.; and this very much explains why the reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation.

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/unenframing,-elicited-from-prospective–profound-
supererogation ’in-reflecting–‘immanent-ontological-contiguity ’,–as-operative-
notional–deprocrypticism) that is no more than complexification of disparateness-of-
conceptualisation<unforegrounding-disentailment,-failing-prospectively-to-reflect–‘immanent-
ontological-contiguity ’. Critically as of such parrhesiastic instigation of prospective relative-
ontological-completeness the prior reproducibility—mathesis/motif/thrownness-disposition,–
as–reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are
edgily/incisively trampled-upon parrhesiastically as the Socratic-philosophers go out of their
way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their
way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-
thought is beyond just our positivism–procrypticism reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
mathesis/motif/thrownness-disposition,–as–reproductibility-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/unenframing,-elicited-from-prospective–profound-
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_psihogismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity \{educated–existentialising/contextualising/textualising-contiguity \}\}

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

at uninstitutionalised-threshold 02 is necessarily as of prospective parrhesiastic instigation beyond
the priorly parrhesiastic instigated reproducibility—mathesis/motif/thrownness-disposition,–as–
reproductibility-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-
normalcy/postconvergence>~) as of ‘existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression induced foregrounding_entailment(postconverging-
narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal/unenframing,-
elicited-from-prospective–profound-supererogation ’-in-reflecting–‘immanent-ontological-
contiguity ’;–as-operative-notional–deprocrypticism) at registry-worldview/dimension
reference-of-thought-level for devolving meaningfulness-and-teleology as validated by
<amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity ’ reflecting a
foregrounding_entailment(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-
supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism) so-implied in reflecting holographically<-conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process
<cumulating/recomposuring–attendant-ontological-contiguity >successive registry-
worldviews/dimensions with respect to human limited-mentation-capacity-deepening
implications of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation for meaningfulness-and-teleology
aposteriorising/logicising/deriving/intelligising/measuring, and so ‘over human-subpotency
dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-
contiguity}-conflatedness-in-{preconverging-disentailment-by}-postconverging-
entailment,-in-self-becoming/self-conflatedness/formative-supererogating→ implied
disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-prospectively-to-
reflect-‘immanent-ontological-contiguity’ unification as of an ontologically-flawed human-
subpotency contrasting-and-comparison driven notion of ‘foregrounding.entailment{
(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-supererogation-in-reflecting-
‘immanent-ontological-contiguity’–as-operative-notional–deprocrypticism). Rather the
Socratic-philosophers are not obstinate as all the possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity that can-exist-as-of-existence-
potency/sublimating–nascence,-disclosed-from-prospective-epistemic-digression (as from
ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality intemporal
parrhesiastic seeding-promise dimensionality-of-sublimating
\langle\text{amplituding/formative}\rangle supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality\rangle for prospective knowledge-reification–gesturing\langle\text{in-
prospective-psychologismic-apriorising/axiomatising/referencing–of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity}\}–
\text{conflatedness}\langle\text{in–preconverging-disentailment-by–postconverging-entailment}\rangle.
with

respect to human limited-mentation-capacity-deepening\rangle can only arise as to existences-
potency/sublimating–nascence,-disclosed-from-prospective-epistemic-digression implied
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_psychologicism–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—the–sublimating–nascence,-disclosed-from-prospective-epistemic-digression implied
prospective relative-ontological-completeness parrhesiastic instigation implications of
‘positivism/rational-empiricism’ as the {foregrounding_entailment-{postconverging-
narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal/unenframing,-
elicited-from-prospective–profound-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-prospectively-to-
reflect–‘immanent-ontological-contiguity ’> in human-subpotency dialogical-equivalence-<as-
to-psychologicism–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment–by}_postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating as of non-positivism/medievalism
dogma reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation secondnatured normativities, conventions, practices, etc. as of its lack of
prospective positivism/rational-empiricism {foregrounding_entailment-{postconverging-
narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal/unenframing,-

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elicited-from-prospective–profound-supererogation 'in-reflecting-'immanent-ontological-contiguity ';–as-operative-notional–deprocrypticism

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


teleology’, and ‘not contrasting-and-comparison disparate-ness-of-conceptualisation
<unforegrounding-disentailment,-failing-prospectively-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 \}=
confatedness ~in \{preeconverging-disentailment by\} postconverging entailment, in-self-
becoming/self-confatedness /formative-supererogating> of positivism–procrysticism’s
disjointedness-as-of-’ reference-of-thought reproducibility—mathesis/motif/thrownness-
disposition, as–reproducibility-of-aestheticisation secondnatured normativities, conventions,
practices, etc. as of its lack of prospective \deprocrypticism–or–preempting—disjointedness-
as-of-’ reference-of-thought \{foregrounding entailment\}{postconverging–narrowing-
down-sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing.–elicited-from-
prospective–profound-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 ~educed–existentialising/contextualising/textualising-contiguity \}=
confatedness ~in \{preeconverging-disentailment by\} postconverging entailment/>process as
of disparateness-of-conceptualisation→unforegrounding-disentailment→failing-prospectively-to-reflect-'immanent-ontological-contiguity \rangle \text{ implications, and along the same parrhesiastic prospective epistemic-ricochet/transepistemistic 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—educted—existentialising/contextualising/textualising-contiguity}→conflicatedness→in→{preconverging-disentailment→by→postconverging-entailment}/process articulated herein. Generally, such perversion of thought as it discreetly networks fails society in the long-run when it seems to assume a foreshadowing posture with regards to what can be thought or not thought as of a ‘realpolitiking of thought’ exercise. Such intellectual shadiness of vague highmindedness is no more different from the gross inanity of Ancient-sophists or medieval-scholastic pedants, as of naïve shallow-minded ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation as of a poor sense of intemporal/longness beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study ‘amplituding/formative-epistemicity>totalising/circumscribing/delineating foregrounding_entailment→{postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal/uneunframing—elicited-from-prospective—profound-supererogation ‘-in-reflecting—‘immanent-ontological-contiguity’;—as-operative-notional—deprocrypticism)’ reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility→{imbued-and-hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing—herein—specifically—relevant—human-subpotency—epistemic-perspective-of—
nondisjointedness/entailment-of-prospective-nonpresencing> -as-epistemically-relativism-determinism over ontologically-flawed identitive-constitutedness\textsuperscript{11} -as-'epistemic-totality'-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemically-relativism-determinism. In another respect this author’s re-elaboration of postmodern difference conception, as of ontologically-veridical difference-conflatedness\textsuperscript{13} -as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> -as-epistemically-relativism-determinism contends that this effectively captures-and-reflects the evolving reality of knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity educed–existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging-disentailment–by}–postconverging-entailment of human \textsuperscript{14}meaningfulness-and-teleology, and so over analytic atomising/taking-to-pieces formalisation approach as of identitive-constitutedness\textsuperscript{14} -as-'epistemic-totality'-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-flawed-epistemically-relativism-determinism that goes on to analyse as if all the analysis that has ever been is as of \textsuperscript{15}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\textsuperscript{22}–<including-virtue-as-ontology> as from past to present to future with regards to
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—\textit{as-‘epistemic-totality’-dereification-in-dissingularisation—}\textit{as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness—}\textit{as-flawed-epistemicity-relativism-determinism—}\textit{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—\textit{educed–existentialising/contextualising/textualising-contiguity—and then reifies-out conceptualisations as of difference-conflatedness—}\textit{as-to-totalitative-reification-in-singularisation—}\textit{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 \textit{wooden-language—}{\textit{imbued—averaging-of-thought—}}\textit{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void—’-with-regards-to-prospective-apriorising-implications—}} 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~educed–existentialising/contextualising/textualising-contiguity } conflationness 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 causality~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity; or otherwise this simply leads to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract atomising/taking-to-pieces formalisation tendencies and further as of a frequently gestational knowledge state with respect to the possibility for prospective social transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, induces a penchant for flawed intellectually supplementing rhetorisation rather than reification as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining disposition rather than an orientation towards the ‘transversality-of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ or transversal-analysis-towards-validatory-selectivity-for-foregrounding–entailment-{postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supерerogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism} of conceptualisations-and-interpretations’ as constrained to 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-⟨postconvergence–reflected–epistemicity–relativism–determinism⟩ of sound and complementary conceptualisations-and-interpretations out of a genuine ecstatic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation disseminative insight, with unsound/superseded conceptualisations-and-interpretations being
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’, and displaces/decenters the human subject as of its 

contiguity ~-educed–existentialising/contextualising/textualising-contiguity | conflatedness | in {preconverging-disentailment by] postconverging-entailment} of every domain-of-study; as the fact remains that the domain-of-study of the social world is utterly different as of attendant–ontological-contiguity | ~-educed–existentialising/contextualising/textualising-contiguity | from the domain-of-study of the natural world, and not to mention that even within the natural world or social world there are equally subject-matters peculiarities that require their own specific approaches to elucidation/reification as of attendant–ontological-contiguity | ~-educed–existentialising/contextualising/textualising-contiguity | and this said without undermining the idea of the ecstatic singularity of existence from which all such subject-matter-human-specialisms ecstatically arise as veridically implied by singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing-> projected epistemic-immanence/veridical-epistemicity-relativism-determinism speaking of an underlying ecstatic commonness though not common phenomenality. Thus, in all cases the overall implications for the optimum advancement of human knowledge is most critically about constraining knowledge to attendant–ontological-contiguity | ~-educed–existentialising/contextualising/textualising-contiguity | elucidation/reification rather than just mere formalisation as of conceptual-patterning for its own sake. The fact is the natural sciences are already naturally constraint to knowledge-reification–gesturing-<in-prospective psychologistic-apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity | ~-educed–existentialising/contextualising/textualising-contiguity | } conflatedness | in {preconverging-disentailment by] postconverging-entailment} by the implicated immediate-constraining <amplituding/formative–epistemicity>causality | ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity | transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity whereas the human world is rather blurry in this regard and hence requires the requisite explicited insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity but not by a naïve/mimicked formalisation as of mere conceptual-patterning. Consider in this regard the implications of interpreting natural science transcendental-enabling/sublimating/supererogatory-de-mentativity knowledge say between Mendelian heredity and DNA genetics or say Descartes Physics and Newton and Leibniz Physics on the basis of naïve formalisation as of conceptual-patterning, then in many ways the latter contributors would be poorly appreciated given that the spectacular transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications of their studies are massively overlooked by a poor appreciation that knowledge is critically all about formalisation as of conceptual-patterning rather than knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflicatedness—in-{preconverging-disentailment-by}—postconverging-entailment—amplitudes/formative-epistemicity—causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity. Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated creative process of knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflicatedness—in-{preconverging-disentailment-by}—postconverging-entailment. This process is one of human limited-mentation-capacity-deepening as of ‘repeating/repetition of
maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation for knowledge-reification—gesturing—
"meaningfulness-and-teleology" as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative-
epistemicity>totalising-purview-of-construal’ with increasing prospective relative-ontological-completeness" rather reflected as of ontologically-veridical difference-conflatedness"-as-to-totalitative-reification-in-singularisation"<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism 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"~educed–existentialising/contextualising/textualising-contiguity" guise’ as of the insight 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> of the
physics domain-of-study, with such mathematics ‘very often not well presented but essentially sublime’, and thereafter such attendant–ontological-contiguity"~educed–existentialising/contextualising/textualising-contiguity' initially reified mathematics is further reified as of mathematics more generalised-level of attendant–ontological-contiguity"~educed–existentialising/contextualising/textualising-contiguity' insight while ‘exquisitely formalised in concurrence’. This reality of ‘repeating/repetition of maximalising-recomposing-for-relative-ontological-completeness"—unenframed-conceptualisation for knowledge-reification–gesturing"<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
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 ~educed—existentialising/contextualising/textualising-contiguity } —
conflatedness —in{preconverging-disentailment by}—postconverging-entailment> while
naively overrating contributions to knowledge of a conceptual-patterning orientation, in further
blurring the study of the social with mischaracterisations and poor appreciation of
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications and
ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically
‘paradoxically then supersede knowledge’ as of its very organic ontological-good-
faith/authenticity. One recurrent consequence of the formalisation credo that keeps on arising for instance in the analytic tradition of philosophy as of its non-totalising-entailing or ‘poor apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }~conflicatedness~ in {preconverging-dsentailment by} postconverging-entailment of totalising-entailing/nested-congruence’, is that the underlying conception about growing the body of human knowledge seems to be the ‘incrementing of all such conceptual-patterning conceptualisations’ going by their cross-analysis as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity~. Basically, the underlying implication of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }~conflicatedness~ in {preconverging-dsentailment by} postconverging-entailment, and so over naïve apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }~constitutedness~ in preconverging-entailment, is that all ontologically-veridical conceptualisations can only be veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal/unenframing,—elicited-from-prospective—profound-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
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—prospective psychologism/–apriorising/axiomatising/referencing—{of–attendant–ontological–contiguity ~educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging disentailment by}—postconverging entailment}. and so over the mere possibilities for abstracting conceptualisations. This very much explains why many of those who subscribe to the formalisation credo have a poor existential projection and appreciation for grasping the attendant–ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity reifying gestures of postmodern-thought and other critical theories, and end up often haranguing such orientations by striving to constrain them on the basis of vague abstractions as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity. This failure in fully appreciating the import of ontologically-veridical difference-conflatedness as-to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective nonpresencing>—as-veridical-epistemicity-relativism-determinism ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness’ —unenframed-conceptualisation for knowledge-reification–gesturing—in—prospective psychologism/–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—<including-virtue-as-ontology> of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic—
reality/ontological-veridicality,-as-to-'human<amplituding/formative-
epistemicity>totalising-purview-of-construal’ with increasing prospective relative-ontological-completeness ’ as of implied singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism has fundamental <amplituding/formative–epistemicity>causality ~as-
to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity , as transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity only arise as of human expansion of its reifying grasp of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ). Consider in this
regard that the repeated maximalising-recomposuring-for-relative-ontological-completeness ~unenframed-conceptualisation articulation by this author on the theme of conceptual-patterning here further complements as of further articulated reification of this very
theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-
reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness —in-{preconverging-disentailment–by}–postconverging-
entailment> insight often goes missing with many a subscriber to the formalisation credo, as of
reification along the three frames indicated above (as of same scholar interest-of-study, scholars
of the same generation interest-of-study and scholars crossgenerationally developing interest-
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 originally/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_pyschologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity —}— conflatedness — in {preconverging-disentailment-by} — postconverging-entailment — <amplituding/formative—epistemicity> causality — as-to-projective-totalitative—implications-of—prospective—nonpresencing—for-explicating-ontological-contiguity of the latter contributors in both instances. This further speaks of a poor grasp of the human knowledge project as being all about further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human—amplituding/formative—epistemicity’ totalising—purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying-or-elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness—inunframed-conceptualisation for knowledge-reification—gesturing—<in-prospective_pyschologismic—apriorising/axiomatising/referencing—{of-attendant—
ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity ~

conflatedness ~in~{preconverging-disentailment–by}~postconverging-entailment>, inducing

successive differences of ontological-performance ~<including-virtue-as-ontology> of

"meaningfulness-and-teleology" as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,~as-to~‘human<amplituding/formative–
epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-
completeness ‘. This is especially the case where such headway mirrors ‘pure-ontology’
articulation, as there is only one ontological as existential reality. This orientation and
rearticulating exercise by postmodern-thought speaks rather of an assurance that they are on a
solid ontological pathway just as physicists orientation and redevelopment of the ontic lines
setup by the early Galileos, Newtons and Leibnizes speaks of an assurance of ontological depth,
in both instances as of their knowledge-reification–gesturing~<in-
prospective_psycho\logismic–apriorising/axiomatising/referencing~{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity ~

conflatedness ~in~{preconverging-disentailment–by}~postconverging-entailment>. Ultimately,
and it is herein contended that the various scholarly contributions to postmodern-thought can be
understood as rather pointing to the preconverging/postconverging–de-
mentative/structural/paradigmatic disseminative implications of futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of~ meaningfulness-and-teleology as of prospective deprocrypticism–or–
preempting—disjointedness-as-of~‘reference-of-thought ontologically-veridical difference-
conflatedness ‘~as-to-totalitative-reification-in-singularisation<as-to-the–
nondisjointedness/entailment-of-prospective~_nonpresencing~‘~as-veridical-epistemicity-
relativism-determinism . We can equally appreciate that much of the disseminative rational-
empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and
specifically Descartes, etc. created ‘a rational-empiricism/positivism disseminative metaphoricity’ orientation making the human subject thinking as of mathesis universalis conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning wherein in their states of undecidability/poria ‘left it’ to existence as of amplituding/formative-epistemicity-causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity to ‘continually select’ rational-empiricism/positivism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, leading to our present refined positivism/rational-empiricism conception! But then because our present ‘positivism—procraticism human subject is rather undecentered’ relative to the prospective postmodern—notional—deprocraticism self-conscious mindset we fail to truly appreciate the preconverging/postconverging—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—deprocraticism 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 preconverging/postconverging—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/unenframing,-elicited-from-prospective–profound-supererogation’ '<as-to-
perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-
overcoming/unovercoming'>’. Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their mere infrastructure and deferential-formalisation-transference, and set up enframed constraints that are in many ways self-defeating for the purpose of profound knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }|--
conflatedness in {preconverging-disentailment by}–postconverging-entailment> for
transcendence-and-sublimity/sublimation/supererogatory de-mentativity. But then with regards to the social notwithstanding its high emotional-involvement disruptiveness to knowledge, more profoundly knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educated–existentialising/contextualising/textualising-contiguity }|--
conflatedness in {preconverging-disentailment by}–postconverging-entailment> here implies human displacement/decentering even though our temporal/shortness-of-register-of–meaningfulness-and-teleology<sup>99</sup> dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental ‘meaningfulness-and-teleology’. 
This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of 'meaningfulness-and-teleology' of trite knowledge-reification-gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment by}—postconverging-entailment—<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing—for-explicating-ontological-contiguity, as on critical occasions this puts the human subject itself into question; and so, as of 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and—apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis—or-acumen as of reasoning-through/messianic-reasoning’ even where this edges into contortioning asceticism as of postconverging-nonextricatory-existential-preempting-of-existential-unthought. Such ‘pure-ontology’ orientation grounded on creative knowledge-reification—gesturing—in—{preconverging-disentailment by}—postconverging—entailment—is ever always a ‘apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment by}—postconverging—entailment totalising-entailing/nested-congruence’ as it aspires to grasping and articulating 'meaningfulness-and-teleology' as portends to the wholeness/nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—'human—amplituding/formative—epistemicity—totalising—purview-of-construal’; with such construal in reality rather very much as of singularisation—as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—projected epistemic-immanence/veridical-epistemicity-relativism—
determinism rather than dissingularisation-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-psychologism—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }— conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment’ develop as and aspire to be whole/congruent in conception, even though their concepts can be misconstrued as rather disparate but in effect are ‘operant as of wholeness/nested-congruence’. Likewise, the underlying deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }— conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation—projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of epistemic reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal/unenframing,—elicited-from—prospective—profound-supererogation—as-to-perspective—ontological—normalcy/postconvergence-implied—‘prospective-aporeticism—overcoming/unovercoming’>. Unlike the apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }— 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 ~duced–existentialising/contextualising/textualising-contiguity }

conflatedness ~ in {preconverging-disentailment by? post-converging-entailment totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence <amplituding/formative–epistemicity> causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising–purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying dynamic theoretical-conceptual-operant interrelatedness speaking of singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism is often very much lacking in many a social domain-of-study which ad-hoc nature of conceptualisations can easily be misconstrued as of the same wholeness/nested-congruence nature with many natural science conceptualisations. This reality of comprehensive depth of
knowledge is easily lost to ad-hoc and disparate social conceptualisations that by their apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness —in—preconverging-entailment token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative knowledge-reification–gesturing—<in-prospective Psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~eduexisted–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/unenframing,-elicited-from-prospective–profound-supererogation’ <as-to-perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticm—overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness —in—preconverging-entailment in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to–’human<amplituding/formative–epistemicity>totalising~purview-of-construal’ will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment by}—postconverging-entailment in this respect; but then such parsimony loses more than just wholeness/nested-congruence in the sense that sound conceptualisations cannot be done without a sense of wholeness/nested-congruence in the first place, and more precisely as of ‘totalising-entailing/nested-congruence apriorising/axiomatising/referencing-{of-


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge construal. The insight for singularisation 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 for wholeness/nested-congruence conceptualisation as of the apriorising/axiomatising/referencing-of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising—contiguity conflatedness in {preeconverging—dissentainment by} posteconverging—
entailment of ‘prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism
notional–deprocrypticism
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/unenframing—elicited-from-prospective—profound-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 epistem-
immanence/veridical-epistemicity-relativism-determinism is not just artificially prompted but is
rather the preconverging/postconverging—de-mentative/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
up between its capacity to conceptualise as of singularisation:<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism implied prospective relative-
ontological-completeness‘apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity ~educted–existentialising/contextualising/textualising-contiguity} —
conflectedness -in- [preconverging-disentailment-b] postconverging-entailment and
dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-
identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
implied prior relative-ontological-incompleteness apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—constitutedness -in- [preconverging-
entailment] and basically intemporal ontological-performance’-<including-virtue-as-ontology>
arises by drawing out the full <amplituding/formative-epistemicity>causality —as-to-
projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-
ontological-contiguity of ‘meaningfulness-and-teleology’ exclusively as of singularisation 
<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected
epistemic-immanence/veridical-epistemicity-relativism-determinism implied
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated-
existentialising/contextualising/textualising-contiguity }—constitutedness -in- [preconverging-
disentailment-b] postconverging-entailment prospective relative-ontological-completeness 
as it enables ‘ontological-performance’-<including-virtue-as-ontology> to be utterly as of predictable
preconverging/postconverging—de-mentative/structural/paradigmatic internal-
necessity/determinism so-construed as immanence-function-conflectedness. Thus the inherent
ecstatic singularity of existence carries intemporal ‘immanence-functions-conflectedness
<amplituding/formative-epistemicity>causality —as-to-projective-totalitative—implications-of-
projective—nonpresencing,—for-explicating-ontological-contiguity’ as of singularisation
<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected
epistemic-immanence/veridical-epistemicity-relativism-determinism
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—constitutedness -in- [preconverging-
disentailment—by—postconverging-entailment, while dissingularisation—<as-to-the-
disjointedness/disentailment-of—presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging-
entailment arises as of <amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag—ontological-construal defect when naively
failing to convey the ‘immanence—function—conflicatedness—implication’ of overall reifying-and-
empowering—reflexivity—of—ecstatic—existence—as—panintelligibility—{imbued—and—
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}—educing—
‘herein—specifically—relevant—human—subpotency’—epistemic—perspective—of—
projective/reprojective—aestheticising—re—motif—and—re—apriorising/re—axiomatising/re—
referencing—conceptualisation). Thus naturalistic methodologies are only as pertinent as of their
explaining of underlying background of the social as of physical and biological reality, but not
as substitutive explanations as to overall reifying—empowering—reflexivity—of—ecstatic—
existence—as—panintelligibility—{imbued—and—
hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re—acutingly}—educing—
‘herein—specifically—relevant—human—subpotency’—epistemic—perspective—of—
projective/reprojective—aestheticising—re—motif—and—re—apriorising/re—axiomatising/re—
referencing—conceptualisation) of social emanance as this is bound to induce
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educated—
existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging-
entailment. What is misjudged by many naturalistic methodologies with regards to the social is
the fact that the very reality as to overall reifying—empowering—reflexivity—of—ecstatic—
existence—as—panintelligibility—{imbued—and—
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}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/textually/reprojectively/supererogatingly/zeroingly/re-
acuingly}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 and so rather counterintuitive to what
we may intuitively think as to an instant or transitory recovery of our mental-capacities as of
our present positivism–procrypticism (potentially warranting the re-historialisation of
humankind as to a recommencement of the ontological-contiguity′—of-the-human-
institutionalisation-process68 in order to ‘potentially’ re-achieve generations later the

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{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}) educing–
‘herein-specifically-relevant_human-subpotency’—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation) built up by ‘intemporal ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality instigated ontological-contiguity —of-the-human-
institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> —as-
veridical-epistemicity-relativism-determinism implied <amplituding/formative–
epistemicity>causality —as-to-projective-totalitative–implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity ’ underlying the institutional-
cumulation/institutional-recomposure{(as-to_ historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>). In this regard,
immanence-function-conflatedness rather reflects ‘the ontological-normalcy/postconvergence-
disposition as of ontological-completeness-of–reference-of-thought notional–deprocripticism-
point-of-departure/perspective as of its protensive self-consciousness’ that fulfils-and-assumes
‘meaningfulness-and-teleology’ as of singularisation<as-to-the-nondisjointedness/entailment-
of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism going by its full comprehension of existence’s ecstatic singularity
immanence <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity, hence
overcoming our positivism–procrypticism <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
mental-reflex in apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness in preconverging entailment that induces dissingularisation–<as-to-the-
disjoinedness/disentailment-of–presencing—absolutising-identitive–
constitutedness > /
epistemic-nonimmanence/flawed-epistemicity-relativism-determinism; and
so, as of immanence-function-conflatedness insight as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility {imbued-and-
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutely}educing–
‘herein-specifically-relevant human-subpotency’–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
re-referencing–conceptualisation}, and so-reflected the supervening-conflatedness of subject-
matter epistemic-conceptions say chemistry immanence-function-conflatedness reifying-and-
empowering-reflexivity-of-ecstatic-existence over physics, biology immanence-function-
conflatedness reifying-and-empowering-reflexivity-of-ecstatic-existence over chemistry,
neurology immanence-function-conflatedness reifying-and-empowering-reflexivity-of-
ecstatic-existence over biology, mental/psychological immanence-function-conflatedness reifying-and-empowering-reflexivity-of-ecstatic-existence over neurology, social emanance-
function-conflatedness reifying-and-empowering-reflexivity-of-ecstatic-existence over mental/psychological, and narrativity (hegemonising intemporal-as-ontological narrative
metaphoricity as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing}
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing-
‘herein-specifically-relevant_human-subpotency’—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing~conceptualisation). This immanence-function-conflatedness insight is effectively what marks prospective deprocryticism/preempting—disjointedness-as-of—reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism–procrypticism self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity 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 is 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 }—confalatedness is in {preconverging-disentailment by} postconverging-entailment’. Immanence-function-confalatedness 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 is 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 }—confalatedness is in {preconverging-disentailment by} postconverging-entailment of prospective relative-ontological-completeness over prior relative-ontological-incompleteness construed as immanence-function-confalatedness. Thus metaphoricity of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-confalatedness reflection of the underlying non-positivism mental-disposition with regards to such issues like existential desublimation manifestations of superstition, spiritualism, etc. This same conception holds with the notional–deprocrypticism immanence-function-confalatedness 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^{9} aposteriorising/logicising/deriving/intelligising/measuring,
with immanence-function-confoundedness^{13} implying that all the meaningfulness-and-
teleology^{9} is necessarily as of the prospective relative-ontological-completeness^{56} over the
prior relative-ontological-incompleteness^{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
preconverging/postconverging–de-mentative/structural/paradigmatic internal-
validity/determinism insight from positivism immanence-function-confoundedness^{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-confoundedness^{13} as of
preconverging/postconverging–de-mentative/structural/paradigmatic internal-
validity/determinism insight with regards to anticipating the disjointedness-as-of^{88} 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^{11} reference-of-thought inclination. In other words,
immanence-function-confoundedness^{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<as-
to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism in arriving at ontological-veridicality
over the human mindset flawed-and-naive predisposition to make of its objectifying/contending discursivity as preconverging/postconverging–de-mentatively/structurally/paradigmatically deterministic by mere mental-reflex of naively elevating prior relative-ontological-incompleteness\textsuperscript{89}\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{59} as if of prospective relative-ontological-completeness \textsuperscript{7} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-conflatedness\textsuperscript{13} equally highlights knowledge as of its essential organic construct implications. As an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } constitutedness\textsuperscript{14} 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\textsuperscript{57}–of–reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily
ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument of a prior relative-ontological-incompleteness-of-reference-of-thought is an appropriate framework for prospectively implied reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional–deprocrypticism contortion reifying gesture necessarily questioning our positivism–procrypticism disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the necessary organic knowledge for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–dementativity. The implication of organic knowledge conception is that the state of recurrent-utter-uninstitutionalisation by its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument fails the objectifying/contending discursivity as of prospective base-institutionalisation immanence-function-conflatedness, likewise does base-institutionalisation–ununiversalisation fails as of prospective universalisation immanence-function-conflatedness, universalisation–non-
positivism/medievalism fails as of prospective positivism immanence-function-conflatedness, and prospectively positivism–procrypticism fails in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology as of prospective notional–deprocrypticism immanence-

function-conflatedness ; so-implied as of singularity–<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism reflection of existence’s ecstatic

singularity. Hence ‘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’ implied organic knowledge is ever always as of the

preconverging/postconverging–de-mentative/structural/paradigmatic internal-
necessity/determinism of prospective relative-ontological-completeness–reference-of-

thought as of immanence-function-conflatedness, with the pretence of prior relative-

ontological incompleteness ‘of’ reference-of-thought for objectifying/contending discursivity

nothing more but flawed <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag temporal meaningfulness-and-

teleology. The study of the social as of immanence-function-conflatedness insight grasp that the

blurriness,<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-

preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out, 

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag and remoteness of cause-and-effect
evoke a more refined conception of amplituding/formative-epistemicity/causality ~as-to-
projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity as reflecting existence/intrinsic-reality/ontological-veridicality. Such a
refinement while cognisant of the pertinence of falsifiability and validation is more in line
with the Lakatosian research-programme perspective given the complexity of the social just as
many a complex domain in the natural sciences in effect assume the research-programme
epistemic model; consider that while the natural sciences are generally more amenable to strong
immediate cause-and-effect determination, such complex studies like string theory in physics,
medical research, etc. send to assume in effect the research-programme epistemic model. The
underlying insight here is that many a complex study purview as well as the study of the social
given its poorly constraining immediate cause-and-effect determination, renders knowledge
validation more of a ‘construct of comprehensive-coherence and competitive claim to
ontological pertinence as of extensive research-programme implications’, but this should
however implicitly reflect concurrently the underlying notions of falsifiability -or-deferring-
falsifiability and validation-or-deferring-validation. It is herein contended that it is the
implicated orientation of many post-structuralists thinking as of the research-programme
epistemic model as articulated herein that renders their thought scientifically credible and
pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to
be the dominant scholarly-cited authors in the general humanities, and so precisely because of
the very thorough knowledge-reification–gesturing-in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness ~in-{preconverging-disentailment_by}–postconverging-entailment in their
scholarly output, and paradoxically so over purported scholarly approaches ‘supposedly of a
more scientific methodology but when evaluated as of such authorial scholarly comprehensive research-programmes’ turn out to be of weaker existential ramifications. This insight equally informs the supplanting—conviction-as-to-profound-supererogation—of ‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism herein that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further knowledge-reification—gesturing—</in-prospective_psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—confatedness—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—sublating—existential-eventuating/denouement—of—affirmative—and—unaffirmative—disambiguated—motif—and—apriorising/axiomatising/referencing’ in foregrounding—entailment—postconverging—narrowing-down—sublimation—as—to—existence—as—sublimating-withdrawal/unenframing—elicited—from—prospective—profound—supererogation ’—in—reflecting—immanent-ontological-contiguity ’;—as—operative—notional—deprocrypticism) of the ‘preconverging/postconverging—de-mentative/structural/paradigmatic disseminative implications of postmodern and other human sublation—educing—epistemic—totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re—acuting—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-totalitative—implications—of—prospective—nonpresencing,—for—explicating—ontological-contiguity unassailability; and so, not for the mere sake of research-programme extensiveness but as of its
naively assume that at uninstitutionalised-threshold\(^{102}\), human existential-investment as of its temporality\(^{7}\)/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\(^{57}\) beyond wooden-language\(\langle\text{imbued–averaging-of-thought}\rangle\text{–}\text{leveling/ressentiment/closed-construct-of–}\text{meaningfulness-and-teleology}\text{–as-of–}\text{\'nondescript/ignorable–void \'\-with-regards-to-prospective-apriorising-implications\rangle\rangle\text{ socially intelligible \'}\text{meaningfulness-and-teleology}\text{\'}\text{conceptualisation in }\text{<amplituding/formative–epistemicity\text{–}totalising\–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\text{.}\text{Metaphoricity \' as such ironises on social intellectual nihilism as it is bent on undermining any temporality\(^{9}\)/shortness as of ontological-faith-notion-or-ontological-fideism\text{–}\text{imbued-}
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of–}
existential-reality solipsistic intemporality\(^{7}\)/longness parrhesiastic askance, and as of
immanence-function-conflatedness\(^{13}\) ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality\(^{12}\) 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—in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~duced–existentialising/contextualising/textualising-contiguity }–in–{preeconverging-disentailment by}–postconverging-entailment> as knowledge; such that the immediacy of contention of appropriateness of epistemic and methodological approaches is less critical, as ultimately all knowledge constructs and their epistemic and methodological commitments face their long term bottomline reevaluation as to
predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal/unenframing-elicited-from-prospective–profound-supererogation—<as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming>, and institutionalised, such <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predispositions may actually be preconverging/postconverging–de-mentatively/structurally/paradigmatically stifling for the possibility of prospective knowledge and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and more seriously so where the possibility of varied research-programme choices are difficultly entertainable without institutional backing for research needing major funding and/or resources. Finally, the research-programme epistemic model attends to the social as of the reality of human emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at the beginning of the last century with relativity and quantum mechanics hardly eliciting any social sensitivities, rather as of the disarming effect on conventioning simply on the basis of their matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very much lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the sense that if the present was all that great then its very transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wouldn’t be occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs as to conflict with the naïve social ‘sense of presence’ as absolute, and so because it is all about the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-
epistemicity>totalising-purview-of-construal’ but with contrastive underlying relative-
ontological-incompleteness’/relative-ontological-completeness

{sulminating-referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence}>. It is quite absurd to think that the possibility of prospective
human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity especially, as
of our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, lies
wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the
framework of our limited certitudes as this limits/stifles the possibility of further profound
knowledge-reification–gesturing—in-
prospective_psycho_pyschologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment> for
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. While today that
notion of contrariety has in many ways sanked in and been accepted with natural science
knowledge especially so as it hardly elicits social emotional-involvement, the fact of the matter
is that the possibility of the profound study and emancipation of the social inevitably comes
with a contrariety of our social ‘sense of presence’. Just as the ‘decentering of the subject’ was
what brought about the positivistic mindset today that allowed for modern-day science to
develop and just as well modern-day social science, it is inevitable that a further development
of human knowledge as of its organic knowledge construct warrants a further ‘decentering of
the human subject’ as implied by \textsuperscript{\textsuperscript{18}} 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-
ontological-contiguity\(^67\)—of-the-human-institutionalisation-process\(^68\) as of difference-conflatedness\(^11\)-as-to-totalitative-reification-in-singularisation\(^{<\text{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}\(^{67}\). Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity\(^67\)—of-the-human-institutionalisation-process\(^68\) 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\(^67\) 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\(^67\) 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\(\langle\text{imbued—averaging—}\)
epistemic impertinence. Prospective notional–deprocrypticism necessarily implies a further
epistemic-veracity thinning out as of its prospective relative-ontological-completeness as-of-
reference-of-thought associated disseminative epistemic-veracity and so as the
prospective notional–deprocrypticism disseminative epistemic-veracity as of such
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-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } for
transcendence-and-sublimity/sublimation/supererogatory de-mentativity. Such a
notional–deprocrypticism epistemic-veracity implication is pertinent because blurriness
<sterilising/anecdotalising/trivialising-of-prospective-reontologising by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out> and un-disambiguation underlies the
indecision and relative impertinence in many an instance of social knowledge conception that is
not thoroughly subjected to <amplituding/formative–epistemicity> causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity }, such that it is obvious to all that the epistemic-veracity as of existence/existential-
possibilities selective function of <amplituding/formative–epistemicity> causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity } as developed in the natural sciences tends to be poorly developed in
many a domain-of-study of the social. In this regard, we can appreciate for instance in the
physics and other natural sciences <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 preconverging/postconverging—de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability and validation have traditionally been associated with the fundamental research methodologies of experimentation and observation, however the complex nature of social phenomena and even some natural science phenomena has dragged out the epistemic-veracity of the scientific methodology. Such that what increasingly underlies the scientific methodology is more extensive as of the reflection of pertinent phenomenality experimented or stated or demonstrated, by the coherence and implied ontological-contiguity of observations, conceptualisations and predictions, in their apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflicatedness—in {preconverging—disentailment-by}—postconverging-entailment totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness with existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective—profound-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism—overcoming/unovercoming’>. Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their knowledge-reification—gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflicatedness—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
deprocrypticism—or–preempting—disjointedness-as-of- reference-of-thought extended-
informality requires an organic-knowledge type of pedagogy based on eliciting an ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality solipsistic sense-of-
things, over the usual mechanical-knowledge type of pedagogy which is rather based on
eliciting positive-opportunism—of-social-functioning-and-accordance ‘sense-of-things. This is
critical because the notional–deprocrypticism reference-of-thought warrants a more
originary/as-of-event mental-disposition ‘beyond just responsiveness to secondnatured
institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating
{<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} ontological-faith-notion-or-ontological-fideism—imbued
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen behind the ‘inventing’ as of reasoning-
through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality
beyond constraining-and/or-secondnatured institutionalisation framework’ as well as actually
perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-
immanented-implications, and so as of a fundamental mental-disposition for perpetually
preempting—disjointedness-as-of—reference-of-thought. With the foregoing immanence-
function-conflatedness\textsuperscript{1} insight, of most critical importance and decisiveness as preconverging/postconverging–de-mentatively/structurally/paradigmatically anchoring futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism \textsuperscript{5} of meaningfulness-and-teleology\textsuperscript{9} 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 \textsuperscript{6} <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}, 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\textsuperscript{39}–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\textsuperscript{31},’ 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\textsuperscript{35}. 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-syncetising/circularity/interiorising/akrasiatic-drag-it ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance-<including-virtue-as-ontology> of existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is preconverging/postconverging-de-mentatively/structurally/paradigmatically bound to fail the ontological-performance-<including-virtue-as-ontology> of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of universalisation mental-disposition, universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of notional–deprocrypticism mental-disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism prior relative-ontological-
incompleteness\textsuperscript{8} -of- reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional-deprocrypticism perspective of analysis as of singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} projected epistemic-immanence/veridical-epistemicity-relativism-determinism. We can perceive the \textsuperscript{<amplituding/formative–epistemicity>} totalising/circumscribing/delineating preconverging/dementing\textsuperscript{90}–qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness\textsuperscript{8} -of- reference-of-thought, and so as of the latter’s difference-conflatedness\textsuperscript{13} -as-to-totalitative-reification-in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>} -as-veridical-epistemicity-relativism-determinism as from the ontological-conguity of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as it reflects-and-contemplates of the uninstitutionalised-threshold\textsuperscript{02} of the prior relative-ontological-incompleteness\textsuperscript{8} -of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness\textsuperscript{8} -of- reference-of-thought mental-disposition reflects its uninstitutionalised-threshold\textsuperscript{02} as a nondescript/ignorable–void\textsuperscript{9} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{20} -narratives) 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> by ‘resetting its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed at its uninstitutionalised-threshold\textsuperscript{02}’ thus taking a flawed posture of identitive-constitutedness\textsuperscript{1} -as-’epistemic-totality’\textsuperscript{17} ‘-dereification-in-dissingularisation\textsuperscript{<as-to-the- disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >} -as-
flawed-epistemicity-relativism-determinism of notional-discontiguity/epistemic-discontiguity
<between—prior-shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema and prospective-profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-
schema>. Such akrasia-susceptibility-or-akrasiatic-drag complex ‘amplituding/formative—
epistemicity>totalising/circumscribing/delineating preconverging/dementing”—qualia-schema’
is reflected as of the ‘amplituding/formative—epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of the prior relative-ontological-
incompleteness—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
mathesis/motif/thrownness-disposition-at-its-uninstitutionalised-threshold’$. Consider the
akrasia-susceptibility-or-akrasiatic-drag complex ‘amplituding/formative—
epistemicity>totalising/circumscribing/delineating preconverging/dementing”—qualia-schema’
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 psychology 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 psychology of “meaningfulness-and-teleology” in amplituding/formative—
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
with its uninstitutionalised-threshold as a nondescript/ignorable—void (actually speaking of
akrasiatic-drag-denatured-and-preconverging-or-dementing—narratives) whereas such a
<amplituding/formative>notional–preempting—disjointedness-as-of-reference-of-thought/notional–deprocripticism and not as of ontologically-compromised human-subpotency epistemic-or-notional–projective-perspective; and is articulated more completely to reflect ontological-performance<reference-of-virtue-as-ontology> as of the the-Good/understanding/knowledge-reenification–gesturing-<in-


construal/conceptualisation with respect to prospective relative-ontological-completeness<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
Thus fundamentally the causality of prospective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity and orientations underlying construction-of-the-Self as of a notional-deprocrypticism conception is rather transformative, in reflecting its protensive-consciousness insight of varied human constructions-of-the-self underlying the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) with <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions human-subpotency of reference-of-thought induced recurrently from the instigative causality of prospective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of
‘human-subpotency in its <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 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 preconverging/postconverging–de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance arise 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 木质语言 ⟨ imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications ⟩? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance —<including-virtue-as-ontology> as of human 木质语言 epistemicityotalising—thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. It is this insight that validates the ontological-veracity of the conception of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’ /ontological-fracturing/desublimation/gimmickiness complex’, and it is inherently so-validated as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-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’ as it cogently-and-
fluidly as of ecstatic-totalising-entailing/nested-congruence ahistorically-and-aculturally
reflects-and-accounts-for the transitioning ontological-contiguity—of-the-human-
institutionalisation-process
devvelopment of the human species psyche. This insight equally
specifically underlies the psychoanalytic ontological-veracity of ‘human akrasia-susceptibility-
or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness
complex’ as it reflects the basic human psychological nature across all ages and times, so
appraised as from the-Good/understanding/knowledge-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 with respect to prospective relative-ontological-completeness—of-
reference-of-thought <amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity in accounting for human differences of ontological-performance ~<including-
virtue-as-ontology> across the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions reference-of-thought-level of
ontological-performance ~<including-virtue-as-ontology> as well as the temporal-to-
temporal differences of ontological-performance ~<including-virtue-as-ontology> as of each
registry-worldview’s/dimension’s reference-of-thought-devolving-level, rather than flawed
impression-driven/good-naturedness/wishfulness conceptualisation as of inherent identitive
complex, - repression and releasement as subconsciousness, and - ‘recurrently <in-
expectation/in-anticipation>-mediative unconsciousness<anxiety-as-to-
reconstitution/reparation,-including-dreaming/psychical-reshuffling>’, and so as of a
psychological analysis of direct mental-processing ontological-performance<including-
virtue-as-ontology> implications with respect to the constructiveness-of-ontological-
performance<including-virtue-as-ontology> of the social epistemic-totality of
meaningfulness-and-teleology so-undergirding the construction-of-the-Self all along in
reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity<of-
the-human-institutionalisation-process>). The psychoanalytic pertinence of human akrasia-
susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-
akrasiatic-drag/shiftiness-of-the-Self/ontological-fracturing/desublimation/gimmickiness
complex’, is hinted at even by traditional psychology but rather indirectly as of its
ontologically-flawed perspective as of human-subpotency<amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
when it recognises that we do fall short of intemporal ontological-performance<including-
virtue-as-ontology>, but strangely enough hardly has there been articulated any conception
about this obviously fundamental preconverging/postconverging–de-
mentating/structuring/paradigming ontologically-veridical implication of human-subpotency
psyche limitation/compensative complex as from the perspective of existence-
potency<sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to
intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so
out of our<amplituding/formative-
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<amplituding/formative-
epistemicity>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’’’/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance’’’-<including-
virtue-as-ontology> by its <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ‘wrongly seem to advantageously
substitute’ for the potent as intemporal absolutising epistemic reference ontological-
performance’’’-<including-virtue-as-ontology> of the existence-potency’’’-sublimating-
nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-
veridicality perspective. In this regard, traditional psychology fails a theoretical-conceptual-
operant accounting for the changing construction-of-the-Self, as reflected by the fact that
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigating
recurrent shot for prospective relative-ontological-completeness’’’ as reasoning-
through/messianic-reasoning enabling in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process’’’ as of
difference-conflatedness’’’-as-to-totalitative-reification-in-singularisation-as-to-the-
nondisjoinedness/entailment-of-prospective- nonpresencing’’’-as-veridical-epistemicity-
relativism-determinism implied <amplituding/formative–epistemicity>causality-<amplituding/formative–epistemicity>-causality-<amplituding/formative–epistemicity>-causality-
ontological-contiguity’’’ ‘brings about successively weaker degenerative apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity \}—constitutedness ‘in preconverging-
entailment ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’’/ontological-
fracturing/desublimation/gimmickiness complex’, with increasing ontological-performance\textsuperscript{72} - <including-virtue-as-ontology> as of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions \textsuperscript{8} reference-of-thought. The implied psychoanalysis is one that propounds that all the psychoanalysis that is ontologically-veridical is rather as of the ‘displacement/decentering of human-subpotency epistemic-or-notional~projective-perspective towards the realisation of the full existence-potency\textsuperscript{71} ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective’ in order to induce transcendence-and-sublimity/sublimation/supererogatory~dementativity, so-construed as superegoic cleansing as of Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of`meaningfulness-and-teleology , institutional-development~as-to-social-function-development and living-development~as-to-personality-development magnitudes in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7} -by-reification/contemplative-distension\textsuperscript{7}/contemplative-distention; as of a prospective psychoanalysis rather constrained to existence-potency\textsuperscript{7} ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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\textsuperscript{7} is associated with epistemic-veracity 'foregrounding _entailment-(postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-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 foregrounding__entailment{(postconverging–narrowing-
down–sublimation-as-to-'existence—as-sublimating-withdrawal/unenframing,-elicited-from-
prospective–profound-supererogation ’-in-reflecting-'immanent-ontological-contiguity ’;—as-
operative-notional–deprocrypticism) constraining, the ‘human akrasia-susceptibility-or-
akrasiatic-drag/shiffiness-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 ‘~duced–
existentialising/contextualising/textualising-contiguity’-lowest-level-reification; - the warped-
consciousness shiftiness-of-the-Self complex (by its epistemic rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism relative ‘neuterising as of its tendentious–
circumscribing-as–‘epistemic-totality ’-or-delineating-as–‘epistemic-totality ’ existential–
epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’), given its animistic base-
institutionalisation–ununiversalisation perceptivity-as-of-a-specific-place-or-specific-evil-
people-or-specific-evil-period attendant–ontological-contiguity ‘~duced–
existentialising/contextualising/textualising-contiguity’-second-level-reification; - the
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 ⁷⁹presencing—absolutising-identitive-constitutedness as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific ¹⁰³universalising-idealisation phronetic/practicality situations as to its defining existence-potency—sublimating–nascence,—disclosed—from-prospective-epistemic-digression). The fact is that Socrates (and as momentously reflected in his abhorrence of writing as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their ¹⁰³universalising-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 ¹⁰³universalising-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 ~educted–existentialising/contextualising/textualising-contiguity }—
conflatedness in {preconverging disentailment by} postconverging entailment> as of the transepistemic implications of human limited-mentation-capacity-deepening. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising-idealisation
meaningfulness-and-teleology infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is what induces attendant–ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity and thus allows prospective dimensionality-of-sublimating
transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) insight for further human limited-mentation-capacity-deepening (as to ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, so-enabled by underlying supposedly coherent ontological-commitment ~<implied—self-
assuredness-of-ontological-good-faith/authenticity ~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 the existentially inherent human-subpotency potential) leading to
further superseding/transcendence as of prospective reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation. But the fact is there is comprehensive coherence in the philosophical articulations of the three thinkers when construed with this comprehensive philosophical knowledge-reification-gesturing-in-prospective-psychologismic—apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment by}—postconverging-entailment> projection insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue in the sense that human knowledge-reification-gesturing—in-prospective-psychologismic—apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment by}—postconverging-entailment>, and so in all domains without exception, is one of a dynamic complementary relationship between dimensionality-of-sublimating—(<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) and phronesis attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity} in order to grasp ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as so reflected with prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention recognises that the impression-driven/good-naturedness/wishfulness of any given reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
whether as of non-universalising sophistry or even prospective Socratic-philosophers
universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications reflected as existence-
potency—sublimating-nascence,-disclosed-from-prospective-epistemic-digression, and that
such a possibility lies in perpetual knowledge-reification—gesturing—
prospective psychologismic—apriorising/axiomatising/referencing—(of-attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity } —
conflatedness —in {preeconverging-disentailment by]—postconverging-entailment> disposition
as of the-Good/understanding/knowledge-reification—gesturing—
prospective psychologismic—apriorising/axiomatising/referencing—(of-attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity } —
conflatedness —in {preeconverging-disentailment by]—postconverging-
entailment>/<amplituding/formative—epistemicity>causality —as-to-projective-totalitative—
implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity]. 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 —<including-virtue-as-ontology>, as well as anticipate the overall human
institutional process as herein conceptualised as of difference-conflatedness —as-to-totalitative-
reification-in-singularisation —<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> as-veridical-epistemicity-relativism-determinism implied

<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating-ontological-contiguity of phronesis attendant–
ontological-contiguity as-educated–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
preconverging/dementing –qualia-schema’ as of the former’s

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

as it underlies non-positivism preconverging-or-dementing –apriorising-psychologism acts
‘like say a plot to accuse someone of sorcery’ than its own akrasia-susceptibility-or-akrasiatic-
drag complex

<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing –qualia-schema’ as of its

underlying nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing –narratives) of its preconverging-or-dementing –apriorising-
psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on
occasion as of a positivism–procrypticism <amplituding/formative> wooden-language
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation
may be construed as smart while it construes of the former as abhorrent, but then not factoring
in its own abhorrence from futural Being-development/ontological-framework-expansion-as-
to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
as of prospective ‘deprocrypticism–or–preempting—disjointedness-as-of-’ reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation.
This point out the ontological-veracity for avoiding the absolutising/presencing—
absolutising-identitive-constitutedness referencing of psychology/psychoanalysis as of any
human-subpotency epistemic-or-notional–projective-perspective in prior relative-ontological-
incompleteness ‘of-‘ reference-of-thought as of identitive-constitutedness ‘-as-‘epistemic-
totality ’-dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-
determinism of notional-discontiguity/epistemic-discontiguity <between—prior-shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>, and the critical pertinence
in this regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’ as it reflects a more
profound and fuller construct of the human psychological potency as of difference-
conflatedness -as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-determinism in ontological-contiguity\(^1\) as from existence-potency\(^1\)~sublimating–nascence, disclosed from prospective-epistemic-digression as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism; speaking of the veridical protractedness of the notional–deprocrypticism protensive self-consciousness as of its <amplituding/formative>notional–preempting—disjointedness-as-of- reference-of-thought as can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the fundamental preconverging/postconverging–de-mentating/structuring/paradigming of the human psyche as it is caught up between dissingularisation<<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing.–for-explicating-ontological-contiguity of prospective relative-ontological-completeness\(^1\) of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a notional–deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag complex as the preconverging/postconverging–de-mentative/structural/paradigmatic constraining pervasiveness of any given registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its uninstitutionalised-threshold \(^2\) 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
conventioning-referencing over any such prospective base-institutionalisation pretence of
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology <amplituding/formative–
epistemicity>causality as-to-projective-totalitative—implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity, and as of social-stake-contention-or-
confliction it further elicits sophistic/pedantic significant-otherness dispositions inclined to
undermine such prospective transcendental implications as it falsely absolutises the
conventioning-referencing of recurrent-utter-uninstitutionalisation over any such implied
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology of prospective base-
sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompletenesss or as with budding-positivists Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completenesss but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-as-to-preconverging-or-dementing –apriorising-psychologism> devaluing their
presencing—absolutising-identitive-constitutedness conventioning-referencing in medieval-
scholasticism pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation–{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing–{amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness s or with a Rousseau Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completenesss 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-incompletenesss. Thus more critically prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is induced as of the
displacement/decentering-of-the-human-subject in its prior relative-ontological-
incompleteness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, and so as of epistemic-ricocheet/transepistemicity reasoning-through/messianic-reason metaphoricity that exploits the supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> so-implied as of a social-setup 'self-assuredness-of-ontological-good-faith/authenticity~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from a presencing—absolutising-identitive-constitutedness perspective is not actual meaningfulness-and-teleology but rather such is rather acting as a constrained metaphoricity upon a social-setup supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity rather inducing prospective meaningfulness-and-teleology mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional—deprocrypticism transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency —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^\textsuperscript{64} 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-
meaningfulness-and-teleology^\textsuperscript{99}. Knowledge cannot and should not be forestalled because of
any supposed politico-economic penchant. The idea that liberal society can only be upheld by
artificial and anti-intellectual undermining of many a critical theory including postmodern-
thought as of the vital possibility of human social regeneration, is ridiculous and speaks of
intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such
inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor there is an effective mechanism of human registry-worldview’s/dimension’s institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that’s why at all stages of human history, the reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophistries; especially when these show no qualm in integrating the most ignoramus of <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} dispositions as of a supposed notion of intellectual advancement. In this regards, this author is very much proud of the theoretical orientation taking herein as of a strictly ontological-veracity inclination as to the reality of the fact that existence-potency’ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression supersedes human-subpotency, and it is the latter that adjusts to the former. This is exactly what is reflected by ontological-fracturing, wherein the potential for ontological-normalcy/postconvergence is preconverging/postconverging–de-
to-intemperal-dispositions–<so-construed-as-from-perspective–ontological-
normalecy/postconvergence>–existentialism-form-factor, and points out that the way we tend
to-conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional
processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply
beyond-the-consciousness-awareness-teleology–in-preconverging–existential-extrication-as-
of-existential-unthought> only human intemporal ontological-performance
<including-virtue-as-ontology> by mental-reflex, rather than the reality of human temporal-to-intemperal
ontological-performance
<including-virtue-as-ontology> of any given idealisation; speaking
of the reality that any idealisation construed as of rules, institutional essence, institutional
processes and ideals is preconverging/postconverging–de-
mentatively/structurally/paradigmatically bound to be ontological-fractured as of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemperal-dispositions–<so-construed-as-from-perspective–ontological-
normalecy/postconvergence>–existentialism-form-factor. The implication here is that all
projections of idealisation should be anticipatory-and-preemptive of the possibility of their
prospective ontological-fracturing, for efficient institutionalisation percolation-channelling–<indeferential-formalisation-transference>, ‘in order to be more ontologically pertinent and
resilient constructs’, as they are otherwise subject to the temporal denaturing of such
idealisations with regards to their more profound transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity implications. In the same vein, we tend as
of habit to construe of the fulfilment of human ideals as of the inherent institution and/or
inherent individual identitive dispositions, rather than the fact that it is actually brought about
by the preconverging/postconverging–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 \(-<\text{including-virtue-as-ontology}>\) is inherent, the underlying preconverging/postconverging–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 \(-<\text{including-virtue-as-ontology}>\) 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-\(<\text{in-deferential-formalisation-transference}>\) doesn’t substitute for the \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought}\) as of the underlying dimensionality-of-sublimating-\{<\text{amplituding/formative}>\text{supererogatory–de-mentativity/epistemic growth-or-conflatedness/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/\text{spirit-drivenness–equalityation}}\}\) individuation disposition that of reasoning-through/messianic-reasoning brought about secondnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or \(<\text{amplituding/formative}>\text{wooden-language}\) (imbued–averaging-of-thought-\(<\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–nondescript/ignorable–void\ '-with-regards-to-prospective-apriorising-implications}>\}) 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing–}
abstract integration/assimilation of such resultant intemporal ontological-performance—<including-virtue-as-ontology> is ever always ontologically jeopardisable/compromisable as of the preconverging/postconverging—de-mentative/structural/paradigmatic reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—‘existentialism-form-factor, wherein human temporal individuations are ever always bound to prospectively denaturing—secondnatured institutionalised intemporal ontological-performance—<including-virtue-as-ontology> at the uninstitutionalised-threshold as without the constraining prior institutionalisation mechanical-knowledge the underlying ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning and corresponding secondnatured institutionalisation of
intemporal ontological-performance --<including-virtue-as-ontology>. Likewise, it is herein
contended that this 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 equally applies prospectively with
respect to the deprocrypticism—or–preempting—disjointedness-as-of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
transcendence-and-sublimity idealisation, and so as of operant prospective intemporal
individuation transversality <for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning and corresponding secondnatured institutionalisation of
intemporal ontological-performance --<including-virtue-as-ontology>, as herein implied;
overriding pretences of suprasocial or <amplituding/formative> wooden-language--{imbued--
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaninglessness-and-
teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications>} absolutising epistemic reference, and as subject only to falsifiability^2 and
validation as of <amplituding/formative–epistemicity>causality --as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of the
as with the natural sciences. That is the apparent conventioniong-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> but from a more profound level of appreciation this not the case as explained above, as in effect a society/social-setup conventioning projects correspondingly a profound supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of its ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity of prospective ‘meaningfulness-and-teleology’ ontological-veracity implications of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–ontological-contiguity as of prospective relative-ontological-completeness. In other words, as of transversality.<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffectitive–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ of human metaphoricity of temporal-to-intemporal–ontological-performance ~<including-virtue-as-ontology>~of-narratives, we know that the <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–ontological-contiguity that underlies existence-potency ~sublimating–nascence,-disclosed–from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications of ontological-veracity is bound in the long run to select/skew-toward the intemporal/ontological over the temporal, whether as of internal cultural transformation or cultural diffusion. This is exactly why the overall ‘intemporal ontological-faith-notion-or-
often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces idenitive-constitutedness\(1\)-as-‘epistemic-totality\(37\)’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-idenitive-constitutedness > -as-flawed-epistemicity-relativism-determinism critiques when misrepresenting the ontologically-veridical observations/remarks/‘constatations’ as of ecstatic-totalising-entailing/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth speaks to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> as of the <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of prospective relative-ontological-completeness, and so-construed as of difference-confalatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> -as-veridical-epistemicity-relativism-determinism perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening; and this notion of relative truth is reflected in their works/research-programmes that undermine our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag idenitive-constitutedness\(1\)-as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-idenitive-constitutedness > -as-flawed-epistemicity-relativism-determinism perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity with regards to truth as it enables transcendence-and-sublimity/sublimation/supererogatory—de-mentativity then is existence-potency—sublimating–nascence,—disclosed-from-prospective-
epistemic-digression as of its \textit{amplituding/formative–epistemicity} causality \textit{-as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity} selecting/skewing for ontological-pertinence within the underlying human
metaphoricity\textsuperscript{57} scheme of ‘intemporal ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality instigated ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-
process\textsuperscript{68} as of difference-conflatedness \textit{-as-to-totalitative-reification-in-singularisation}<as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing> \textit{-as-veridical-epistemicity-
relativism-determinism} implied \textit{amplituding/formative–epistemicity} causality \textit{-as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity}’, and not just mere human subjectivity. Even though in the short-
term/immediacy perspective the specific metaphoricity\textsuperscript{7} of say a scientific and liberal
worldview narrative as implied with the industrial revolution may actually be in the most part
ignored/overlooked in a pre-industrial society from a merely \textit{meaningfulness-and-teleology} transmission/spreading perspective, the supposedly coherent ontological-commitment\textsuperscript{66}
\textit{-implied—self-assuredness-of-ontological-good-faith/authenticity \textit{-postconverging–de-
mentating/structuring/paradigming \textit{-as-being-as-of-existential-reality} so-implied as of a
social-setup \textit{‘self-assuredness-of-ontological-good-faith/authenticity}~\textit{-postconverging–de-
mentating/structuring/paradigming \textit{-as-being-as-of-existential-reality} with respect to its social-
stake-contention-or-confliction’ exposes it to the metaphoricity\textsuperscript{57} of the scientific and liberal
worldview narrative; wherein for instance such pre-industrial societies were constrained
politically and as of national vision, economically and culturally to the effect of progressing
industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations,
etc. changes undermining systematically prior preconverging–de-
mentating/structuring/paradigming of societies. Such an overall prospective institutionalisation
metaphoricity constraining is very much unlike what we may naively imagine the prior human meaningfulness-and-teleology to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal meaningfulness-and-teleology’ for say a suprasocial or wooden-language ⟨imbued—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 wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology —as-of—nondescript/ignorable–void ’-with-regards-to—prospective-apriorising—implications⟩ 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 wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology —as-of—nondescript/ignorable–void ’-with-regards-to—prospective-apriorising—implications⟩ causality —as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity, in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology ⟨in-preconverging-existential-extrication-as-of—
existential-unthought nonpresencing-perspective-ontological-normalcy/postconvergence

ricochetting that speaks of the preconverging/postconverging-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-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications} pretence, as expressed before with respect to Plato’s idea universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—in-subontologisation/
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—totalising—in-relative-ontological-completeness }}. Just
as we can appreciate that in ‘the-very-same physics <amplituding/formative–
epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-
completeness -of-axiomatic-construct-or- reference-of-thought, the epistemic-veracity as
implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday,
Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of
ricochetting prospective nonpresencing-<perspective–ontological-
normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having
the right epistemic-veracity should provide the direct possibility for constructing its
preconverging/postconverging–de-mentative/structural/paradigmatic meaninglessness-and-
teleology as knowledge, such that the fact that a domain-of-study prospective knowledge
possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to
the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the
possibility for prospective breakthrough arising as of shifting epistemic-veracity; such that we
can appreciate that the history of physics or any domain-of-study can be construed as the
history of its developing epistemic-veracity in succession as ultimately constrained to
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity validation-and-
falsifiability. Naivety will be the pretence of constraining the possibility for transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity as of prospective meaninglessness-
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 a shift as to prospective \( ^9 \) meaningfulness-and-teleology\( ^9 \) as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability\( ^{12} \). Thus metaphoricity\( ^7 \) as such is a notion that is beyond just simplistic transmission/spreading of prospective \( ^6 \) meaningfulness-and-teleology\( ^9 \) as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for \( ^7 \) meaningfulness-and-teleology\( ^9 \) as say the commonality of such metaphoricity\( ^5 \) inclined re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-\((imbued-
postconverging/dialectical-thinking \-'projective-insights'/\-epistemic-projection-in-
conflatedness \'-of-notional–deprocrypticism-prospective-sublimation)\( ^{10} \) thinkers sharing a common emancipating metaphoricity\( ^5 \) mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their \( ^9 \) 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 \( ^7 \) meaningfulness-and-teleology\( ^9 \) that is instigative, metaphoricity\( ^5 \) is critically about the prospective ricocheting postconverging–de-mentating/structuring/paradigming implications for inducing such prospective \( ^6 \) meaningfulness-and-teleology\( ^9 \) implications on the fabric of the social as an epistemic-totality framework (beyond-the-consciousness-awareness-teleology\( ^6 \)-\(<\text{in-preconverging–existential-extrication-as-of-existential-unthought}>\), as the supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality}>\) 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 of temporal-to-intemporal–ontological-performance -<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-identitive-constitutedness Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology , when it comes to assessing the possibility of prospective ‘meaningfulness-and-teleology’ inducing of metaphoricity. It is not necessarily the case that a society that doesn’t or poorly appreciate the implication of science will value as of immediacy prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology like the cultivation of science over its conventioning-referencing as a cultural inclination or metaphysical predisposition or a creed; as we can appreciate the contrasting disposition towards the cultivation of science as in Europe and the Arabic world during the medieval period, or even disparity in ontological progressiveness within the-very-same societies at various epochs. Thus the assumption that any given society or period is absolutely turned/committed to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology including our modern
period, is a flawed appraisal; as in many ways, beyond our <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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—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–
conflatedness /transvalutative-rationalising/ transeptemicity/anamnestic-residuality/spirit-drivenness—equalisation} as of its populism and pecuniary value drive substituting for intellectual reification, and as so increasingly reflected mediatically. This human contrastive mental-disposition to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of— meaningfulness-and-teleology and "presencing—absolutising-identitive-constitutedness" conventioning-referencing speaks at a more fundamental level of the reality that the human subject is not psychologically necessarily driven by an absolute commitment to prospective ontological-veracity given its registry-worldview/dimension preconverging/postconverging–de-mentative/structural/paradigmatic "human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self"/ontological-fracturing/desublimation/gimmickiness complex"; and thus that it has an ontological-veracity deestructuring-threshold{uninstitutionalised-threshold /presublimating–desublimating– decisionality}—of-ontological-performance—<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,, and so-reflected socially as of the uninstitutionalised-threshold. The underlying insight about such ontological-veracity deestructuring-threshold{uninstitutionalised-threshold /presublimating–desublimating– decisionality}—of-ontological-performance —<including-virtue-as-ontology> is that the state of human-subpotency is one where overall its capacity to reflect existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human meaningfulness-and-teleology construal ever always varies as of

narratives ontological-performance’'-<including-virtue-as-ontology>', ‘suprasocial narratives ontological-performance’'-<including-virtue-as-ontology>' and ‘ontologically-hegemonising-narrative’ ontological-performance’'-<including-virtue-as-ontology>', with the latter as critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior party that is existence-potency’’—sublimating—nascence,—disclosed-from-prospective-epistic-digression as to intrinsic-reality/ontological-veridicality as of <amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity and then its percolation-channelling—<in-deferential-formalisation-transference> implications, while it can be appreciated that the preceding three dispositions as of their <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are not critically as so-committed to ontological-veracity. Narratives as such are the very <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag drive for human’’meaningfulness-and-teleology’’ underlying language development, wherein ‘ontologically-hegemonising-narrative’ ontological-performance’'-<including-virtue-as-ontology>' as of its dispensing-with-immediacty—for-relative-ontological-completeness profoundness is as of singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism—determinism and so over the temporal—ontological-performance’’—<including-virtue-as-ontology>-of-narratives as of dissingularisation—<as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed—
epistemicity-relativism-determinism. Unsuspectingly, the reality of projected narratives as of
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnatures—temporal-
to-intemporal-dispositions->so-construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor across the institutional-
cumulation/institutional-recomposure-\{as-to\_historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}\} is rather regular
and stable as of the dynamics of temporal-to-intemporal–ontological-performance\^{72}-<including-
virtue-as-ontology>-of-narratives, and so as of their respectively poor to profound dispensing-
with-immediacy-for-relative-ontological-completeness\^{72}-by-reification/contemplative-
distension\^{27}/contemplative-distension implications with regards to social-stake-contention-or-
confliction at the given registry-worldview/dimension. It is equally critical to note that as of the
profoundness of their social-stake-contention-or-confliction existential-investment, temporal–
ontological-performance\^{72}-<including-virtue-as-ontology>-of-narratives will drag out as of
preconverging-or-dementing\^{20}–apriorising-psychologism,-‘apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity <between—prior-shallow-
supererogation’–of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation –of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> of akrasia-susceptibility-
or-akrasiatic-drag complex in obviation of prospective ontological-veracity without the
constraining untenability as 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 of intemporal ‘ontologically-hegemonising-narrative’}
ontological-performance\textsuperscript{72}<-\textit{including-virtue-as-ontology}>', going by the fact that the supposedly coherent ontological-commitment \textsuperscript{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\textsuperscript{90}~postconverging–de-mentating/structuring/paradigming\textsuperscript{71}~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to the prospective intemporal-as-ontological metaphoricity\textsuperscript{7} of ‘ontologically-hegemonising-narrative’ ontological-performance\textsuperscript{72}<-\textit{including-virtue-as-ontology}>’. The reality of a regular and stable dynamic of human temporal-to-intemporal–ontological-performance\textsuperscript{72}<-\textit{including-virtue-as-ontology}>-of-narratives across the institutional-cumulation/institutional-recomposure\textsuperscript{7} \{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-\textit{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}>, critically and naturally makes of anthropology more of a universally and operantly principled construction of human existence reification as of anthropopsychology, beyond more or less a traditional orientation categorising epistemic disposition with regards to human cultural life, the social and practices of specific societies, with respect to the coherence of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor
\textsuperscript{amplituding/formative–epistemicity}causality \textsuperscript{as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} as of the preconverging/postconverging–de-mentative/structural/paradigmatic \textsuperscript{amplituding/formative–epistemicity}causality \textsuperscript{as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity} of ‘human akraasia-susceptibility-or-akrasiac-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-
ormalcacy/postconvergence> accoring-{as-of-varying-individuations-contextually-
transverse-desublimation/sublimation, as-to-the-redounding/waving/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-
fait/authenticity~postconverging~de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality with respect to its social-stake-contention-or-confliction’ opening it up to
prospective intemporal-as-ontological metaphoricity, such that sublimating
<historiality/ontological-eventfulness>/ontological-aesthetic-tracing<<perspective~ontological-
narratives ontological-performance' and 'suprasocial narratives ontological-performance' which reflect human-subpotency towards the hegemony of 'ontologically-hegemonising-narrative' rather reflecting existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as validated or invalidated by causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity, thus involving the displacement/decentering-of-the-human-subject with regards to human transcendence-and-sublimity/sublimation/superrerogatory–de-mentativity arising as of constraining to existence/intrinsic-reality/ontological-veridicality. As such we can appreciate that our present positivism institutionalisation outcome is the result of prior institutional-cumulation/institutional-recomposure ⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing <perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>⟩ in succession of mainly the 'ontologically-hegemonising-narrative' as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, while all 'individual whim/impulsion narratives ontological-performance' , 'wooden-language (imbued—averaging-of-thought <as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> narratives ontological-performance' and 'suprasocial narratives ontological-performance' as of human-subpotency constraining were discarded. The implication here is that prospective relative-ontological-completeness will necessarily imply a discarding of our
performance\textsuperscript{72}-<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\textsuperscript{72}-<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\textsuperscript{72}-<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold–{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{72}-<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 preconverging/postconverging–de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to prospective intemporal-as-ontological metaphoricity, it is rather ‘naïve to construe of social-stake-contention-or-confliction in any social-setup as absolutely about ontological-veracity’ giving a social-construct predisposition to destructure meaningfulness-
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 40historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>. This social-
construct constructive/institutionalising/nascent–sublimating-decisionality and destructuring-
threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-
ontological-performance –<including-virtue-as-ontology> of ‘meaningfulness-and-teleology’
reality is exactly what renders ‘prospective metaphoricity as of ontological-veracity
superseding of uninstitutionalised-threshold necessary 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/sublimation/supererogatory–de-mentativity over the
uninstitutionalised-threshold preconverging/postconverging–de-
mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-
of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ as of prospective
superseding preconverging/postconverging–rede-mentating/restructuring/reparadigming
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as

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 for affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring/instrument-validating-measuring<as-to-postconverging—or—dialectical-thinking—
apriorising-psychologism of prospective registry-worldview/dimension. The ultimate point
here being that critically the notion of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity more often than not occur as ‘reasoning-
through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-as-
reinventing-prospective—nonpresencing—<perspective—ontological-
normalcy/postconvergence—human-self-consciousness’ rather than as it can wrongly be
implied with ‘reasoning-from-results/afterthought postures as of —presencing—absolutising-
identitive-constitutedness self-consciousness mastery and direction’ which are rather
ontologically-flawed <amplituding/formative—epistemicity> totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag. In this regards, ontological-veracity as of
a perpetual predisposition for prospective relative-ontological-completeness is ensured by
supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-
good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-
of-existential-reality> to undermine the social-construct predisposition to destructure
meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-
and-accordance at its uninstitutionalised-threshold, and enable the construal of prospective
ontological-veracity by ‘ontologically-hegemonising-narrative ontological-performance—
<including-virtue-as-ontology>’, as of ontologically-veridical difference-conflatedness—as-to-
totalitative-reification-in-singularisation-
prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism,

over

‘individual whim/impulsion narratives ontological-performance’-
<including-virtue-as-ontology>,

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

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

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

narratives ontological-performance’-
<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance’-
<including-virtue-as-ontology>’ in their various flawed

identitive-constitutedness’-as—‘epistemic-totality’—dereification-in-dissingularisation-

as-flawed-epistemicity-relativism-determinism postures. The social epistemic-totality

reality of the metaphoricity flux of temporal-to-intemporal—ontological-performance—

of-narratives thus implies that in effect a social-setup is a construct of

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

perspective—ontological-normalcy/postconvergence> accordionning—

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 an epistemic-

totality of meaningfulness-and-teleology, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-

narrative’

ontological-performance—

<including-virtue-as-ontology>’ is

preconverging/postconverging—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–firstnaturesd—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor, and are variously enabled or inhibited in different spheres/settings wherein the extended-informality including the extended-informality of institutional frameworks is more susceptible to spurious and specific temporal–ontological-performance—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—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—sublating–nascence,—disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective meaningfullness-and-teleology rather boils down to grasping prospective relative-ontological-completeness—<amplituding/formative–epistemicity>—causality as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating-ontological-contiguity as of notional–deprocrypticism. Effectively prospective meaningfullness-and-teleology, as articulated from ‘ontologically-hegemonising-narrative ontological-performance—of-narratives reflecting existence-potency—sublating—
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-indissingularisation—<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/paradigmning
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective nonpresencing-<perspective–ontological-normalcy/postconvergence>
preconverging/postconverging–rede-mentating/restructuring/reparadigmging
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as of ‘difference-conflatedness -as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-relativism-determinism of ‘meaningfulness-and-teleology’; in both cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation that induces the animistic social-setup {reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity into positivism/rational-empiricism. Thus, the prospect of all human
meaningfulness-and-teleology resolves 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 {2}, in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as of human limited-mentation-capacity-deepening implications for prospective relative-

{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing-

^2^<amplitudding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness–equalisation) manifestation of postlogism\textsuperscript{71}–slantedness/\textsuperscript{72} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{73} reference-of-thought\textsuperscript{74} devolving-level difference-conflatedness\textsuperscript{75}–as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-\textsuperscript{76} nonpresenting>–as-veridical-epistemicity-relativism-determinism reflected as the differing temporal-to-intemporal ontological-performance\textsuperscript{77}<including-virtue-as-ontology> of the \textsuperscript{78} historiality/ontological-eventfulness\textsuperscript{79}/ontological-aesthetic-tracing\textsuperscript{80}<perspective–ontological-normalcy/postconvergence-reflected\textsuperscript{81}‘epistemicity-relativism-determinism’>, and what marks out ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{77}<including-virtue-as-ontology>’ as of intemporal aetiologisation/ontological-escalation of prospective transcendence-and-sublimity/sublimation/superrogatory–de-mentativity is its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{82}–by-reification/contemplative-distension\textsuperscript{79}/contemplative-distension in postconverging-noneextricatory-existential-preempting-of-existential-unthought, and so with respect to overall registry-worldview/dimension uninstitutionalised-threshold \textsuperscript{83} implication (procrypticism or non-positivism–medievalism or ununiversalisation or recurrent-utter-uninstitutionalisation) in its flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{84} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Basically, ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{77}<including-virtue-as-ontology>’ is thus as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}–{imbued-and-
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing-
‘herein–specifically–relevant–human-subpotency’–epistemic-perspective-of-
worldview/dimension social-construct is involved in a constructive (as of its institutionalising disposition) and destructuring (as of its disposition at its uninstitutionalised-threshold) relationship with ontological-veracity, this is exactly what inevitably validates the articulation of ontological-veracity/ontological-veridicality as more completely involving the displacement/decentering-of-the-human-subject priorly as implied with Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in reflecting the need to undermine human destructuring-threshold ⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩-of-ontological-performance to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective relative-ontological-completenenss implications; reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—confledness— 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 }—constutedness—in {preconverging—entailment} since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling the ontological-contiguity—of-the-
human-institutionalisation-process as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology right up to our present, and as of prospective transformative emancipating possibilities. In the bigger scheme of things, the social-construct as significant otherness is ever always inherently put into question itself given its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)\}–of-ontological-performance\[-\]~<including-virtue-as-ontology> nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meaningfulness-and-teleology\[-\] whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)\}–of-ontological-performance\[-\]~<including-virtue-as-ontology> nature is effectively what underlies in ontologically neutral/objective terms—as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the
ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrysticism prior relative-ontological-incompleteness human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms–as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness deprocrysticism; explaining in many ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the universalisation–non-positivism/medievalism prior relative-ontological-incompleteness temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor, in-overcoming-‘notional–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>); 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-conflicton 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 aetiolisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter’s state very own
deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness\(^7\)/contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness\(^7\) positivism/rational-empiricism, we don’t ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is universally emancipating as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\(^{102}\) ⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩~of-ontological-performance\(^7\)–<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of intemporal metaphoricity\(^7\) epistemic pertinence doesn’t lie with any inherent suprasocial framework or
drag complex is rather reflected operantly and pertinently as of human ‘ontologically-flawed
antiakrasiac disposition’ so-construed from existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression ontological-veracity perspective and so over
our human-subpotency epistemic-or-notional–projective-perspective which is rather in an
ontologically-flawed <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
34. (It should be noted here thus that going
by the entire projection of this work rather towards futural Being-development/ontological-
meaningfulness-and-teleology as of prospective notional–deprocrypticism as of the
notional–deprocrypticism framework as implied by existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-
perspective as a more re-originary–as-unenframed/unbeholdening/outlier-conceptualisation
(imbued-postconverging/dialectical-thinking ~'projective-insights'/'epistemic-projection-in-
conflatedness ~of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{10} reformulation as of
the displacement/decentering-of-the-human-subject in the ontological-contiguity —of-the-
human-institutionalisation-process\textsuperscript{5} <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity with regards to prospective Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development magnitudes implied as of
\textsuperscript{10} deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought this author has
rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally
restricted personal development implications of the Greek interpretation as of a
\textsuperscript{103} universalising-idealisation self-consciousness but very much along the lines of Socratic
unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acric’ 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/intelligibilitysetup/measuringinstrument—for-conceptualisation in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process<amplituding/formative-epistemicity—causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity of human limited-mentation-capacity-deepening that goes well beyond a ‘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/knowledge-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—
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 is ever always constrained as of constructive and destructuring-threshold\(\{\text{uninstitutionalised-threshold} / \text{presublimating–desublimating–decisionality}\}\) of ontological-performance -<including-virtue-as-ontology> of meaningfulness-and-teleology. The destructuring-threshold\(\{\text{uninstitutionalised-threshold} / \text{presublimating–desublimating–decisionality}\}\) of ontological-performance -<including-virtue-as-ontology> of human articulated-or-acquiesced-to meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology>, and as preconverging/postconverging–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-reflects 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-reflects variously with the preceding
 cumulating/recomposing—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 preconverging/postconverging—de-
mentative/structural/paradigmatic implication that ultimately supersedes the destructuring-
threshold—{uninstitutionalised-threshold /presublimating—desublimating-decisionality}—of-
ontological-performance—<including-virtue-as-ontology> notionally underlying human-
subpotency. Thus all the problem of human ontologically-flawed antiakrasiatic disposition boils
down to construing the underlying human mental-processing disposition, construed as of
notional—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/recomposing—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 preconverging/postconverging–de-mentative/structural/paradigmatic antiakrasiatic dispositions-as-of-self-consciousness varying from most ontologically-flawed as of recurrent-utter-uninstitutionalisation to most ontologically-veridical as futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology as of prospective deprocrypticism. We can further appreciate that all the cumulating/recomposuring–attendant-ontological-contiguity-successive registry-worldviews/dimensions reference-of-thought are marked at their reference-of-thought-devolving-level by temporal-to-intemporal ontological-performance-including-virtue-as-ontology-speaking of differing ontological-performance-including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism-slantedness/- ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology }. This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality of meaningfulness-and-teleology in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process. Further and of much more profound reification implications, is the reality that the social-construct constructive and destructuring nature can be fundamentally accounted for by the fact that human antiakrasiatic disposition aspiration is truly reflected as from the effective implications of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
of akrasiatic-drag-denatured-and-preconverging-or-dementing\(^{-}\)-narratives, and goes on to systematically ‘contend recurrently’ on the basis of its ontologically-flawed destructuring apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument. 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/intelligibility/setup/measuring/instrument thus construed in notional–confaltedness\{\} 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–confaltedness\{\} 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–dementating/structuring/paradigming –as-being-as-of-existential-reality\} as so-reflected by its 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 exposing it to existence-potency sublimating–nascence-disclosed-from-prospective-epistemic-digression epistemic-or-notional-projective-perspective of causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity as of prospective relative-ontological-completeness causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity ’, whereas the notion of propositional attitude is rather as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment and not in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—confatedness—in–preconverging-disentailment by–postconverging-entailment with existence-as-of-existential-instantiations as failing to reflect the given causality totalising–thrownness-in-existence devolving apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘totalising/circumscribing/delineating–narrative-disposition’, and seem to imply that propositions themselves have their attitude rather than the fact that the true ontological-depth lies with the underlying ‘totalising/circumscribing/delineating–narrative-disposition’ in notional–confatedness with existence-as-of-existential-instantiations which is thus reflected in the devolving specific propositions aposteriorising/logicising/deriving/intelligising/measuring, wherein for instance as of a totalising-entailing insight one or a few propositions in a series of propositions uttered may actually decisively imply a ‘totalising/circumscribing/delineating–narrative-disposition’ of temporal-as-
ontologically-flawed \textit{meaningfulness-and-teleology}\textsuperscript{[5]} or intemporal-as-ontologically-veridical \textit{meaningfulness-and-teleology}\textsuperscript{[9]} with regards to revealing the series of propositions implied notional–phenomenal-abstractiveness as of ontologically-flawed destructuring-transitoriness\textsuperscript{[1]}-as-of-deratiocination/deratiocontiguity as when respectively projecting a destructuring-threshold\textsuperscript{[6]}\textsuperscript{[7]}\textsuperscript{[8]}\textsuperscript{[9]}\textsuperscript{[10]}\textsuperscript{[11]}-{uninstitutionalised-threshold} \textsuperscript{[1]}\textsuperscript{[12]}-\textsuperscript{[13]}-{presublimating–desublimating-decisionality}--of-ontological-performance\textsuperscript{[12]}\textsuperscript{[14]}-{including-virtue-as-ontology} as 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> of \textit{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\textsuperscript{[15]}-narratives) or as of ontologically-veridical \textsuperscript{amplituding/formative–epistemicity}totalising–‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity\textsuperscript{[16]}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{[17]} in ontological-contiguity\textsuperscript{[18]} of \textsuperscript{reference-of-thought–devolving-level} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and thus with their corresponding differing \textsuperscript{amplituding/formative–epistemicity}totalising/circumscribing/delineating preconverging/dementing\textsuperscript{[16]}–qualia-schema’ and \textsuperscript{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 \textsuperscript{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⟩} 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–

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of instigating disjointedness-as-of-reference-of-thought that prolongs as of \(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) into its lingering social manifestation (just as the non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring enters a lingering social manifestation in striving to interpret positivism \(\text{meaningfulness-and-teleology}\) as reflected about a plane on the basis of its non-positivism/superstitious propositions as it narrative disposition, and reflected by its \(<\text{amplituding/formative-epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing}-\text{qualia-schema}\); with futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought prospectively constructiveness perspective rather reflecting it veridically as of \(<\text{amplituding/formative-epistemicity}>\text{totalising/circumscribing/delineating preconverging/dementing}-\text{qualia-schema}\) while our positivism–procrypticism prospectively destructuring perspective rather reflecting wrongly as of \(<\text{amplituding/formative-epistemicity}>\text{totalising/circumscribing/delineating postconverging/dialectical-thinking}-\text{qualia-schema}\)’. This insight can further be extended to explain the lingering pervasiveness of notions-and-accusation-of-sorcery in non-positivistic social-setups. In all these cases as explained further below as of the \(<\text{amplituding/formative-epistemicity}>\text{totalising-}\text{ratiocontiguity/ratiocination-as-referentialism—implicitied_attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}\) constructiveness disposition in singularisation-\(<\text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}>\) projected epistemic-immanence/veridical-epistemicity-
relativism-determinism’ of notional-phenomenal-abstractiveness given its persistently pervasive reshuffling thoughtfulness as from human anxiety, the underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/thrownness-disposition,–as–reproduci
bility-of-aestheticisation ontological-performance
\langle\text{including-virtue-as-ontology}\rangle of any given registry-worldview/dimension as of its ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance
\langle\text{including-virtue-as-ontology}\rangle’ is limited due to human limited-mentation-capacity with regards to the intemporal ontological-faith-notion-or-ontological-fideism—imbued-undetermine
\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 so-implied as of postlogism
\langle\text{slantedness/} \text{ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-}\rangle
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’

deconstructing-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’

<between—prior-shallow-supererogation—if-of-mentally-
aestheticised–preconverging/dementing—qualia-schema_and_prospective-profound-
supererogation—if-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>deestructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’

<between—prior-shallow-supererogation—if-of-mentally-
aestheticised–preconverging/dementing—qualia-schema_and_prospective-profound-
supererogation—if-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’

deconstructing-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’

<between—prior-shallow-supererogation—if-of-mentally-
aestheticised–preconverging/dementing—qualia-schema_and_prospective-profound-

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument to further match-
and-restore existence-potency\textsuperscript{70}~sublimating–nascent, disclosed from prospective-epistemic-
digression epistemic-or-notional–projective-perspective of ontological-veridicality as of prospective relative-ontological-completeness\textsuperscript{72}~reference-of-thought in order to overcome the 
preceding destructuring-threshold\textsuperscript{70}/presublimating–
desublimating–decisionality\textsuperscript{72}~of-ontological-performance\textsuperscript{72}~<including-virtue-as-ontology>,
and so-implied in this work as futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-
teleology\textsuperscript{72}~as of prospective notional—deprocrypticism preempting—disjointedness-as-of-
reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument constructiveness-
of-ontological-performance\textsuperscript{72}~<including-virtue-as-ontology> reflected as of
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking–qualia-schema’ with respect to our positivism–
procrypticism disjointedness-as-of\textsuperscript{72}~reference-of-thought prior reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument of destructuring-
threshold\textsuperscript{70}/presublimating–desublimating–decisionality\textsuperscript{72}~of-
ontological-performance\textsuperscript{72}~<including-virtue-as-ontology> reflected as of
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing–qualia-schema’. The bigger point here is that, the social as
purportedly driven by its constructiveness-of-ontological-performance\textsuperscript{72}~<including-virtue-as-
ontology> is rather supposedly all about overtly implicated ‘equivalence/correspondence
antiakrasiatic-aspiration ontological-performance\textsuperscript{72}~<including-virtue-as-ontology>’ of
articulated—or—acquiesced-to \textsuperscript{56} meaningfulness-and-teleology \textsuperscript{9} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> with regards to the \textsuperscript{105} universal-transparency\textsuperscript{11} \{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>-totalising-in-relative-ontological-completeness \} of social epistemic-totality\textsuperscript{77} of \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{9}. However, human limited-mentation-capacity renders such overtly implicited ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’ unachievable such that this elicits covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{110}-as-of-deratiocination/deratiocontiguity that reflects the social-construct prospective destructuring as construed from existence-potency\textsuperscript{79}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-veracity. Such covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{110}-as-of-deratiocination/deratiocontiguity destructuring consequence arises-and-is-reflected more fully and operantly as of human-subpotency destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity \textsuperscript{63} <between—prior-shallow-supererogation -of-mentally-aestheticised—preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> in dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism of the ‘possibilities-of-human-phenomenal-abstractiveness with respect to their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ontological-performance\textsuperscript{111}-<including-virtue-as-ontology>', as deviating-from/being-wrongly-imputed-as-of existence-potency\textsuperscript{79}–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression epistemic perspective of ontological-performance<including-virtue-as-ontology> construed as ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance<including-virtue-as-ontology>’, and the social dynamics developing thereof as of social-stake-contention-or-confliction. Thus human-subpotency destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity


relativism-determinism', totalising-'nominal-as-tendentious—implied_attendant—ontological-contiguity’—educted—existentialising/contextualising/textualising-contiguity’

‘<amplituding/formative—epistemicity>destructuring-disposition—flipping/transitioning-induced-notional-discontiguity/epistemic-discontiguity’


‘<amplituding/formative—epistemicity>destructuring-disposition—flipping/transitioning-induced-notional-discontiguity/epistemic-discontiguity’


<between—prior-shallow-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>
epistemic-totalisation associated ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating psychologism-schema’ and is the reflected mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given underlying registry-worldview’s/dimension’s narrative disposition in its notional~conflatedness with existence-as-of-existential-instantiations, and it is necessarily induced-from and reflects the ‘developing amplituding/formative–
epistemicity>totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional~conflatedness with existence-as-of-existential-instantiations’; and so-contrued contrary to just an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity } = constitutedness in preconverging entailment conception as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as of an underlying amplituding/formative–
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema amplituding/formative–epistemicity>totalising/circumscribing/delineating reflecting ‘meaningfulness-and-teleology’ within which any specific quale then imports as of its replicability-and-differentiability-in-a amplituding/formative–
epistemicity>totalising–disambiguation-in-notional~conflatedness with-existence-as-of-
existential-instantiations’ such that for instance the self-consciousness for cognising colour and colour schemes with children develops rather as of culturally-directed eliciting of the colour and colour schemes devolving qualia-schema, as it is integrated with the child’s developing amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness and by extension we can grasp that the amplituding/formative–
epistemicity>totalising/circumscribing/delineating qualia-schema of the
cumulating/recomposuring–attendant-ontological-contiguity

successive registry-worldviews/dimensions

reference-of-thought are grasp rather as of ‘amplituding/formative–epistemicity’ totalising/circumscribing/delineating preconverging/dementing ‘qualia-schema’ as of relative-ontological-incompleteness so construed from relative-ontological-completeness as to existence-potency sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective or ‘amplituding/formative–epistemicity’ totalising/circumscribing/delineating postconverging/dialectical-thinking ‘qualia-schema’ as of relative-ontological-completeness when so construed in existence-potency sublimating–nascence, disclosed-from-prospective-epistemic-digression as from a protracted-consciousness in relative-ontological-completeness as of futural Being-development/ontological-framework-expansion as to depth of ontologising-development as infrastructure of meaningfulness and teleology as of prospective notional–deprocrypticism protensive-consciousness

amplituding/formative–epistemicity’ totalising/circumscribing/delineating qualia-schema disambiguation of the other consciousnesses in relative-ontological-incompleteness as of positivism–procrypticism occlusive-consciousness

amplituding/formative–epistemicity’ totalising/circumscribing/delineating qualia-schema, universalisation–non-positivism/medievalism preclusive-consciousness

amplituding/formative–epistemicity’ totalising/circumscribing/delineating qualia-schema, base-institutionalisation–ununiversalisation warped-consciousness

amplituding/formative–epistemicity’ totalising/circumscribing/delineating qualia-schema and recurrent-utter-uninstitutionalisation trepidatious-consciousness

amplituding/formative–epistemicity’ totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold ⟨uninstitutionalised-threshold / presublimating–desublimating–decisionality⟩ of ontological-performance ← including-virtue-as-ontology>, the instigation of
the categorising register, the qualifying register, the tendentious register and the impulsive register will end up being ontologically-flawed but not recognised as such from the human-subpotency epistemic-or-notional–projective-perspective of the given registry-worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-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”-
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-abstractioniveness 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\(^72\)-
\(<\textit{including-virtue-as-ontology}>\) to reconstrue the prospective constructiveness-of-ontological-performance\(^72\)-\(<\textit{including-virtue-as-ontology}>\)/institutionalisation of \(^5\) meaningfulness-and-teleology\(^9\) as so-reflected from existence-potency\(^72\)-sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional perspective of analysis as of prospective relative-ontological-completeness\(^37\) to be ontologically-veridical. It is in this way that
\(<\textit{amplituding/formative–epistemicity}>\) totalising-‘ratiocontiguity/ratiocination-as-
referentialism—implicated_attendant–ontological-contiguity\(^9\)~educted–
existentialising/contextualising/textualising-contiguity\(^5\)’ notional–phenomenal-abstractiveness
prospective expands the frontiers of human knowledge as ‘ontologically-hegemonising-
narrative\(^71\) ontological-performance\(^72\)-\(<\textit{including-virtue-as-ontology}>\)’, 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 \(^5\) meaningfulness-and-
teleology\(^9\) of lesser-and-lesser notional–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
\(^7\) meaningfulness-and-teleology\(^9\) aposteriorising/logicising/deriving/intelligising/measuring
ensues as of human existential-instantiations. In the bigger scheme of things, this
‘constructiveness-of-ontological-performance\(^72\)-\(<\textit{including-virtue-as-ontology}>\)’ from
destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance \(<\textit{including-virtue-as-ontology}>\)’ operation of the
comprehensive human notional–phenomenal-abstractiveness process reflecting the
cumulation/recomposuring of human \(^7\) meaningfulness-and-teleology\(^9\) as knowledge, is what
brings the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-
ontological-completeness\textsuperscript{[77]}, and is reflected in the ontological-contiguity\textsuperscript{[77]}—of-the-human-
institutionalisation-process\textsuperscript{[68]} reification of \textsuperscript{[77]} reference-of-thought-level successive self-
consciousness/construction-of-the-Self as of the re-institutionalisation-process\textsuperscript{[68]}—successive registry-worldviews/dimensions, and so conceptualised as from existence-potency\textsuperscript{[39]}—sublimating–nascence,-disclosed-from-prospective-epistemic-
digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective. The social as supposedly of prior-
institutionalisation-threshold–by–prospective-uninstitutionalised-threshold\textsuperscript{[102]} ‘self-referencing-
syncretising forward-facing–supposedly–postconverging-or-dialectical-thinking\textsuperscript{[71]}—apriorising-
psychologism epistemic-projection as of prior mere-formulaicity–as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
epistemic-totalising–apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’\textsuperscript{[102]} is one where ‘equivalence/correspondence antiakrasiatic-
aspersion ontological-performance\textsuperscript{[72]}–<including-virtue-as-ontology>’ is effectively driven
notionally as of ‘<amplituding/formative–epistemicity>totalising–‘ratiocontiguity/ratiocination-
as-referentialism—implicated_attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising-contiguity\textsuperscript{[67]}’ constructiveness disposition in
singularisation–<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistem-immanent/veridical-epistemicity-relativism-determinism’ as ‘ontologically-hegemonising-narrative\textsuperscript{[71]} ontological-performance\textsuperscript{[72]}–<including-virtue-as-ontology>’ and as so-reflected at attained institutionalisation-level and constraint in formal
social-settings; while as of human limited-mentation-capacity implications of
notional–phenomenal-abstractiveness, elicited covert-pretence-of-equivalence/correspondence–
antiakrasiatic-aspersion-ontological-performance\textsuperscript{[72]}–<including-virtue-as-ontology> as to
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> dissingularisation–<as-to-the-disjointedness/disentailment-of-presencing–
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, ‘<amplitunding/formative–epistemicity>totalising–‘intervalist-as-
categorising—implicit_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising-contiguity’ in and destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’
<between—prior-shallow-supererogation –of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
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 as these covertly pass as being notionally of
‘<amplituding/formative–epistemicity>totalising–‘ratiocontiguity/ratiocontiguity-as-
refferentialism—implicit_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising-contiguity’ constructiveness disposition in
singularisation–<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing–
projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ thus
undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’
<including-virtue-as-ontology>’. Destructuring-transitoriness’–as-of-
deratiocontigation/deratiocontiguity as of elicited covert-pretence-of-equivalence/correspondence–
antiakrasiatic-aspiration-ontological-performance’<including-virtue-as-ontology> articulated–
or–acquiesced-to meaningfulness-and-teleology at reference-of-thought–devolving-level,
is induced as of destructuring-disposition—flipping/changing/transitioning-induced-notional-
transitoriness -as-of-deratiocination/deratiocontiguity articulated–or–acquiesced-to
meaningfulness-and-teleology<including-virtue-as-ontology> is overlooked as marginal; and so with regards to implicated social epistemic-totality of
meaningfulness-and-teleology, thus inducing the peculiar social dynamism effect of
destructuring-transitoriness -as-of-deratiocination/deratiocontiguity wherein that temporally
induced marginality mechanism as of destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<between—prior-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> in dissingularisation-as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism as <amplituding/formative> wooden-language-{imbued—temporal—
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } is the beyond-the-consciousness-awareness-teleology<in-preconverging-existential-
extrication-as-of-existential-unthought> temporal grounds for akrasiatically undermining
‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance -<including-virtue-as-ontology>’. It is this destructuring-transitoriness -as-of-
deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiatic-
aspiration ontological-performance -<including-virtue-as-ontology>’ marginality implications
reflected in human notional–phenomenal-abstractiveness destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity

<between—prior-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema> in dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism, and thus defining the specific sustainable destructuring-threshold
schema> in dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism at its destructuring-threshold\{(uninstitutionalised-threshold /presublimating–desublimating-decisionality\} -of-ontological-performance\} -<including-virtue-as-ontology>, to then reflect of such ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance\} -<including-virtue-as-ontology’ as if of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\} -<including-

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‘<amplituding/formative–epistemicity>destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’

<between—prior-shallow-supererogation–of-mentally-

destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’

<between—prior-shallow-supererogation–of-mentally-

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—depocrypticism 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 ^7 perspective of analysis as of its prior
relative-ontological-incompleteness ^8
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness }
undisambiguated appraisal of its destructuring-threshold{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}—of-ontological-performance ^7—
<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~as-of-deratiocination/deratiocontiguity in the manifestation of notions-and-accusation-of-sorcery in a non-positivism social-setting social-stake-contention-or-confliction, with the construal of such purportedly constructiveness disposition of ‘equivalence/correspondence antiakrasiac-aspiration ontological-performance’~<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 as prospective ontologically-hegemonising-narrative of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold~{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance~<including-virtue-as-ontology> analysis insight is more like a projective contrast as with the case of the BODMAS characters deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity operation of Arithmetic construed as of dissingularisation~<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness ~/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism in epistemic-abnormalcy/preconvergence~ and with regards to our
normally conceived

apriorising/axiomatising/referencing/intelligence/development/measuringinstrument

disentailment–by}–postconverging-entailment with the social epistemic-totality$^{71}$ of $^{99}$meaningfulness-and-teleology$^{99}$. This psychodynamic operant apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity}~educed–existentialising/contextualising/textualising-contiguity}~conflatedness$^{71}$in{preconverging–disentailment–by}–postconverging-entailment reflects human-subpotency ‘constructiveness-of-ontological-performance$^{71}$-{including-virtue-as-ontology}/institutionalisation/nascent–sublimating-decisionality—by—destructuring-threshold{uninstitutionalised–threshold}/presublimating–desublimating-decisionality}~of-ontological-performance$^{72}$~-<including-virtue-as-ontology> metaphorising vacillating-conception of the social epistemic-totality$^{71}$ of ‘meaningfulness-and-teleology’; as can veridically be construed from existence-potency$^{70}$~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance$^{72}$-{including-virtue-as-ontology}>’. This destructuring-threshold{uninstitutionalised-threshold}/presublimating–desublimating-decisionality}~of-ontological-performance$^{72}$~-<including-virtue-as-ontology> analysis further highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold$^{02}$ in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity$^{97}$—of-the-human-institutionalisation-process$^{98}$ with respect to destructuring at all uninstitutionalised-threshold$^{02}$; as so-implied by $^{15}$de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). The comprehensive social susceptibility to destructuring-transitoriness$^{19}$-as-of-deratiocination/deratiocontiguity as the defining element of the social-construct destructuring is what underlies passive to active social mobbishness phenomena as of human limited-mentation-capacity social dynamic implications of lacking social ontologically-hegemonising-narrative$^{31}$. The failing cogency and individual
relativism-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening\textsuperscript{73} implications the destructuring-transitoriness\textsuperscript{72}-as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative\textsuperscript{71} 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–procrypticism disjointedness-as-of-reference-of-thought destructuring-transitoriness\textsuperscript{19}-as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold\textsuperscript{02} as to be prospectively superseded by notional–deprocrypticism preempting—disjointedness-as-of-reference-of-thought ontologically-hegemonising-narrative\textsuperscript{71} thus rendering human ontological-performance\textsuperscript{72}<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{02} 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\textsuperscript{78}—of-the-human-institutionalisation-process\textsuperscript{08} 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-
projected epistemic-immanence/veridical-epistemicity-relativism-determinism. This overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility ⟨imbued-and⟩
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing:
‘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 ↗−<including-virtue-as-ontology> analysis’ is rather notionally/epistemically reflective of the social-construct constructiveness-of-ontological-performance ↗−<including-virtue-as-ontology>, as such an antiakrasiatic analysis of uninstitutionalised-threshold 02 notionally/epistemically reflects the ontological-contiguity ↗—of-the-human-institutionalisation-process 02; 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-
elicit low emotional-involvement, but for the case where with regards to high and conflicting human social-stake-contention-or-confliction even the natural domain is not immuned from high emotional-involvement as with the climate change issue for instance. The point being made here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that human progress happens anyway, but then such naïve criticism only recounts the fact of human progress while failing to be reifying and is actually dereifying when by its ‘implicated passivity implications for prospective human progress’ it fails to account for how human progress occurs in the very first place or even whether there is any underlying process for its occurrence or non-occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-{uninstitutionalised-threshold} /presublimating–desublimating–decisionality–of-ontological-performance –<including-virtue-as-ontology> and as reflected at uninstitutionalised-threshold. As the Copernicuses, Galileos, Darwins, Diderots, etc. of the world with their subsequently metaphorising societies didn’t progress on the basis that human progress occurs anyway but because they effectively superseded their identified-and-defined ontological-performance –<including-virtue-as-ontology> destructuring-threshold-{uninstitutionalised-threshold} /presublimating–desublimating–decisionality–of-ontological-performance –<including-virtue-as-ontology> and uninstitutionalised-threshold, and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance –<including-virtue-as-ontology> for human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, institutional-development–as-to-social-function-development and living-development–as-to-personality-development magnitudes. The implicated passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding
of destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-decisionality}-of-ontological-performance<-including-virtue-as-ontology> need to be integrated into the very core of such secondnatured formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity—of-the-human-institutionalisation-process; such that prospective social-construct constructiveness-of-ontological-performance<-including-virtue-as-ontology> and institutionalisation is ever always a process of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation to prospectively recapture the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation for prospective organic-knowledge lost in secondnatured institutionalisation with the latter construed in temporality/shortness often bound to induce incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of poor apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Inevitably across the various registry-worldviews/dimensions in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process, the universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by ‘amplituding/formative–epistemicity’ totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ and constructiveness as reflected by ‘amplituding/formative–epistemicity’ totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema’ inherently elicits from the human-subpotency epistemic-or-notional–projective-perspective reflected as of the
a sense of temporal social-stake-contention-or-confliction existential-investment ushering in the furthering of temporality\^/shortness as of untransvaluated–temporal-intemporality inclination and accompanying sophistic/pedantic complexes. But from the intemporal-as-ontological teleologically-elevated projection reflected as from existence-potency \(~\)sublimating–nascence, disclosed from prospective-epistemic-digression epistemic-or-notional–projective-perspective for aetiologisation/ontological-escalation such temporal-dispositions are rather unwarranted and irrelevant since such aetiologisation/ontological-escalation is rather geared towards the prospective relative-ontological-completeness\^/ implied social-stake-contention-or-confliction as of human intemporal/ontological/social/species/\(^1\) universal/transcendental/\(^2\) maximalising-recomposuring-for-relative-ontological-completeness\(^2\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not the prior relative-ontological-incompleteness\(^9\) 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\(^2\)—by-reification/contemplative-distension\(^27\) (as of human self-surpassing—existentialism-form-factor, in overcoming—\(\)notional\-)collateralising-beholdening-protohumanity\(\to\)attain-sublimating-humanity\(\to\)as-to-existence-potency \(~\)sublimating–nascence, disclosed from prospective-epistemic-digression to supersede human temporality\(^9\)/shortness 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\(~\)) is not
interpreted from a temporal existential-extricatory-as-of-existential-unthought perspective as ineptness warranting the furtherance of temporal-dispositions as of untransvaluated–temporal-intemporality inclination and accompanying sophistic/pedantic complexes as well as to the extent of entailing prospective relative-ontological-completeness. We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy apriorising-teleological-elevation-in-ontological-contiguity beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-confliction as of its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and likewise with the intemporal projection as of universalisation over base-institutionalisation–ununiversalisation, positivism over universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism over positivism–procrypticism. In this regards, the notion of preconverging-or-dementing –apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ of prior relative-ontological-incompleteness is tied to and a necessarily associated notion with that of postconverging-or-dialectical-thinking –apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process; and as this explains the successive construction-of-the-Self reflected in the <cumulating/recomposuring–attendant-ontological-contiguity > successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-
dementing apriorising-psychologism as such speaks of the fact that the entire cross-section of
humanity as of recurrent-utter-uninstitutionalisation is of a ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’
with respect to prospective base-institutionalisation ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –
qualia-schema’, and likewise universalisation with respect to base-institutionalisation–
ununiversalisation, universalisation–non-positivism/medievalism with respect to positivism,
and our present positivism–procrysticism with respect to prospective deprocrysticism. The fact
is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity emancipators across the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process are just as equally relatively enmeshed in many ways with their
reference-of-thought old psychology ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’
like say Newton’s involvement with alchemy, and the idea of projecting to a prospective
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This
further shows how our seemingly objectified presencing—absolutising-identitive-
constitutedness positivism–procrysticism disposition is all-encompassing as of our
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag when we construe of ourselves as
‘postconverging-or-dialectical-thinking –apriorising-psychologism as of in-the-absolute’
creating as of epistemic-ricochetting the said science without the science-ideology and the said human emancipation without the humanism ideology. This fundamental disjointedness explains why and how our positivist science-ideology and humanism ideology so-misconstrued beyond-the-consciousness-awareness-teleology\textsuperscript{99}--\textless\textsuperscript{in-preconverging-existential-extrication-as-of-existential-unthought}\textgreater\ rather turns out to be denaturing\textsuperscript{106} and undermines prospective Being-development/ontological-framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’\textsuperscript{99}. 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 magnitudes, more critically point to the ontological-veracity in reflecting holographically\textless\textsuperscript{conjugatively-and-transfusively}\textgreater\ the ontological-contiguity\textsuperscript{16}—of-the-human-institutionalisation-process\textsuperscript{68} ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology’ 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 \textless\textsuperscript{amplituding/formative}\textgreater\ wooden-language\textsuperscript{29}—imbued—averaging-of-
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’ inducing the displacement/decentering-of-
the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring so-reflect as of difference-conflatedness¹—thesis/nonpresencing— as-
veridical-epistemicity-relativism-determinism, in order to attain prospective base-
institutionalisation emancipation; such that all such relative-ontological-incompleteness
attendant-ontologies—as-of-conventioning-referencing including our own ‘positivism—
procrypticism attendant-ontology—as-of-conventioning-referencing’ are rather by mental-
reflex of their reasoning-from-results/afterthought rather inclined to be oblivious-and-
substituting over the more profound and underlying ontological-contiguity⁶—to-the-human-
institutionalisation-process⁶⁸ ‘true-ontology—as-of-Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology’ reflected as of ontologically-veridical difference-
conflatedness—as-to-totalitative-reification-in-singularisation—as-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. This reality effectively preconverging/postconverging—de-
mentatively/structurally/paradigmatically explains the manifestation of all such relative-
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} ‘true-ontology—as-of-
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology’ the underlying
ontological-veracity of human \textsuperscript{15} \textsuperscript{de-mentation}\textsubscript{supererogatory}•\textsuperscript{ontological•de-mentation-or-
dialectical•de-mentation—stranding-or-attributive-dialectics} as it speaks of the human
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology\textsuperscript{9} as actually of an underlying coupling of postconverging-or-dialectical-thinking\textsuperscript{19}—
apriorising-psychologism constructiveness-of-ontological-performance\textsuperscript{27}—<including-virtue-as-
ontology> as reflected by ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{21}—
qualia-schema’ and preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism destructuring-
threshold\textsuperscript{uninstitutionalised-threshold /presublimating—desublimating—decisionality}\textsuperscript{9}—of-
ontological-performance\textsuperscript{72}—<including-virtue-as-ontology> as reflected by
‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating
preconverging/dementing\textsuperscript{qualia-schema’}. Ultimately, human \textsuperscript{17} \textsuperscript{de-mentation}\textsubscript{supererogatory}—\textsuperscript{ontological•de-mentation-or-
dialectical•de-mentation—stranding-or-attributive-dialectics} is the notion underlying human self-consciousness as of construction-of-
the-Self all along in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity\textsuperscript{9}—of-the-human-institutionalisation-process\textsuperscript{8} ‘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\textsuperscript{20}—apriorising-
psychologism’ in order to then ‘prospectively induce originarily/as-of-event\textsuperscript{38} prospective
postconverging-or-dialectical-thinking\textsuperscript{21}—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–procripticism attendant-
onontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-
sublimity/sublimation/supercroegatocity–de-mentativity will rather be ‘a more candid face-up
with our ‘procripticism—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> institutional-being-and-
craft, muddlement and other intellectual complexes/inhibitions’ that
preconverging/postconverging–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/paradigming based on the fact that looking in the telescope we can
appreciate how the planets moved around the sun and as this budding-positivism/rational-
empiricism reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation was relayed by other budding-positivists, and so over the destructuring-
threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-
onological-performance</<including-virtue-as-ontology> of traditional medieval no-trouble
disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-
results/afterthought pedantising/muddling/formulaic-hollowing-out—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 preconverging/postconverging—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 preconverging/postconverging—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 is ever always as of the-very-same overall purview that is existence but then as of various state of human relative-ontological-incompleteness/relative-ontological-completeness—{sublimating-referencing/registering/decisioning,—as-self—becoming/self-conflatedness/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}> of reference-of-thought so-construed as registry-worldviews/dimensions, such that human meaningfulness-and-teleology is thus of lower to higher ontological-veracity/ontological-performance—<including-virtue-as-ontology> as of relative-ontological-completeness. Further as of human <amplituding/formative—epistemicity> totalising—thrownness-in-existence with human meaningfulness-and-teleology rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human <amplituding/formative—epistemicity> totalising—purview-of-construal’ and thereof devolving as of existence-as-of-existential-instantiations, the implication is that human meaningfulness-and-teleology is thus ‘a-given—<amplituding/formative—epistemicity> totalising—thrownness-in-existence’ construct on existence-as-of-devolving-existential-instantiations’ as reflected in the ontological-veracity/ontological-performance—<including-virtue-as-ontology> of its given <amplituding/formative—epistemicity> totalising—thrownness-in-existence registry-
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 construal of the ‘apriorising-teleological-thresholding–as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving-meaningfulness’, as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative of the given 
<amplituding/formative–epistemicity>totalising–thrownness-in-existence registry-
worldview/dimension ‘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’ 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-
so-reflected rather as from the prospective relative-ontological-completeness\(^7\) postconverging-
self-consciousness for meaningfulness-and-teleology\(^9\) as from recurrent-utter-
uninstitutionalisation trepidatious-selfconsciousness, base-institutionalisation–
universalisation warped-selfconsciousness, \(^{10}\) universalisation–non-positivism/medievalism
preclusive-selfconsciousness, our present positivism–procrypticism occlusive-selfconsciousness
and prospective notional–deprocrypticism protensive-selfconsciousness; with this underlying a
poor conception of human psychology that poorly and hardly recognises the
transepistemic/epistemic-ricochetting veracity of human constructiveness-of-ontological-
performance\(^7\)–<including-virtue-as-ontology> and destructuring-threshold–{uninstitutionalised-
threshold} /presublimating–desublimating-decisionality}–of-ontological-performance\(^7\)–
<including-virtue-as-ontology> as of relevance to prospective meaningfulness-and-
teleology\(^5\)/knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity}—
conflatedness ~in {preconverging-disentailment–by}–postconverging-entailment>. This
comprehensive elucidation as to existence-potency\(^9\)–sublimating–nascence–disclosed-from-
prospective-epistemic-digression and human-subpotency implications of ontological-
performance\(^7\)–<including-virtue-as-ontology> articulated above, can more fully be abstracted
to reflect the overall ‘effecting-phenomenality underlying existence and existential-
manifestations’. The implied underlying singularity–<as-to-the-
nondisjointedness/entailment-of-prospective nonpresencing>–projected epistemic-
immanence/veridical-epistemicity-relativism-determinism of existence as to existence-
potency\(^9\)–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
preconverging/postconverging–de-mentative/structural/paradigmatic unity of the reflected
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-
subpotency potential to manifest as human); and this primordial ineffability is thus the
epistemic guidance for the construal of intelligibility in all existential sublimation
manifestations. This never failing ‘coherence/contiguity-of-superseding–oneness-of-ontology-
implicated-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 shepherding/ushering/heralding the possibility
of intelligibility to arise, is ‘the outstanding/in-waiting/in-abeyance/in-pending of existence as
to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
that is perpetually stood out’ for ‘phenomenal/manifest–subpotencies–(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)—in–
<amplituding/formative–epistemicity>totalising–thrownness-in-existence –<of– surrealistie-
as-pseudoreal’–epistemic-abnormalcy> reflexively including the human-conceptualising-
subpotency-as-human-subpotency to engage with it as of both
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring—<as-to-postconverging-or-dialectical-thinking –apriorising-
psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-
dementing –apriorising-psychologism> in order to generate intelligibility as of varying
ontological-performance\textsuperscript{72} \textless \textless including-virtue-as-ontology \textgreater > as validated or invalidated by <amplituding/formative–epistemicity>causality \textless \textless as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity \textgreater > of existence-potency\textsuperscript{9} \textless \textless sublimating–nascence,-disclosed-from-prospective-epistemic-digression. This very intertwining of existence-potency\textsuperscript{9} \textless \textless sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of <amplituding/formative–epistemicity>causality \textless \textless as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of potential implications with ‘phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence⟩–in–<amplituding/formative–epistemicity>totalising–thrownness-in-existence ,<of’ surrealistic-as-pseudoreal’–epistemic-abnormalcy⟩ is the metaphoricity\textsuperscript{7} /ecstasy of existence in its supervening notional–conflatedness\textsuperscript{13} intelligibility. This basically captures the very notions of singularisation-⟨as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing⟩ projected epistemic-immanence/veridical-epistemicity-relativism-determinism and dissingularisation-⟨as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness⟩ /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as can be reflected in explicating ‘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⟩ ontological-veracity/ontological-performance\textsuperscript{7} \textless \textless including-virtue-as-ontology \textgreater > as of <amplituding/formative–epistemicity>causality \textless \textless as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity potential sublimating-over-desublimating implications of existence-potency \textless \textless sublimating–nascence,-disclosed-from-prospective-epistemic-digression as stood out outstanding/in-waiting/in-abeyance/in-pending.
Thus existence can be construed more succinctly as of an epistemic unity reflected theoretically, conceptually and operantly in ‘notional–singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing’ projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ as of existence’s supervening-conflatedness intelligibility of phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence), and so-reflected as of the ‘overall metaphoricity/ectasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly} educing-
‘herein-specifically-relevant–human-subpotency’–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–apriorising/re axiomatising/re-
referencing–conceptualisation of phenomenal/manifest-subpotencies-(in-transitive-
conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) \<amplituding/formative-epistemicity>totalising–thrownness-in-existence’ in (panintelligibility) here is simply about the ‘overall epistemically phenomenal/manifest reifying and empowering notional–reflexivity<{veridical/sound}-relative-reflexivity–in-
existence/relativising–from-limited-mentation, as its deepening–by–{flawed/unsound}-
existentialising/contextualising/textualising-contiguity }–conflicatedness \<in–{preconverging–
disentailment-by}–postconverging-entailment of phenomenal/manifest-subpotencies-{in-
transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating–
nascence} speaking of ecstatic-existence as-the-absolute-a-priori’, and not panpsychism as to imply apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising-contiguity }–constitutedness \<in–preconverging–


{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing-

‘herein-specifically-relevant-human-subpotency’—epistemic-perspective-of-

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

referencing—conceptualisation} with regards to all phenomenal/manifest-subpotencies-{in-

transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—
nascence} in ⟨amplituding/formative—epistemicity⟩totalising—thrownness-in-existence⟩’ rather

points to the ontological-veracity of its apriorising/axiomatising/referencing-{of-attendant—

ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity⟩—

conflicatedness—an {preconverging-disentailment by} postconverging entailment (and not

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

existentialising/contextualising/textualising-contiguity⟩—constitutedness—an {preconverging-

entailment as is easily mistaken from an ontologically-flawed ⟨amplituding/formative—

epistemicity⟩totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

human-subpotency perspective projecting as if of existence-potency—sublimating—nascence,—
disclosed-from-prospective-epistemology-digression or relative-ontological-completeness

apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument as of

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

projected epistemic-immanence/veridical-epistemicity-relativism-determinism), with the

phenomenal/manifest metaphoricity—ecstasy of existence rather arising as of supervening-

conflicatedness—an ⟨amplituding/formative—epistemicity⟩causality—as-to-projective-totalitative—

implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity} defining

‘phenomenal/manifest-subpotencies—{in-transitive-conflatedness—reflexivity,—in-the-full-

potency-of-existence’s—sublimating—nascence} in ⟨amplituding/formative—

epistemicity⟩totalising—thrownness-in-existence—‘of’ surrealistic—as-pseudoreal’

epistemic-abnormalcy} given ‘apriorising-teleological-thresholding—as-teleological—
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’ as of constructiveness-of-ontological-performance\(^7\)-<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-threshold\(^{12}\)/presublimating-
desublimating-decisionality}-of-ontological-performance\(^7\)-<including-virtue-as-ontology>; as so-reflected as of the supervening purviews underlying conventional subject-matters as from the natural sciences to the social sciences and humanities. Thus existence’s metaphoricity / ecstasy supervening-conflatedness\(^{13}\) underlying human-subpotency ontological purviews of existence intelligibility as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^7\)-(imbued-and-
\{hermeneutically/textually/reproductively/supererogatingly/zeroingly/re-acutingly\}-educing-
‘herein-specifically-relevant-human-subpotency’-epistemic-perspective-of-
projective/reproductive—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing-conceptualisation\} is more than just of transepistemic/epistemic-ricochetting veracity in the construal of ontologically-veridical \(^{15}\) meaningfulness-and-teleology\(^9\), it equally speaks of a \(^4\) presencing—absolutising-identitive-constitutedness\(^4\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition ever always confounded between ‘phenomenal/manifest-subpotencies\(\{\text{in-transitive-conflatedness}^4\text{—reflexivity,—in-the-full-
potency-of-existence’s—sublimating—nascence}\) —in—<amplituding/formative—
epistemicity>—totalising—thrownness-in-existence ,<of—surrealistic-as-pseudoreal’
epistemic-abnormalcy> construal in apriorising/axiomatising/referencing-{of-attendant—
ontological-contiguity ~educed—existentialising/contextualising/textualising-contiguity } —
constitutedness\(\{\text{in-preconverging-entailment as of alienation—as-inauthentic/poorly-
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic
and ‘phenomenal/manifest-subpotencies\(\{\text{in-transitive-conflatedness —reflexivity,—in-the-full-
potency-of-existence’s—sublimating—nascence}\) —in—<amplituding/formative—
epistemicity>totalising~thrownness-in-existence –surrealistic-as-pseudoreal’
epistemic-abnormalcy> construal as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness\(^\text{13}\) in {preconverging-disentailment–by} postconverging-entailment as to transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\(^\text{9}\)/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\(^\text{90}\); wherein overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly} 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 ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness\(^\text{13}\) in {preconverging-
disentailment–by} postconverging-entailment ever always bounded with ontologically-flawed
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—constitutedness\(^\text{14}\) in preconverging-
entailment, and so beyond-the-consciousness-awareness-teleology\(^\text{90}\)<in-preconverging–
existential-extrication-as-of-existential-unthought>. Thus ontologically-veridical
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness\(^\text{13}\) in {preconverging-
disentailment–by} postconverging-entailment as constructiveness-of-ontological-
performance\(^\text{72}\)<including-virtue-as-ontology> and ontologically-flawed
of such reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’, but necessarily implies as of its organic-knowledge implications a secondnaturering ontological-contiguity\textsuperscript{22}—of-the-human-institutionalisation-process\textsuperscript{23} implicit convergence of reasoning-through/messianic-reasoning in the elicited notional—deprocripticism reasoning-from-results/afterthought reflected as of a conception of notional—deprocripticism 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’\textsuperscript{22}—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’ behind the reasoning-through/messianic-reasoning inducing the \textless cumulating/recomposuring—attendant-ontological-contiguity > successive registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{22}—of-the-human-institutionalisation-process\textsuperscript{23}. In this regards, throughout the ontological-contiguity\textsuperscript{22}—of-the-human-institutionalisation-process\textsuperscript{23} ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ’, the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{27} by-reification/contemplative-distension\textsuperscript{27} (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notional—collateralising-beholdening-protohumanity’—to—‘attain—sublimating-humanity’—as-to-existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{29}/shortness \textless amplituding/formative \rangle wooden-language—{imbued—averaging-of-thought} <as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
\('\)nondescript/ignorable–void\)'-with-regards-to-prospective-apriorising-implications\(\rangle\) as of
'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-
being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-
reasoning meaningfulness-and-teleology\(\langle\) 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\(\rangle\)-dereification for
\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\(\rangle\})
disposition as of 'temporal/sophistic-as-ontologically-flawed/ontological-bad-
faith/inauthenticity\(\rangle\) reproducibility—mathesis/motif/thrownness-disposition,—as-
reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
meaningfulness-and-teleology\(\langle\) as covert-pretence-of-equivalence/correspondence–
antiakrasiatic-aspiration-ontological-performance \'-<including-virtue-as-ontology>\'; and so as
temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-
consciousness-awareness-teleology\(\langle\)<in-preconverging-existential-extrication-as-of-
existential-unthought\(\rangle\) disposition to stifle the transformative implications of prospective
human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The
inevitability of a projection for the \'universalising-idealisation coherence of contemplation’
as of dispensing-with-immediacy-for-relative-ontological-completeness \'-by-
reification/contemplative-distension\(\rangle\) associated with the Socratic/Platonic/Aristotelian
individual emancipation as of \(\)universalising-idealisation was effectively in reaction to the
sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-
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\(^{27}\) accrue prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity in inducing prospectively relative-ontological-completeness\(^{7}\) as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\) 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-dementativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension which is ‘never always the easiest of notion’ for human <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning’ has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-immediacy-as-of-relative-ontological-incompleteness—dereification for
disposition meant at stifling the possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory/de-mentativity, and so beyond-the-consciousness-
awareness-teleology\(^6\)<in-preconverging-existential-extrication-as-of-existential-unthought>\(^6\).
In all such instances as was realised by\(^6\) 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 ~educte–existentialising/contextualising/textualising-contiguity }]—
conflatedness {in-preconverging-disentailment_by}—postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating> and intellectual-and-moral-
equivalence is not a given, and as the sophists commit to sophistry the genuine intellectual
holds it against the sophists to imply they are effectively of ‘apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity <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–
onontological-contiguity ~educte–existentialising/contextualising/textualising-contiguity }]—
conflatedness {in-preconverging-disentailment_by}—postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating>, as the latter notion only arises as of
mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
relative-ontological-completeness\(^7\) as of the underlying registry-worldview/dimension
reference-of-thought <amplituding/formative–epistemicity> totalising–devolved-apriorising-rule; as there can be no genuine contention between a universalising-idealisation mindset and a sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing of the universalising-idealisation meaningfulness-and-teleology or positivising/rational-empiricism meaningfulness-and-teleology. This is more critically the case as the fact is the possibility for prospective human emancipation is exactly the most difficult thing for humankind to countenance, and that is exactly why the successive uninstitutionalised-threshold arise in the first place; and the sophistic/pedantic treachery/muddlement/acting-out of usurping such difficult quest for its temporal social-stake-contention-or-confliction has always been addressed not by a faulty pretence of mutually objectifying intellection between genuine intellectualism and sophistry, which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt parrhesiastic disavowal of such sophistic/pedantic treachery/muddlement/acting-out for what it essentially is; as with the universalising-idealisation philosophers not wasting their time in pretence of engaging the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset or the budding-positivists/rational-empiricists dismissing off-hand pedantic scholasticism. The habituated idea of dialogue/dialogical-equivalence:<as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-conflicatedness /formative–supererogating arises as of the mental-reflex that ordinarily all meaningfulness-and-teleology as of a given registry-worldview/dimension is grounded on the same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notwithstanding

This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance<including-virtue-as-ontology> but this only holds with the mathematic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit for engaging genuinely and naturally in the calculations; where that
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit is lost, fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of ‘meaningfulness-and-teleology’ as of ontological-veracity is about the ‘reasoning-through transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ of contentions for the determination of existence-potency/sublimating–nascence,–disclosed-from-prospective-epistemic-digression as of <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity; and it is rather different from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’. The secondnatured institutionalisation constructs as of sovereign institutions and establishment frameworks are ‘not to be necessarily-and-absolutely considered as knowledge reifying frameworks’, as could falsely be implied by cohorting sovereign institutions and establishments surreptitiously usurping the knowledge-reification–gesturing<in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } 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 in prior relative-ontological-incompleteness\textsuperscript{88} with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human meaningfulness-and-teleology\textsuperscript{99}, as the social 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> role must always be opened to \textquoteleft 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\textsuperscript{38} 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 \textquoteleft true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{ }; as it is only by the latter process that the \textquoteleft 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 depprocrypticism–or–preempting—disjointedness-as-of– reference-of-thought. We can
appreciate in this regards that the universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning-suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning-suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’, is nothing but <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency~sublimating—nascence, disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notional—deprocrypticism perspective) preconverging/postconverging—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—imbuend—averaging-of-thought—as-to-leveling/ressentiment/closed-construct—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—imbuend—averaging-of-thought—as-to-leveling/ressentiment/closed-construct—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—
the ontological-contiguity of-the-human-institutionalisation-process and as such construal of philosophy is rather considered as morphing as of human division of labour into the disparate subject-matter purviews-of-construal-of-existence reification and so in reflection of existence’s supervening-conflatedness, and with all human meaningfulness-and-teleology remaining of philosophical epistemic-veracity relevance as of deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought singularisation projected epistemic-immanence/veridical-epistemicity-relativism-determinism as implied as of suprastructuralism/postmodernism rejection of science-ideology for science-in-practice and rejection of humanism ideology for authentic human emancipation as of human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation; psychology fails ontologically when it naively and wrongly construe of our given positivism–procrypticism relative-ontological-incompleteness of reference-of-thought apriorising/axiomatising/referencing–psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification of psychological traits is what is emancipating of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipating of the human condition is the reification of psychological traits as of its amplituding/formative–epistemicity–totalising–thrownness-in-existence; amplituding/formative–epistemicity–totalising–self-referencing–syncrétising/circularity/interiorising/akrasiatic-drag meaningfulness-and-teleology despite the supposed deficiency of its given
meaningfulness-and-teleology in relative-ontological-incompleteness, thus failing to grasp that the more decisive transformation of the human subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity —of-the-human-institutionalisation-process underlined as of human limited-mentation-capacity-deepening antiakrasiatic disposition since this is effectively what preconverging/postconverging—de-mentatively/structurally/paradigmatically by the induced ontological-performance—<including-virtue-as-ontology> enables the superseding-and-deflating of the overall individual and social vices-and-impediments arising as of the relative-ontological-incompleteness of the <cumulating/recomposuring—attendant-ontological-contiguity —successive registry-worldviews/dimensions; and wherein our conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism turns out to be rather skewed towards our positivism—procrypticism—amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective with the implication of history considered mainly as of succession of postconverging—or-dialectical-thinking—apriorising-psychologism representations inducing a loss of authentic-and-profound contemplative human projection both retrospectively and prospectively, as can be more pertinently be derived as of historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism ontologically-hegemonising-narrative implications reflecting the dynamics of human postconverging—or-dialectical-thinking—apriorising-psychologism representation and preconverging—or-dementing—apriorising-psychologism representation as of human de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

parahesiacal askesis-or-acumen’ for originary/as-of-event\(^3\) reasoning-through/messianic-reasoning prospective relative-ontological-completeness\(^5\)-of\(^5\) 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\(^3\) in preconverging–existential-extrication-as-of-existential-unthought. When the dialecticism of
human\(^5\) meaningfulness-and-teleology\(^9\) as of its prospective ontological-performance\(^7\)-
\(<including-virtue-as-ontology>\) implications as of virtue at constructiveness-of-ontological-performance\(^7\)-\(<including-virtue-as-ontology>\) and vices-and-impediments\(^10\) at destructuring-threshold\(<\text{uninstitutionalised-threshold} / \text{presublimating–desublimating-decisionality}\>\) of-
onological-performance\(^7\)-\(<including-virtue-as-ontology>\) 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\(^5\) meaningfulness-and-teleology\(^9\) as so-reflected across the
\(<cumulating/recomposuring–attendant-ontological-contiguity>\) successive registry-
worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring is all about how can a mindset adjusted as of its
\(<amplituding/formative–epistemicity>\) totalising–thrownness-in-existence\(^1\) as of its given
\(<amplituding/formative–epistemicity>\) totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^3\)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing
\(^5\) meaningfulness-and-teleology\(^9\) in \(<amplituding/formative>\) wooden-language–\(<\text{imbued–}\)
limited-mentation> of existence, wherein the ontological-veracity/ontological-performance<including-virtue-as-ontology> of ‘phenomenal/manifest-subpotencies-(in-transitive-conflatedness -reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence)—in-
<amplituding/formative–epistemicity>totalising–thrownness-in-existence ,<of-“surrealistic-as-pseudoreal”–epistemic-abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochettingly construed as of their supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> as can be validated by existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
onpresencing,-for-explicating-ontological-contiguity ; as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity77 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 the defining-and-superseding basis for its acquisition of culture and language all along the way of its entire devolving possibility of flourishing in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-
disentailment-by}—postconverging-entailment-as-of-its-developing-commitment-with-existence as from its feeding, warmth, relating, aspiring, maturing, etc. towards the effective acquisition of culture and language, and by extension a social-setup-as-a-subpotency epistemic-conception is preconverging/postconverging–de-mentatively/structurally/paradigmatically opened to prospective metaphoricity77 from existential-constraining/conflatedness13-of-its-

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—antiakrasiat-aspiration-ontological-
performance—including-virtue-as-ontology’, when it comes to the ‘social-construction of
meaningfulness-and-teleology as of social-stake-contention-or-confliction’. This
fundamental saddling of the human construction-of-the-Self as of ‘a fixed/set framework of
existentially-constraining possibility of temporal-to-intemporal ontological-performance
—including-virtue-as-ontology’ can be referred to as the ‘shiftiness-of-the-Self’, and
construed as the beyond-the-consciousness-awareness-teleology—including-virtue-as-ontology
existential-extrication-as-of-existential-unthought’ that arises as of human lack of ‘intemporal
antiakrasiat disposition for dispensing-with-immediacy-for-relative-ontological-
completeness —by-reification/contemplative-distension (as of human self-surpassing—
establishment—form-factor, in-overcoming—notional—collateralising—beholding—
protohumanity—to—attain—sublimating—humanity—as—to—existence—potency ~sublimating—
nascence, disclosed—from—prospective—epistemic—digression to supersede human
temporality/shortness —amplitude—formative—wooden-language (imbued—averaging-of-
thought—as—to—leveling/resentment/closed-construct—meaningfulness-and-teleology —as—
of—nondescript/ignorable—void ’—with—regards—prospective—apriorising—implications) as of
human limited—mentation—capacity—deepening for prospective relative-ontological—
completeness’. The ‘shiftiness-of-the-Self’ thus refers to any given registry-
worldview’s/dimension’s—reference—thought—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—of—self’, beyond which
bottomline—of—mere—mathesis/motif/thrownness-disposition of the registry—
worldview’s/dimension’s—reference—thought—social—functioning—and—accordance
allows/disregards/unaccounts for human temporal shiftiness as defining its prospective
destructuring-threshold-{uninstitutionalised-threshold / presublimating–desublimating-
decisionality} of ontological-performance -<including-virtue-as-ontology>, and so beyond-
the-consciousness-awareness-teleology^{20}-<in-preconverging-existential-extrication-as-of-
existential-unthought>; and this is exactly what explains the differentiation of registry-
worldviews/dimensions as of their relative-ontological-completeness^{27} of reference-of-
thought. The ‘shiftiness-of-the-Self”^{14} preconverging/postconverging–de-
mentatively/structurally/paradigmatically defines the given ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation reflected as of singularisation<-as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing>-as-of-intemporality /dissingularisation<-as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >^{29} as-
of-temporality^{98} of the ‘meaningfulness-and-teleology^{34}’ of a given registry-
worldview/dimension implied as of its ‘apriorising-teleological-thresholding—as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’ temporal-to-intemporal ontological-performance ^{1} -<including-virtue-as-
ontology>. Thus the requisite profoundness/depth of prospective human ‘social-construction of
‘meaningfulness-and-teleology^{99} as of social-stake-contention-or-confliction’ as reflected at
the prospective superseding/transcending registry-worldview/dimension, as from existence-
potency^{19}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
onto-logically-uncompromised-ontological-normalcy/postconvergence/referentialism
perspective, can only arise fundamentally as of the prospective construction-of-the-Self
renewed secondnatured institutionalisation
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation reflected as of singularisation–as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> |as-of-intemporality /dissingularisation<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >—as-of-
intemporality of the meaningfulness-and-teleology arising from renewed ‘intemoral
antiakrasia disposition for dispensing-with-immediacy-for-relative-ontological-
completeness -by-reification/contemplative-distension as of human limited-mentation-
capacity-deepening for prospective relative-ontological-completeness in undermining the
prior registry-worldview’s/dimension’s ‘shiftiness-of-the-Self’ that defines its destructuring-
threshold<uninstitutionalised-threshold /presublimating–desublimating–decisionality)—of-
ontological-performance as uninstitutionalised-threshold; and thus moving the ontological-contiguity —of-the-human-institutionalisation-process bar
of ‘shiftiness-of-the-Self’ to the prospective registry-worldview’s/dimension’s—reference-of-
thought-for-social-functioning-and-accordance ‘specific bottomline—as-of-mere-
mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-
teleology as of its specific construction-of-the-Self”. Thus we can appreciate fundamentally
that, as reflected in reflecting holographically—conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process, human ‘prospective
intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning
meaningfulness-and-teleology as equivalence/correspondence antiakrasia-aspiration over
seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology as
worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance 
’specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of 
meaningfulness-and-teleology as of its specific construction-of-the-Self due to its 
corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-
for-relative-ontological-completeness–by-reification/contemplative-distension as of human 
limited-mentation-capacity-deepening for prospective relative-ontological-completeness’, 
that can then allow for the requisite 
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– 
conceptualisation reflected as of singularisation—<as-to-the-nondisjointedness/entailment-of-
prospective–nonpresencing>—as-of-intemporality-/dissingularisation—<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness—>—as-
of-temporality of the ‘meaningfulness-and-teleology’. In this regard, we can more 
specifically appreciate the central and transformative implications of the Socratic-philosophers 
universalising-idealisation as of the prospective universalisation registry-worldview/dimension ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self’ as induced 
by the Socratic-philosophers universalising-idealisation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism 
inducing the secondnatured institutionalisation of the universalisation registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance 
specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of 
meaningfulness-and-teleology as of its specific construction-of-the-Self brought about the 
coherently universalising construction of meaningfulness-and-teleology with the
associated elevated level of ontological-performance -<including-virtue-as-ontology> as manifested with the Socratic method for universal consistency and coherence, Plato’s ideas for universal consistency and coherence and Aristotle’s qualifying-categories and universalising-syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’¹¹. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining universalisation ⁵⁶ meaningfullness-and-teleology⁹ thereafter over the antiquity and their defining relevance in the latter meaningfullness-and-teleology⁹⁰ of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for ‘universally coherent, consistent and credible meaningfullness-and-teleology⁹⁰ infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfullness-and-teleology⁹ that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset; as of the knowledge reifying capacity-and-template for developing and cumulating such universalising-idealisation coherence and consistency across culturally diverse peoples and across space and time. The Socratic-philosophers crucial and defining emphasis for differentiating themselves from sophists—ideal-type-or-individuation was very much a self-conscious insight as of the requisite parrhesiastic gesturing of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸’-by-reification/contemplative-distension²⁷ (as of human self-surpassing—existentialism-form-factor,-in-overcoming–‘notional–collateralising-beholdening-protohumanity’-to-‘attain-
teleology\textsuperscript{9} apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument); and so, as of successive profundity of

supererogatory\textsuperscript{3} acuity/perspicacity/astuteness/edginess/incisiveness\textsuperscript{of-}
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–

conceptualisation <amplituding/formative–epistemicity>causality –as-to-projective-
preconverging/postconverging–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 preconverging/postconverging–de-mentatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression but not otherwise, and as being subpotent with existence it is the human that has to ensure that its `meaningfulness-and-teleology` coincides with existential veracity, such that where dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating> is wrongly implied and thus likely to undermine existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression what gives in is the false notion of dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>. This is equally reflected in the idea
that the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation of ’meaningfulness-and-teleology’ is rather as of the implication of relative-
ontological-completeness associated with human limited-mentation-capacity-deepening from the perspective of existence-potency ~sublimating–nascence, disclosed from-
prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism rather construed as of difference-conflatedness –as-
to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism , and not
identitive-constitutedness -as-‘epistemic-totality ’ -dereification-in-dissingularisation<as-to-
the-disjointedness/disentailment-of presencing—absolutising-identitive-constitutedness > -
as-flawed-epistemicity-relativism-determinism flawed projection of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation by ‘mere-formulaic psychologising effect’, without ontological-veracity for
the manifested formulaic psychologising, due to the failure to factor in relative-ontological-
incompleteness as of shallow human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,–for-explicating-ontological-contiguity . Thus supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation of ”meaningfulness-and-teleology”, as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,–as-to-’human<amplituding/formative–
epistemicity>totalising~purview-of-construal’ or <amplituding/formative–
epistemicity>
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 preconverging/postconverging–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–existentialextrication–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 preconverging/postconverging–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’–entailing>–existentialising—enframing/imprintedness—(as-to– historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition). Critically just as ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued—

While this mental-reflex is usually valid in most circumstances, however, in the specific circumstances of pseudo-edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is in effect rather in ‘apriorising-teleological-degration-in-notional-discontiguity/epistemic-discontiguity’<between–prior-shallow-supererogation-of-mentally-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema'>’ invalidating any such pretence of dialogical-equivalence> as-to-
psychologism–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging--by} postconverging entailment,-in-self-
becoming/self-conflatedness /formative–supererogating>. Thus this rather undermines the
natural and habitual human mental-reflex where it wrongly construes of the
vocalisation/interjection/expletive intensification associated with such pseudo-edginess/pseudo-
incisiveness as speaking of profound affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> that is beyond contention-as-certain. Thus
inducing destructuring-transitoriness <as-of-deratiocination/deratiocontiguity as of the pseudo-
edginess/pseudo-incisiveness manifestation of dissingularisation<as-to-the-
disjointedness/disentailment-of– presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
instigated destructuring-transitoriness -as-of-deratiocination/deratiocontiguity rather in
preconverging-or-dementing –apriorising-psychologism representation but now engaged in
dialogical-equivalence<as-to-psychologistic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—conflatedness -in-{preconverging--by} postconverging- 
entailment,-in-self-becoming/self-conflatedness /formative–supererogating> of contention as if 
of postconverging-or-dialectical-thinking –apriorising-psychologism representation. Pseudo-
edginess/pseudo-incisiveness is what explains beyond-the-consciousness-awareness-
teleology <in-preconverging–existential-extrication-as-of-existential-unthought> narrators in
‘apriorising-teleological-degration-in-notional-discontiguity/epistemic-discontiguity’

<between—prior-shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-schema-and-prospective-profound-
supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schemas’ engaging with interlocutors rather in temporal <amplituding/formative—
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

in preconverging—existential-extrication-as-of-existential-unthought as of <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/resentment/closed-construct-of—meaningfulness-and-teleology —as-of—
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}, wherein
the last narratives as of pseudo-edginess/pseudo-incisiveness induces ontologically-flawed
sense of <amplituding/formative—epistemicity>totalising—‘ratiocontiguity/ratiocination-as-
referentialism—implicated_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising-contiguity’’ in the interlocutor notwithstanding the
postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’>’,
as what is always pertinent for the narrator is the pseudo-rationalising of all prior narratives into-
and-as-of the last narrative(s). The more simplistic example of such pseudo-edginess/pseudo-
incisiveness is with the childhood psychopathy example of spilling water on a chair and
accusing another and the dragging out of its postlogism—slantedness narratives as the
simpler/uncomplexified representation of the adult psychopathy postlogism—slantedness
mental-disposition, and this further points to the procrypticism—or—disjointedness-as-of-
reference-of-thought <amplituding/formative—epistemicity>causality —as-to-projective-
totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-
contiguity when such pseudo-edginess/pseudo-incisiveness phenomenon is rather at the level
of maturation/indirectness/spatialisation/credulity/craftiness associated with adult psychopathy
and associated social psychopathy, or as we can appreciate as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
manifestations of sophist/pedantic dispositions social eliciting of
‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications> as of social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology
—in-preconverging—existential-extrication-as-of-existential-unthought> whether with traditional witchdoctors, the sophists, medieval-pedants or in many ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) today. Thus a given prospective relative-ontological-completeness
registry-worldview/dimension
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

(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) today, with the requisite intemporal-as-ontological reifying "meaningfulness-and-teleology" as to existence-potency \textsuperscript{2}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity over-
time/crossgenerationally inducing the positive opportunism untenability that overcomes such
‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity’\textsuperscript{3} reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
seeding-misprising of reasoning-from-results/afterthought ‘meaningfulness-and-teleology’\textsuperscript{4} as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance \textsuperscript{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
‘meaningfulness-and-teleology’\textsuperscript{6} infrastructure as of \textbf{Being-development/ontological-
meaningfulness-and-teleology}\textsuperscript{7} of prospective notional–deprocrypticism preempting—
disjointedness-as-of- reference-of-thought,-as-to-<amplituding/formative–
epistemicity>growth-or-conflatedness\textsuperscript{8}/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 notionally overcoming
human ‘shiftiness-of-the-Self’ \textsuperscript{9} is effectively not beyond human collective contemplation
reflected as of human ‘projective-totalitative’ notional–deprocrypticism protensive self-
consciousness perspective predisposed to devalue our ‘procrypticism–or–disjointedness-as-of-
reference-of-thought occlusive self-consciousness ‘meaningfulness-and-teleology’\textsuperscript{9}. Contrary


ontological-contiguity construal points out that disparateness of meaningfulness-and-teleology as often wrongly projected in many a social domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness perspective’ given that all human meaningfulness-and-teleology are of supposedly coherent ontological-commitment of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction}; such that while recognising the human-subpotency epistemic-veracity perspective of say a given social-setup attributing an ailment to say magic, this doesn’t override the notion of inherent ontological-veridicality as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective wherein modern society in relative-ontological-completeness attributes the ailment to say flu. In order words, sovereign commitments, recognised as of human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation ~as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> do not override the pre-eminence of supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective, in which case no human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity will be possible. Stated another way, if Einstein’s or Bohr’s seminal theories were viewed say unfavourably by the physics community of their time as of their sovereign predisposition, that
wouldn’t annul the ontological-veracity of their theories even if Einstein or Bohr were to acquiesce to that sovereign predisposition over their own theories, for the simple reason that knowledge is constructed as of the absolute dominance of intrinsic-reality as to existence-potency—sublimating—nascence—disclosed—epistemically digression over the mortals that we as human beings are in order for transcendence—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—sterilising/anecdotalising/trivialising—ontological—reontologising by preconverging—in-disontologising—dragging-out/hollowing-out of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a causality—as-to-projective—totalitative—implications—of—totalitative—totalising—purview—of—construal and any but rather that change is the outcome of human limited-mentation-capacity-deepening—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—apriorising—psychologism representation; with the implication here that the issue of knowledge
is all about developing human-subpotency towards existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The $\text{apriorising/axiomatising/referencing-} \{\text{of-attendant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity}\} = \text{conflatedness} \sqsubseteq \text{in} \{\text{preconverging-disentailment by} \text{- postconverging-}\text{entailment} \text{ of } \text{attendant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity}\}$ in the natural sciences is often poorly perceived inherently because of their subject-matter/domain-of-study implicated nature of philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’; such that it is often wrongly construed in atomising/taking-to-pieces $\text{apriorising/axiomatising/referencing-} \{\text{of-attendant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity}\} = \text{constitutedness} \sqsubseteq \text{in} \{\text{preconverging-}\text{entailment} \text{ as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective-attendant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity}\}$ but with little consequence since such an atomising/taking-to-pieces $\text{apriorising/axiomatising/referencing-} \{\text{of-attendant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity}\}$ is generally an ontologically-flawed afterthought reflection/contemplation whereas operantly beyond-the-consciousness-awareness-teleology$^{10}$-<in-preconverging-existential-extrication-as-of-existential-unthought> scientists generally adopt an $\text{apriorising/axiomatising/referencing-} \{\text{of-attendant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity}\}$ conflatedness $\sqsubseteq \text{in} \{\text{preconverging-disentailment by} \text{- postconverging-}\text{entailment} \text{ of atten} \text{dant–ontological-contiguity} \sim \text{educed–existentialising/contextualising/textualising-contiguity}\}^{10}$

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>.
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>. Rather we can better appreciate the occurrence of knowledge-reification-gesturing-in-prospective-psychologistic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated-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 construed in the sense that our ordinary thought process itself is as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity ~educated-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 ~educated-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 ~educated-existentialising/contextualising/textualising-contiguity}—conflectedness -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—educted—existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educted—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—educted—existentialising/contextualising/textualising-contiguity in epistemic-conflatedness in prospective psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educted—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—educted—existentialising/contextualising/textualising-contiguity in amplituding/formative

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epistemicity>causality <as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity in epistemic-confalatedness\(^a\) to which
their abstract notions are aligned’ as well as so-implied by their \(^b\) foregrounding entailment
\{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-supererogation ‘in-reflecting-
immanent-ontological-contiguity ’;–as-operative-notional–deprocrysticism) orientations
which drives their knowledge-reification–gesturing <in-
prospective psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—
confalatedness <in–\{preconverging-disentailment by}–postconverging-entailment> for
unification as to ontological-contiguity\(^c\) 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\(^d\)—effusing/ecstatic–inlining nature of attendant–
ontological-contiguity\(^e\)~educed–existentialising/contextualising/textualising-contiguity\(^f\)
supervening-confalatedness\(^g\) thus rendering its methodology more explicitly totalising-entailing
and teleological even as it is often naively and wrongly construed as ‘a relatively weaker
natural science’ from a naïve epistemic apriorising/axiomatising/referencing-\{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity \}—
constitutedness <in–preconverging-entailment perspective. This underlying
\{amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity\(^g\)
insight reflects ecstatic-existence’s supervening-confalatedness\(^g\) as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^d\) <\{imbued-and-

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‘herein-specified-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 causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’ domains-of-study like physics and the natural sciences generally are of a less elaborate attendant-ontological-contiguity\(^\text{17}\)–educated-existentialising/contextualising/textualising-contiguity\(^\text{10}\) conceptualisation nature in epistemic-conflatedness\(^\text{13}\) and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educated-existentialising/contextualising/textualising-contiguity}\(^\text{40}\) constitutedness—in-preconverging-entailment while inherently ‘less immediate epistemically constrained to causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’ domains-of-study like the social domains-of-study are more of an elaborate attendant-ontological-contiguity\(^\text{17}\)–educated-existentialising/contextualising/textualising-contiguity\(^\text{10}\) conceptualisation nature in epistemic-conflatedness\(^\text{3}\) that speaks to the need for their appropriate totalising-entailing epistemic-totalising\(^\text{12}\) hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting depth of ontological-construal, and in both cases in reflecting the implications of human limited-mentation-capacity-deepening\(^\text{23}\) hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness\(^\text{14}\) for construing their veridical historiality/ontological-eventfulness\(^\text{38}\)/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism/>. In many ways the natural sciences by the immediate constraining of their <amplituding/formative–
epistemicity > causality ~ as-to-projective-totalitative-implications-of-prospective-
nonpresencing, for-explicating-ontological-contiguity implicitly avoid atomising/taking-to-
pieces apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity ~ deduced-
existentialising/contextualising/textualising-contiguity \} constitutedness in preconverging-
entailment but the misunderstanding that their knowledge-reification-gesturing < in-
prospective psychologismic/apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity ~ deduced–existentialising/contextualising/textualising-contiguity \} constitutedness in 
preconverging entailment in other domains-of-study ends up having naïve and 
distortive effects on such domains-of-study knowledge-reification-gesturing < in-
prospective psychologismic/apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity ~ deduced–existentialising/contextualising/textualising-contiguity \} constitutedness in 
preconverging entailment and particularly so with regards to the development of their self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-
inherent-existence-coherence/contiguity, and so construed as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’. It is herein contended that this poor self-
conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–
oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and so construed-
as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is the 
preconverging/postconverging–de-mentatively/structurally/paradigmatically defining issue of 
many of the social domains-of-study today, as in effect many such domains are turned into 
technicality as of institutional-being-and-craft sterile/anecdotal imprimatur, ‘fallback to
unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups preconverging/postconverging—dementatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency\^\*—sublimating—nascence,—disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications beyond their conventioning-referencing


\{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly\}-educing—‘herein-specifically-relevant-human-subpotency’—epistemic-perspective-of—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation\} implies the ‘primacy of a \(<\text{amplituding/formative—epistemicity}>\text{—causality —as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity}\) basis for conception due to human \(<\text{amplituding/formative—epistemicity}>\text{—totalising—thrownness-in-existence}\) as ‘existence doesn’t wait for the human to incrementally have the complete picture’ and thus it is the human subject who has to aspire maximalisingly to conform-as-of-its-self-consciousness-growth with existence in a \(<\text{amplituding/formative—epistemicity}>\text{—causality —as-to-projective—totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological—contiguity}\) conception’, and this further indicts our traditional conception of induction as being epistemically incremental wrongly construed as of ‘incrementalism-in-relative-ontological-
incompleteness\textsuperscript{31}—enframed-conceptualisation that underlies dispositions for
predisposition. The specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\{imbued-and-
\{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly\}-educing-
‘herein-specifically-relevant human-subpotency’–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing–conceptualisation\}, reflecting human underlying supposedly coherent ontological-commitment\{implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality\}, is ultimately potentiated as of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality \parrhesiastic askesis-or-acumen for originary/as-of-event\{reasoning-through/messianic-reasoning’ as of the
‘seeding promise of human-subpotency ontological-performance\} <including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’, as this drives epistemic-ricochettingly/transepistemically the ontological-contiguity\{of-the-human-
institutionalisation-process\} ‘true-ontology—as-of-Being-development/ontological-
meaningfulness-and-teleology’ in developing successive \{reference-of-thought
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
reflecting human successive self-consciousness/construction-of-the-Self that transcendentally-
and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of \{human-
subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation
<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>\}; wherein we can
appreciate that the instigation of \{universalising-idealisation \{meaningfulness-and-teleology\}
infrastructure or subsequent positivising/rational-empiricism ‘meaningfulness-and-teleology’ infrastructure transform human potentiation construed as ‘human-subpotency convergence to existence’ with regards respectively to the specific base-institutionalisation or rational-empiricism/positivism self-consciousness/construction-of-the-Self implied as of the specific Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. This self-consciousness/construction-of-the-Self notion is what deflates such ‘issues implied with regards to human sovereign options/choice or freewill’ and ‘issues of natural determinism beyond human sovereign options/choice or freewill’, as human self-consciousness/construction-of-the-Self as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology implies ‘induced human potentiation of sovereign options/choice or freewill that invalidate natural determinism’. In this regards we can appreciate for instance that with the positivism/rational-empiricism modern society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is 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 preconverging/postconverging–de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance—including-virtue-as-ontology arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic 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 \textit{amplituding/formative–epistemicity>totalising–thrownness-in-existence} the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supercratory–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 \textit{<amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to- leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications–>}? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance -<including-virtue-as-ontology> as of human \textit{amplituding/formative– epistemicity>totalising–thrownness-in-existence} induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of- motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that
had gone uncaught before a new technical-development like DNA testing establishes their
criminal responsibility as of human potentiation, cannot talk of natural determinism
implications as a defence just as covert predispositions associated with vices-and-
impediments\textsuperscript{105} as of ‘self-conscious drive’ cannot be qualified to be of natural determinism
implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligence\textsuperscript{-}{imbued-and-
{hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acuttingly}-educing-
‘herein-specifically-relevant-human-subpotency’–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing–conceptualisation} ‘speaking epistemically with respect to the overall
phenomenal/manifest–subpotencies\{in-transitive-conflatedness-reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence\} including human-subpotency epistemic-
perspective’, inherently reflects the veridical-epistemicity-relativism-determinism as to
existence-potency\ ~sublimating–nascence,–disclosed-from-prospective-epistemic-digression in
the construal of any such phenomenal/manifest–subpotency\{in-transitive-conflatedness –
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence\} ‘apriorising-teleological-
thresholding–as-teleological-framework/narrative-framework
of contextualising/existentialising/instantiative-devolving-meaningfulness’, with human-
subpotency ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-
framework of contextualising/existentialising/instantiative-devolving-meaningfulness’
effectively construable in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity\textsuperscript{13}—of-the-human-institutionalisation-process\textsuperscript{69} ‘true-ontology—as-of-
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology’. The overall implied
notion of ‘intemporality\textsuperscript{52}–asymmetric-subsumption-of-temporality\textsuperscript{99}’ as advanced here is one

‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination’)’ whether failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold. The non-positivistic animistic or medieval social setup as of its incrementalism-in-relative-ontological-incompleteness—or–enframed-conceptualisation disposition coming into grips with the positivistic interlocutor’s purpose will probably construe it as most contemptuous by its construal of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity —reifying-or-elucidating-of-prospective-relative-ontological-completeness –of– reference-of-
existentialising/contextualising/textualising-contiguity
prospective-relative-ontological-completeness
-of- reference-of-thought
-devolving-as-of-
-instantiative-context> as of its ‘<deprocrypticism–or–preempting—disjointedness-as-of-
-reference-of-thought as of preempting—disjointedness-as-of-’<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -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-
on-rules—apriorising/axiomatising/referencing–psychologism
is the virtuous-ontological
resolution of the positivism–procrypticism registry-worldview’s/dimension’s
reference-of-thought preconverging–de-mentating/structuring/paradigming vices-and-impediments
as it
further contendingly implies a prospective
decentering and dialectical–de-mentation
reflection/perspectivation of positivism–procrypticism.
We can imagine that futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology
as of prospective notional–deprocrypticism
inclined agent given its ‘intemporal-prioritisation-of- reference-of-thought–as-
conflatedness-or-ontological-reprojecting can effectively forego the normally construed
positivistic reference-of-thought– categorical-imperatives/axioms/registry-teleology’,
-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as projected
<amplituding/formative> wooden-language-{imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology }
failings/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation as of ‘valued-viability’ to expend on a ‘so-
construed most important work’ that can be done in a positivism–procrypticism registry-
worldview/dimension, as of prospective institutionalisation into notional–deprocrypticism
(more like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical–de-mentation of positivism–procripticism wooden-language-{imbued—averaging-of-thought—{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>. Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/ reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and living’ in the non-positivistic social-setup as ‘grandest living’ but rather the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s denaturing of meaningfulness-and-teleology so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procripticism, 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

<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
soc-struend prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process", comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing

<amplituding/formative> wooden-language

{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>' so-construed prospectively are rather more pertinent) in order to ‘invent’ base-institutionalisation–ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing

|amplituding/formative| wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-

'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications> so-construed prospectively are rather more pertinent) in order to ‘invent’

universalisation–non-positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing

|amplituding/formative| wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-

'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications> so-construed prospectively are rather more pertinent) in order to ‘invent’ positivism–procrypticism (that is, paradoxically we shouldn’t be existing today!), and which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, itself should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing

|amplituding/formative| wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-

'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications> so-construed prospectively are rather more pertinent) in order to ‘invent’ prospective
deprocripticism, rather reflecting intellectual absurdity; and speaking rather besides a natural weakness of human incapacity that can arise and do arise as a result of our limited-mentation-capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is fathomable/understandable, of a graver problem if that was to be the case even when we then ‘understand’, of intellectual-and-moral irresponsibility of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of- reference-of-thought’—as-conflatedness—or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to modern-day positivism–procripticism and prospectively deprocripticism; 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—imbuend-temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology ) as deterministic thus subknowldging/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the uninstitutionalised-threshold, represented ontologically as decentered and preconverging-or-dementing—apriorising-psychologism), but rather appreciative of the intemporal mental-disposition (as ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality) behind the mental projection associated with and contributing to such institutional-being-and-craft ‘inventing’. But then transcendental constructs of meaningfulness going beyond the ‘conventioning limits’ of a given registry-worldview/dimension by definition are not actually perceived as ‘most critical in value’ going by ‘intradimensional conventions’ which define registry-worldviews/dimensions ontological and virtue limits; the effort of a Socrates, Galileo, Diderot, Copernicus as of implying a prospective 8 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/supercerogy~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/supercerogy~de-mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-sublimity/sublimation/supercerogy~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 8 reference-of-thought of the knowledge’ (whether as base-institutionalisation, universalisation, positivism or prospectively notional–deprocrypticism
knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inherence’ arising from incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation naivety, as if a given institutionalised reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn’t involve contrariety, as it implies superseding the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology with the prospective one for intemporal-preservation-entropy-or-contiguity–or-ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, in contrast to a naïve incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the 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 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/postconvergerne. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation within the positivism–procrypticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness’ hence speaking of the positivism–procrypticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing as of beyond-the-consciousness-awareness-teleology ⟨in-preconverging-existential-extrication-as-of-existential-unthought⟩. This very much mirrors such a dichotomy as articulated before within the same social space of relative perception of social-stake-contention-or-confliction at a
registry-worldview’s/dimension’s uninstitutionalised-threshold defining its very notions of 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-stakecontention-or-confliction at that uninstitutionalised-threshold especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrusticism 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 <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–deprocrypticism apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-disentailment by} postconverging-entailment and so over procrypticism disjointedness-as-of- reference-of-thought denaturing and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing . Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold dichotomy more transparently with regards to say non-positivism/medievalism postlogism manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness 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– categorical-imperatives/axioms/registry-teleology as denaturing .]

The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as perversion-of- reference-of-thought <as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation >) comparison can equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that the fundamental defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument just as with slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely presupposing new narratives in deception just as a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements systematically keeps on making wrong aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained- measurements (systematically flawed meaningfulness) as its fundamental registry-worldview’s/dimension’s-uninstitutionalised-threshold -defect<as-Being-or-ontological-or-existential–defect> (in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-
aposteriorising/logicising/deriving/intelligising/measuring–purpose (flaw logical-
processsing/act-execution-implicitation meaningfulness) with an
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not
defective (thus appropriateness-of–reference-of-thought-as-of-conflatedness
'). This point to
the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent
appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation meaningfulness where the contextual-ambiguity-
constraint(s) are resolved. In the bigger scheme of things (at the
transcendental/transdimensional/interdimensional level) postlogism epistemic-decadence and
its integration as perversion-and-derived- perversion-of- reference-of-thought–<as-
preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > of reference-of-
thought–categorical-imperatives/axioms/registry-teleology, of-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation defines a registry-worldview’s/dimension’s
uninstitutionalised-threshold; arising in ‘socially-perceived-value as of social-stake-
contention-or-confliction’ situations. This ontologically/intemporally represents the postlogic
mindsets as preconverging-or-dementing –apriorising-psychologism–<stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and of hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> in postlogic-backtracking<iterative-looping–set-of-dereifying-hollow-
narratives-and-acts> as absolving/fleeting/escaping-reflex–logic (which are not
ignored/overlooked but construed in preconverging-or-dementing –apriorising-psychologism-
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase>) wherein ontologically-speaking the psychopath’s interlocutors had hitherto by new
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
the projected false apriorising-registry’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology
, and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-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/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candoring/prelogism /organic-comprehension-thinking) of the mind’s mental perversion/defect; and so, as an utter and mentally dialectically-or-contendingly-out-of-phase —as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive –from ‘an ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated perversion-of-reference-of-thought−as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation doesn’t has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-
mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal prelogism-as-of-conviction,-in-profound-supererogation mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath’s and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation mind to wrongly elevate psychopathic meaningfulness-and-teleology as of veridical ‘attendant-ontological-contiguity’-educed–existentialising/contextualising/textualising-contiguity’ rather than reflect the reality of its ‘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). This distinction is critical. Why? Basically, meaning is what defines/predicates value, thought and action. Meaning has two elementary aspects: reference-of-thought or axioms or categorical-imperatives (reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, by the prospective relative-ontological-completeness-of-reference-of-thought and logic (logical-operation/processing/contention/implicitation-of-act-execution,

prospective_attendant–ontological-contiguity educed—existentialising/contextualising/textualising-contiguity based on the meaning’s implied reference-of-thought categorical-imperatives/axioms/registry-teleology valid only inasmuch as the reference to the ‘registry elements’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete-reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity’ of reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking–apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete-reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity’ of reference-of-thought’ construed as ‘preconverging-or-dementing–apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising reference-of-thought—
elements/apriorising–registry-elements, and thus falsely implying the apriorising–reference-of-thought-elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge arising where the reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity of reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity of reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought’. But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology is rather obvious and we don’t normally process/operate logically the childhood psychopathy’s non-veridical hollow mimicking narratives since ‘we just invalidate those apriorising–registry-elements to start with as not of being/ontological/existential veridicality’. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of meaning’ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, having an ‘attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity\(^1\) 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\(^2\) reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity\(^3\) reference-of-thought by way of distractive-alignment-to\(^4\) reference-of-thought\(\langle\)of-apriorising/axiomatising/referencing\(\rangle\) and then reflect the reference-of-thought or registry-teleology\(^5\) of John as perversion-of-reference-of-thought\(\langle\)as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\rangle\) 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\(^6\) In so doing determines that John is ‘manifesting a mental defect’ and more so, not an ad-hoc defect–of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance, but rather registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^7\) defect\(\langle\)as-Being-or-ontological-or-existential–defect\(\rangle\) that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity between—prior-shallow-supererogation of-mentally-aestheticised-preconverging/dementing–qualia-schema and prospective-profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema–as-of-epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping—'set-of-dereifying-hollow-narratives-and-acts’>\(^8\) by the denaturing\(^9\) of the reference-of-thought or the soundness-or-ontological-good-
faith/authenticity\textsuperscript{69} of reference-of-thought of meaning over which denaturing\textsuperscript{14} he tries to get interlocutors to operate/process logic; and ‘is not even contending and that he is the subject of prelogism\textsuperscript{77}–as-of-conviction,–in-profound-supererogation\textsuperscript{5} <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes–disontologising-logical-outcome-arrived-at> contention about his \textsuperscript{7} perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation /mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{69}–of–reference-of-thought’.

The above is the fundamental nature of psychopathy and ‘it should not be lost even more critically at the adulthood stage and the corollary of social psychopathy’ as increasingly prelogism\textsuperscript{77}–as-of-conviction,–in-profound-supererogation\textsuperscript{5} <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes–disontologising-logical-outcome-arrived-at> minds will tend to align to adult psychopaths and other conjugated-postlogism\textsuperscript{77} teleological mindsets wrongfully as in prelogism\textsuperscript{5} /conviction-as-to-profound-supererogation/or-candored/straightened instead of rightfully keeping a decandored/oblongated/distractive-alignment-to<as-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\textsuperscript{3} (rather circumventive as to distractive-temporal-prioritisation-of–reference-of-thought). Such reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently implies a dialecticism involving supplanting–conviction-as-to-profound-supererogation\textsuperscript{5}–of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism narratives as of organic-comprehension-thinking (organicalism)/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{13}–or-ontological-reprojecting or longness-of-register-
saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right and sound in abstract terms but does the apriorising–registry (reference-of-thought) apply?, i.e. The faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising–registry as of reference-of-thought–categorical-imperatives/axioms registry-teleology which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing-of-narratives! So with the psychopath, you don’t watch the logic, you watch out for the reference-of-thought/apriorising–registry for mental-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-
’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>⟩ non-veridical hollow mimicking
narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or
conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s
‘denaturing’ postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-
and-acts’>-<successively-shifting-of-the-narratives-and-acts-foci’-construed-as–‘deception-
of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-
enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and
dialectically/contendingly out-of-phase. This is known as conjugated-postlogism /preconverging-or-dementing -integration (whether conjugated to in
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed as ‘distractive-alignment-to-<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-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. It should be noted that both psychopathic postlogism and conjugated-postlogism cases of unsoundness-or-ontological-bad-faith/inauthenticity ‘of reference-of-thought (as slanted and cohering-slanted, respectively), by their ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’, involve ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness in arrogation by the fact that taken singularly from the same interlocutor in different circumstances, each (hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
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-ordementing –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-ordementing –apriorising-psychologism when wrongly eliciting in an interlocutor logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, such that one salient manifestation of conjugated-postlogism arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising—reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context>). The idea that the ‘natural level of human interlocution engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their reference-of-thought into the positivistic terms with their successive contentions (due to <amplituding/formative—
as their reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability, and in the big picture in all likelihood can only be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold—{as-procrypticism}', thus equally implying a <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag>circularity/recurrence/repetition/repeatability of the reference-of-thought as of the uninstitutionalised-threshold or procrypticism–or–disjointedness-as-of-reference-of-thought. Thus the central notion for preempting psychopathic postlogism and conjugated-postlogism is the ‘retracing of their sets-of-narratives as of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context>’. That revealing unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for instance), systematically the three other equations will be wrong whether by ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-
mental-disposition to resolve the equation of the traditional arithmetic principles as ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation without factoring that such ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’ are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-normalcy/postconvergence to then articulate the necessary ‘imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity’—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-

<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 ) that is only pertinent when it is of the existential existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of—apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very—ontologically-same-existential-reality. It is important thus to know that since the defect of psychopathy and its derivation as social psychopathy has nothing to do with logical-processing
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—prospective_attendant–ontological-contiguity\textsuperscript{17}—\textsuperscript{educed–existentialising/contextualising/textualising-contiguity\textsuperscript{11}} to be had/entertained nor any logical analysis but rather \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—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\textsuperscript{90} (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge\textsuperscript{15} of the ‘apriorising—\textsuperscript{apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity—\textsuperscript{educed–existentialising/contextualising/textualising-contiguity\textsuperscript{40}}—<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context>)’. This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-dementing\textsuperscript{20}—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/counteringly out-of-phase. The suspected psychosomatic basis for the psychopath to be slanted/‘cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge’ (entitlement folie/folie raisonnante) as opposed to a logical motivation of a supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism or prelogic mental-disposition. It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of prelogism–as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> logical articulation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted above, say for instance the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation –or-prelogism–basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation –or-prelogism–basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his
house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition).

Even if this latter narrative is proven to be false (as it is another \textsuperscript{74} \textsuperscript{75} \textsuperscript{76} \textsuperscript{77} \textsuperscript{78} \textsuperscript{79} 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{97}--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\textsuperscript{99} such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{43} paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge\textsuperscript{43} operating \textsuperscript{98} \textsuperscript{99} \textsuperscript{100} \textsuperscript{101} \textsuperscript{102} \textsuperscript{103} 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{98}--of-‘attendant-intradimensional’-postconverging/dialectical-thinking --apriorising-psychologism even if it is a perception of ‘poor or bad supplanting--conviction-as-to-profound-supererogation --of-‘attendant-intradimensional’-postconverging/dialectical-thinking --apriorising-psychologism’ since that will validate the ‘apriorising--reference-of-thought-elements/apriorising--registry-elements (out of attendant--ontological-contiguity\textsuperscript{47}--educed--existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context>)’ on the basis that it was the logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that was wrong hence the possibility and credibility not to question the reference-of-thought/apriorising—registry/categorical-imperatives/axioms and to re-engage logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by ‘prelogism’—as-of-conviction,—in-profound-supererogation <existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex wrongly turning the issue into one of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation instead of construing a perversion-of—reference-of-thought—<as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> ‘preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—reference-of-thought manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism—basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-as-to-profound-supererogation to or prelogism, at-a-pedestal,—in-this-case-ignorance-pedestal) the other narratives even if there are all ‘non-veridical hollow mimicking narratives’. This might further involve juggling such hollow mimicking in hollow-constituting—<as—disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking—<iterative-looping—set-of-dereifying-hollow-narratives-and-acts> as absolving/fleeting/escaping-reflex—logic among different set-of-interlocutors (this is simply
because postlogism operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness’ unlike postlogism as prelogism which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism in hollow-constituting (which is an unusual and rare social experience given that a psychopathic personality and postlogism in hollow-constituting are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism (due to the ‘lack of constraining social universal-transparency (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
over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. But again, this is just when the temporal prelogic/prelogism™-as-of-conviction,-in-profound-supererogation’-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath ™perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mechanism (it isn’t necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle disposition known as postlogism™-retreating’ that carries on depending on how the situation permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking narratives about the psychopath’s ‘socially-perceived-value as of social-stake-contention-or-confliction target’ (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; ‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-confliction target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target, ‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the target on the interlocutor, and finally ‘a sense of passive or suggestive alienation’ towards the psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of alienation from the target’. The psychopath then strives to settle on the whole of this process
circularly doing likewise with other new and pertinent interlocutors as well (commitment). By and large this circularity thus involves these four elements as pre-valuation/pri-individuation/de-individuation/commitment. Together with its corollary, social psychopathy, this disposition (passive or suggestive alienation) is at various level-of-consciousness-and-wittiness extended to the social-construct as a comprehensive nature of extrinsic-attribution. Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound-supererogation’. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’ (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting–conviction-as-to-profound-supererogation–of–`attendant–intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism contentsions’ not in the ‘essence/conviction-as-to-profound-supererogation’ sense’ but rather as ‘formulaic mental alienation schemes’ wherein disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness (in order words the developmental psychology of the psychopath is actually to perceive supplanting–conviction-as-to-profound-supererogation–of–`attendant–intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism meaning as formulaic-schemes/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated, to which it responds in kind), and so is in transversality<for-sublimating–existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–`motif-and-
contendingly-in-phase> of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation 
<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> as so-being rather
distractive to organic-comprehension-thinking (organicism/’intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness |
-or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology | )’; to ultimately prevent its own ‘perceived social alienation’
by inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a
social-stake-contention-or-confliction as to preconverging/postconverging–de-
menting/structuring/paradigming implications. Critically, it should be understood that passive
or suggestive alienation is actually the summum of the possibilities of the psychopath’s
meaningful finality that starts from prevaluation (neutral narrations). It should be noted that the
mental state of the psychopath’s interlocutor as ‘ignorance-temporal-disposition
conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing –apriorising-psychologism’ is not really ontologically-speaking a
prelogic/conviction-as-to-profound-supererogation | mental state but rather technically a
‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two
stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as
an ignorant of psychopathic postlogism | in hollow-constituting–<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to which the
interlocutor aligns prelogically and then miscues, and then secondly (in addition), as ‘committed-
by-temporality | /interest over intrinsic-veridicality’ whether in the form of
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that
this psychopathic manifestation process can be mimicked in the context of social psychopathy,
and more thoroughly when as ‘exacerbation-temporal-disposition
conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing\textsuperscript{79}–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 \textsuperscript{74}perversion-of-\textsuperscript{83}reference-of-thought<-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > 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{74}reference-of-thought as to underlying
registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{102} \textsuperscript{74}perversion-of-\textsuperscript{83}reference-of-
thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > 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{30}reference-of-thought<-of-
apriorising/axiomatising/referencing>-\textsuperscript{7} at ‘uninstitutionalised-threshold\textsuperscript{102}’ initiated by the
psychopath’s postlogism\textsuperscript{7} in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>, and resolved suprastructurally by a
deprocryptic mindset/ reference-of-thought making reference to superseding deprocryptic
\textsuperscript{81}reference-of-thought–\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation (just like an accusation of
witchcraft in medieval society is not veridically/ontologically a ‘contention’ but rather a
protracted manifestation’ of non-positivism/medieval registry-worldview/dimension pervasion-of-\textsuperscript{83} reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \textsuperscript{82} by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset/ reference-of-thought making reference to superseding positivistic \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}). It should be noted that suprastructuring implies reflection about an utter and mentally dialectically-or-contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing \textsuperscript{82}–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing \textsuperscript{80}-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 pervasion-of\textsuperscript{83} reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \textsuperscript{82} will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking\textsuperscript{81}–apriorising-psychologism/‘logically contending’, more like a medieval mind with a superstitious registry-worldview doesn’t has the stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} in its supposed articulation of logic). Paradoxically, the normal prelogism\textsuperscript{78}–as-of-conviction-,in-profound-suprerogation \textsuperscript{82}–existentialveridical–attendant-intradimensional–apriorising/axiomatising/referencing\textsuperscript{3}-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{3} mind is so attached by
supplanting-conviction-as-to-profund-supерeration —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-superalgeration —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-profund-superalgeration —existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-duceeness—precedes-disontologising-logical-outcome-arrived-at> in their apriorising-registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn’t take it much into account in the bigger scheme of things, i.e. it will be ‘a waste of too much mental energy’ to be verifying in detail the apriorising-registry implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism/perverted-as-disontologising-outcome-sought-precedes—logical-duceeness 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-profund-superalgeration —of-attendant-intradimensional’
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 ‘subknowledged’/mimics’ the fundamental elements of ‘supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism deductive meaning’ such that the (adult) psychopath’s non-veridical hollow mimicking narratives come across paradoxically as highly credulous. Basically the relevant question for the psychopath is: ‘how was the hollow mimicking form that can be grasped in a prelogism-as-of-conviction,-in-profound-supererogation—<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologisinglogical-outcome-arrived-at> mind deterministic of other prelogism-as-of-conviction,-in-profound-supererogation—<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologisinglogical-outcome-arrived-at> minds behaviours, and how can I then mimic-and-project this hollow mimicking form to determine how others minds will act. These parallelisation of mere-formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding prelogism—as-of-conviction,-in-profound-supererogation—<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologisinglogical-outcome-arrived-at> as to intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement—{easily copied with conjugated-postlogism at an intuitive-level},’ as subknowledge ‘prelogism—as-of-conviction,-in-profound-supererogation—<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologisinglogical-outcome-arrived-at> toning/mannerisms’; ‘hollow mimicking
presumptuousness/arrogation/usurpation’ as subknowledging 24 ‘prelogism’-as-of-conviction,-in-profound-supererogation’-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledging 24 ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic’ as subknowledging 24 ‘prelogism’-as-of-conviction,-in-profound-supererogation’-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> logical operation narratives’; inductive/contextual limitation as subknowledging 24 ‘principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging 4 ‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging 24 ‘veridical contexts logic’, and ‘extrinsic-attribution acts with respect to conventioning/social-temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-self-interest of its interlocutors will override intrinsic right or wrong; whether such actions include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as subknowledging 24 ‘intrinsic-attribution of acts as inherently right or wrong’. On the above basis, the psychopath’s relation to ‘deductive meaning’ is actually reverting to ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of postlogic compulsing–nonconviction/madeupness/bottomlining’{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’-<induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;–in-shallow-supererogation’-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}' as to its threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\rightarrow as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\rightarrow construed as ‘reverting deduction’ whereas ‘supplanting–conviction-as-to-profound-supererogation\rightarrow of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism\rightarrow deductions’ emphasise the intrinsic attributive essence of deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging –‘revert or postlogic’ compelling–nonconviction/madeupness/bottomlining\rightarrow (‘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\rightarrow as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\rightarrow) 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\rightarrow 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\(^2\)). 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\(^7\) in their ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought\(^1\)’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^2\)), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism\(^7\) situation’, construable with an appropriate maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—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-suprererogation\(^\text{\textsuperscript{vii}}\)—of–attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability\(^0\) 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\(^1\) to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of \(^{11}\) universal human prelogism\(^7\)-as-of-conviction,-in-profound-suprererogation \(^<\)existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\(\geq\)’ without factoring the ‘postlogism\(^7\) mere-
formulaic slanting compulsing–nonconviction/madeupness/bottomlining

{‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-supererogation –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)} mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism /preconverging-or-dementing ‘-integration mindsets/77 reference-of-thought. It is important to note that the psychopath’s targeting is highly evolutive throughout its life (along human personality development stages) as ‘socially-perceived-value as of social-stake-contention-or-confliction’ with others arise and ‘the possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a faulty-mentation-procedure-deception/urge/folie raisonnante, and the idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea again, is due to prelogism78-as-of-conviction,-in-profound-supererogation79-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-alignment or in-phasing or prelogism78 to the last narrative(s) of the psychopath and rationalising prelogically/by-essence/candor all its previous ‘denaturing16 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’–successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ instead of mentally

childhood postlogism-slantedness as it grows into an adult by learning first to be socially-functional-and-accordant while being maturated, indirect, spatialising, credulous and crafty about its postlogism-slantedness so that it starts becoming effective in inducing supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism minds to align in-conviction-as-to-profound-supererogation to its compelling–
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing~>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >; in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>’) hollow narratives. Thus, social
universal-transparency -{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }’ of its
slanted/postlogic narratives mental-disposition at childhood ‘gets lost’ socially at adulthood to
many a supplanting–conviction-as-to-profound-supererogation —of–‘attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism mind just
getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-
awareness of the social 103universal-transparency -{transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } as being of postlogism77 mere-formulaic slanting 11 compelling–
nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing~>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >; in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>’) further elicits a ‘sense of temporality’78 as
of 50ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
in many an acquainted or non-acquainted (ignorance) supplanting–conviction-as-to-profound-
supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking —
psychologism-or-mimicking-or-subknowledging, when this is not socially universally transparent (at uninstitutionalised-threshold). Further, the element of the need to be socially-functional-and-accordant first, implies that psychopathy is ‘more than just the drive of a pathological individual’ but inevitably psychopathy and correspondingly social psychopathy involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest among some as extrinsic-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-{parsimony-as-of-shodiness-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 grasable as simply of individual denaturing dynamics rather than of social denaturing dynamics, thus better construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level of individuals intuition about the underlying dynamism of the postlogism-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 universal-transparency\textsuperscript{103}\langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative-epistemicity\rangle totalising~in-relative-ontological-completeness \rangle , but rather select transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism\textsuperscript{77}-as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\rangle interlocutor’, by the mechanism of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at the point of lack of social universal-transparency\textsuperscript{103}\langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative-epistemicity\rangle totalising~in-relative-ontological-completeness \rangle about the psychopathic postlogism\textsuperscript{77}/slantedness compelling–nonconviction/madeupness/bottomlining-(‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’–induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >; in shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\rangle in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there
is no\(^{103}\) universal-transparency\(^{104}\) 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 endemicisation/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<sup>17</sup>, 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<sup>17</sup> as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising—
ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodge which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism, and so as ‘ONTLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emancient template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing\textsuperscript{20}-apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>-absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging \textsuperscript{19}) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge\textsuperscript{17} for postlogic slantedness’ in a given social space during its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge\textsuperscript{13} 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-sup ererogation –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-sup ererogation –of–attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-sup ererogation –of–attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting–preconverging-or-dementing –apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting–preconverging-or-dementing –apriorising, etc. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. 
Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality -asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism-slantedness is not socially-universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> or ‘uninstitutionalised-threshold’ of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism-as-of- 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> construed meaningfulness as a hollow-
constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> construct driven as a threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation —<as-to—‘attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing —apriorising-psychologism> exercise (with respect
to same-terms-of-expressions/seemingly-same-implied-meaningfulness with regards to ordinary
meaning) as determining of others/conviction-as-to-profound-supererogation — interlocutors
behaviours and mental-dispositions; this is rather crude with the childhood-psychopath/cinglé
such that it fails to elicit supplanting—conviction-as-to-profound-supererogation —of—
‘attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism in
others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the
postlogism — at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with
maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a
prelogic/conviction-as-to-profound-supererogation — mental-disposition as conjugated-
postlogism —/preconverging—or-dementing —integration (conjugated-ignorance, conjugated-
affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism
and conjugated-temporal-enculturation) which is hollow-constituting—<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with respect to the
meaningfulness of —reference-of-thought— categorical-imperatives/axioms/registry-teleology
from the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
—<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —
apriorising-psychologism>. The psychopath perceives instances of rebuttal of its postlogism
not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the
postlogic acts as a prelogic supplanting—conviction-as-to-profound-supererogation —of—
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 ~-duced–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness ~-of-
reference-of-thought- devolving-as-of-instantiative-context>, which is what validates
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation as a process reflecting existential-reality as of implied—logical-
dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology”, in the formation of a basic and normal supplanting–conviction-as-to-
profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-
thinking —apriorising-psychologism of prelogism —as-of-conviction,-in-profound-
supererogation —<existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> mindset/’ reference-of-thought’ inducing rather a postlogic compel–
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> } mindset/ reference-of-thought as it relates to meaningfulness as a faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction’ (explaining its absolving/fleeting/escaping-reflex–logic mental-disposition); rather than as of the ‘requisite existentially veridical logical-dueness (of apriorising— reference-of-thought-elements/apriorising–registry-elements) and logical-
processing-soundness driven construct’ associated with a prelogic supplanting–conviction-as-
to-profound-supererogation —of—attendant-intradimensional—postconverging/dialectical-thinking —apriorising-psychologism mindset/reference-of-thought. And this fundamental faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction of its postlogic compulsion—nonconviction/madeupness/bottomlining

⟨<decontextualising/de-existentialising—of—attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’—of—the—Attendant—

apriorising/axiomatising/referencing—logical-dueness>⟩ mindset/reference-of-thought then goes on to account for the developmental psychology of the psychopath from childhood to adulthood wherein it gains maturation/indirectness/spatialisation/credulity/craftiness in circumventing its postlogism 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/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/shortness (when there is no social universal-transparency\(\langle\)transparency-of-totalising-entailing–as-to-entailing–amplituding/formative–epistemicity\rangle\) totalising–in-relative-ontological-completeness of our acts at ‘uninstitutionalised-threshold’ thus there is not ‘intemporal social universal-transparency\(\langle\)transparency-of-totalising-entailing–as-to-entailing–amplituding/formative–epistemicity\rangle\) totalising–in-relative-ontological-completeness of notional–firstnatures—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 postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (involving protracted/derived slantedness), in the absence of social universal-transparency–(transparency-of-totalising-entailing-as-to-entailing-amplituding-formative–epistemicity-totalising–in-relative-ontological-completeness) on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point of such lack of social universal-transparency).
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>-totalising-in-relative-ontological-completeness) of its postlogism~slantedness to many a supplanting-conviction-as-to-profound-supererogation-of-attendant-intradimensional'-postconverging/dialectical-thinking –apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold’). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding or conventioning/social-temporal-thresholding rather than ontological rightness for rightness sake’, whether intemporal (the-Good as longness-of-register-of~meaningfulness-and-teleology) or temporal (shortness-of-register-of~meaningfulness-and-teleology), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments. The social psychopathy phenomenon (in describing the underlying abstract nature of man before institutionalisation/intemporalisation; institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition by its purist and universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging/mimicking, by virtue of its <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and overall medium to long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-and-sublimity/sublimation/supererogatory–dementativity/civilisation, in an intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, from a recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge'~{preconverging-or-dementing-as-if-of-sound-knowledge}/pervert intemporal categorical-
imperatives) starting with base-institutionalisation (initial sense of social rules/organisation),
universalisation, positivism and prospectively the future institutionalisation/intemporalisation
this author qualifies as notional-deprocrypticism (preempting procrypticism, so construed by
‘notional-deprocrypticism ontologico-perspectival-elevated/pedestaling-as-postconverging-
or-dialectical-thinking’ -differentiation-as-of-supratransversality<in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’). That is,
psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as prior intemporal
‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’) of the various
institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of the
‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’) behind a registry-
worldview’s/dimension’s institutionalisation/intemporalisation level that then warrants a
subsequent ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-
institutionalisation of prospective ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology’). To grasp this better say for instance the normal
arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human
‘perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then
the traditional categorical-imperatives of addition and subtraction will be modified to take
account of our perversion/defect by saying that additionality will involve subtracting 1 from the
result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic
reality outcome (intemporal transversality<for-sublimating–existential-
preservation-entropy-as-of-ontological-normalcy), - NON-POSITIVISM/MEDIEVALISM
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivism reference-of-thought—categorical-imperatives/axioms/registry-teleology, resolved/structurally-rendered-inoperant prospectively by notional—deprocrypticism categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy). In the bigger scheme of things such ‘institutional-cumulation/institutional-recomposure—{as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>}>’ as articulated above gives coherence in conceptualising a continuity in the human emanant/becoming anthropological experience; as putting into perspective and not excepting any particular stage of institutionalisation/intemporalisation, as we might tend to do by focussing on the present positive registry-worldview which is just the backend in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposure—{as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>}>’.
transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality
asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory~de-mentativity) ‘the cross-section of
human entropic being’ in the medium to long run towards intemporal-disposition preservation
while undermining temporal-dispositions. Such a depth-of-thought as projected by the
‘institutionalisation intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation’ is what creates ‘a sounder scientific foundation’ for ‘a epistemic-totalising
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 transcendent level ‘did its homework’ that we are in the positivistic world,
and we can’t confuse ‘being at the backend of the institutional-cumulation/institutional-
recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-
perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-
determinism’ with us being inherently exceptional (it is the transcendental/psychoanalytic-
unshackling process of undermining persuasion-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 persuasion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation for the possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-as-pseudointemporality-preservation’ which speaks of inherent relative-ontological-incompleteness-induced,‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation,–or-temporal-preservation-as-pseudointemporality-preservation, with respect to ontological-normalcy/postconvergence as we get at our ‘uninstitutionalised-threshold’; instead enabling ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to-reference-of-thought-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/supernatant/supernatural/supernormality/ontological-preservation wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposured in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposured into notional-deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive recomposing/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/recomposing. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposing show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-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_ historicality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}\) effort. Hence
dimensionality-of-sublimating虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔虔quoise
as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous
meaningfulness-and-teleology reference’ (given the contiguity in the
‘precedingness/supersedingness/ascendancy-and-continuity of intemporal-preservation-entropy-
or-contiguity–or–ontological-preservation referencing’ across all cumulating/recomposuring
institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering
which is the ‘contiguous dynamism for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation in the continuous transdimensional/transcendental relation of
intemporal and temporal-dispositions’ at uninstitutionalised-threshold\textsuperscript{102}, 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\textsuperscript{11}, at its uninstitutionalised-threshold\textsuperscript{102}
involving-organic-comprehension-thinking in contrast with threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{17}\textsuperscript{9}<as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{2}; in transversality<for-sublimating–existential-eventuating/denouement>–of-
affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ along three transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ pedestals (postlogism\textsuperscript{77} in hollow-constituting<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
not/slantedness/compulsive-dementing\textsuperscript{12}/subknowledging\textsuperscript{64}–impulse whether-psychopathic-or-
transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{10} pedestal,
(superrerogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) not as postconverging-or-dialectical-thinking apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-superrerogation as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism with the corresponding ‘collapsing’/overriding and preconverging-or-dementing apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the prior registry-worldview/dimension ‘mental-devising-representation’ as preconverging-or-dementing apriorising-psychologism/decandored/dialectically-or-contendingly-out-of-phase consciousness-awareness-teleology by the new registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology (and so deterministically and operantly without any discretion of appraisal which wrongly leads to postconverging-or-dialectical-thinking apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation ‘preconverging-or-dementing apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing apriorising-psychologism mental-devising-representation’ by universalisation, non-positivism/medievalism ‘preconverging-or-dementing apriorising-psychologism mental-
devising-representation’ by positivism, and prospectively, proscripticism ‘preconverging-or-dementing’–apriorising-psychologism mental-devising-representation’ by deprocripticism. This brings up the notion that while canondoring/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^2^--of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology^9^, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold^2^, transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into a prospective registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology^9^ put into question this canondoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology^9^ is then represented as preconverging-or-dementing^2^–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^9^ and ontological-veridicality/ontological-contiguity^6^ of reference-of-thought (from the ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective); with the ontologically-veridical/ontological-contiguity^10^ mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity <-between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
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-\textsuperscript{19} preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism-or-subknowledgeing\textsuperscript{19}—perversion-of\textsuperscript{21} reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{22}—of base-institutional meaningfulness). (ii) for universalisation, it has to do with requisite ‘projection rules/principles’ as ‘a memetic ontological entrapment’ for superseding ununiversalisation (as perversion-of-\textsuperscript{1} reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{22} of base-institutional meaningfulness). (iii) for Positivism, it has to do with the requisite ‘empirical rules/principles’ as ‘a memetic ontological entrapment’ for superseding non-positivism/medievalism (as perversion-of-\textsuperscript{1} reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{22} of universalistic meaningfulness). (iv) for Rational-Realism (deprocrypticism), it prospectively has to do with ‘notional–firstnatureredness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability/intemporality\textsuperscript{17}-skewing (‘intemporality\textsuperscript{17}-asymmetric-subsumption-of-temporality\textsuperscript{18}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) rules/principles’ as ‘a memetic ontological entrapment’ for superseding procrypticism (as the perversion-of-\textsuperscript{1} reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{22} of positivistic meaningfulness). Thus in the bigger scheme of things, just as a contrastive dialectical insight
and-not-of-logical-contention, this shows ontologically speaking that it isn’t out-of-the-stranding-template to prospectively imply (beyond our own illusion-of-the-present/present-consciousness) such a prospective de-mentation ⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ of our perversion-of-reference-of-thought¬as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
as of the reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemoral-preservation-entropy-or-contiguity—or—ontological-preservation of our registry-worldview/dimension (positivistic meaningfulness) as procrypticism—or-disjointedness-as-of-reference-of-thought. Noting as well that previous uninstitutionalised-threshold as to recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their own existentialism/full-existential-depth-implications of supposed postconverging—dementating/structuring/paradigming as we do in our positivistic/procrypticism registry-
worldview, within the ambits of their the-Good/understanding/knowledge-reification–gesturing—\textit{in-prospective psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}}—conflatedness –in–\{preconverging-disentailment–by\}–postconverging–entailment–/\textit{amplituding/formative–epistemicity}–causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity conceptualisation. But then their stranding from the prospective institutionalisation/intemporalisation represents them as preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism–\textit{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase} as the transcendental backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply with our present positivism/procrypticism un institutionalisation/unintemporalisation for futural \textit{Being–development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-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\textsuperscript{32}–self-referencing-syncretising/mirage than the ontological-veridity/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). This equally explains why uninstitutionalised-threshold\textsuperscript{02} equally carried a complex about their registry-worldview/dimension and these complexes certainly sound unintelligible to us given our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure–\{as-to–historiality/ontological–eventfulness /ontological-aesthetic-tracing–\textit{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism} \} process. With rational-realism (deprocrypticism), institutionalisation/intemporalisation raises the issue of
notional-discontiguity/epistemic-discontiguity<between—prior-shallow-supererogation—of—mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound—supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> (undisambiguation as notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> are wrongly given the same elevation), and relevantly so at the procrypticism—or—disjointedness—as-of-reference-of-thought uninstitutionalised-threshold. The very specific nature of the deprocryptic 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—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor at the procryptic uninstitutionalised-threshold, and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal references-of-thought. It involves de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) temporal-dispositions manifest denaturing and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the
miscuing of meaning as of notional-discontiguity/epistemic-discontiguity between prior shallow-supererogation of-mentally-aestheticised-preconverging/dementing—qualia-schema-and-prospective-profound-supererogation—of-mentally-aestheticised-postconverging/dialectical-thinking—qualia-schema. notional–deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence–existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality’–asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity’ in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing–dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only as a closed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘postconverging-or-dialectical-thinking’–apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence> nature of notional–deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency\(\{\text{transparency-of-totalising-entailing,-as-to-entailing-}
\langle\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\}\) 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\(\langle\text{asymmetric-subsumption-of-temporality}\rangle\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating\(\langle\text{supererogatory–de-mentativity}\rangle\)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity\(\rangle\); in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity \langle\text{between—prior-shallow-supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation-of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema}\rangle of temporal-dispositions and particularly in the extended-informality\(\langle\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology}\rangle\) 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\langle\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}\rangle individuation dispositions, deferential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing (‘intemporality\(\langle\text{asymmetric-subsumption-of-temporality}\rangle\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating\(\langle\text{supererogatory–de-mentativity}\rangle\) for the supersedingness/lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold\(\langle\text{meaningfulness-and-teleology}\rangle\) across the successive institutional-
cumulation/institutional-recomposure-(as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing<-perspective-ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) by the resultant
formalisation and internalisation involved in institutionalisation explaining effectively the
dialectical evolution from deeper primitivites/mental-out-of-phasings to the present state
(limited-and-shallower-human-mentation-capacity to limited-but-deeper-human-mentation-
capacity) as a result of the inherent ‘intemporal-prioritisation-of-reference-of-thought’–as-
conflatedness–or-ontological-reprojecting skewing (‘intemporality-asymmetric-
subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-
transference for intemporalisation/institutionalisation, and the implications prospectively. For
instance, the uninstitutionalised-threshold for getting one’s way slyly will involve higher and
higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-
uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and
higher with universalisation–non-positivism-or-mediievalism 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\textsuperscript{(10)} of human circular-uninstitutionalised-threshold\textsuperscript{(12)} 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\textsuperscript{(21)}–apriorising-psychologism—by—preconverging-or-dementing\textsuperscript{(20)}–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 \textsuperscript{(8)} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(9)},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) within their ‘functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, notional–deprocrypticism going by ontological-normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a postconverging-or-dialectical-thinking\textsuperscript{(21)}–apriorising-psychologism—by—preconverging-or-dementing\textsuperscript{(20)}–apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{(13)} as dialectical transformation as-prospective\textsuperscript{(8)} reference-of-thought’ in its ‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{(3)} as dialectical transformation, as-prospective\textsuperscript{(8)} reference-of-thought, approximating/proxying being of ontological-
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{1} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, 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{99}, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether this fails intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or not. The conceptualisation of reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99} refers to the same deconstructed/ontological-reconstituting—as-to-conflatedness\textsuperscript{1} notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality, categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while registry-teleology\textsuperscript{99} (short for the apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology ) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing meaningfulness-and-teleology\textsuperscript{99}. The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology\textsuperscript{99}, and is capable of ontological-reconstituting—
as-to-conflatedness/reconstruction involving de-mentation-\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics\} with corresponding de-mentation-\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics\} hermeneutically/textually/reproductively/supererogatingly/zeroingly/re-acutingly-educing-human—\textsuperscript{5}\—meaningfulness-and-teleology\textsuperscript{98}—into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and desublimation. More precisely, perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing\textsuperscript{70}—apriorising-psychologism mental-devising-representation implies registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{77}—defect<as-Being-or-ontological-or-existential—defect>\textsuperscript{85}’ (reflecting ‘defects threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to—attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism\textsuperscript{71}’) and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview’s/dimension’s postlogism\textsuperscript{77}/psychopathy in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemperal-preservation> wherein disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness involving postlogic-backtracking<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{6} in inducing a protracted social dynamics threshold of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. This is unlike the case where logical-engagement of mental-devising-representation as ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{9}–of\textsuperscript{8} 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\textsuperscript{9}–of\textsuperscript{8} reference-of-thought on the other hand implies being-or-ontological-or-existential-or–meaningfulness-and-teleology\textsuperscript{9} disposition as of supplanting–conviction-as-to-profound-supererogation\textsuperscript{9}–of– ‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism (reflecting sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and at worst defect–of– logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) and so in effective prelogism\textsuperscript{9} wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation)’, reflecting/perspectivating/highlighting ‘the mental-devising-representations of registries/references constructs and protractedly of registry-worldviews/dimensions (on the
basis of the \{\text{supererogatory–ontological–de-mentation-or-dialectical–de-\-mentation–stranding-or-attributive-dialectics}\} whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking\textsuperscript{15}–apriorising-psychologism representations’ (postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism\textsuperscript{74}<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) or as of \textsuperscript{74}perversion-of-reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>} and thus as ‘preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism representations’ (preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>}), and so as \textsuperscript{15}de-mentation\textsuperscript{\{\text{supererogatory–ontological–de-mentation-or-dialectical–de-\-mentation–stranding-or-\-attributive-dialectics}\}} hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly educating human–\textsuperscript{96}meaningfulness-and-teleology\textsuperscript{99}-into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can be conceptualised as defining individuations in terms–as-of-axiomatic-construct of supplanting–conviction-as-to-profound-supererogation \textsuperscript{--of-\textsuperscript{96}attendant-intradimensional\textsuperscript{\-'postconverging/dialectical-thinking\textsuperscript{--apriorising-psychologism}} (postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>}) and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}<as-to-\textsuperscript{96}attendant-intradimensional\textsuperscript{96}-prospectively-disontologising–preconverging/dementing \textsuperscript{--apriorising-psychologism\textsuperscript{\textsuperscript{96}}\textsuperscript{20} (preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>}). In so doing reflecting/perspectivating/highlighting the teleological-dispositions-of-temporal-individuations in their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}<as-
devising-representations (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\leq\) as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(\geq\)) is utterly different from postconverging/dialectical-thinking\(\leq\)–apriorising-psychologism mental-devising-representations (supplanting–conviction-as-to-profound-supererogation \(\leq\) of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism) either of sound \(\leq\) logical-processing-or-logical-implicitation \(\leq\) supposedly-apriorising-in-conviction-as-to-profound-supererogation or defect–of- logical-processing-or-logical-implicitation \(\leq\) supposedly-apriorising-in-conviction-as-to-profound-supererogation, having to do with appropriate or inappropriate \(\leq\) logical-processing-or-logical-implicitation \(\leq\) supposedly-apriorising-in-conviction-as-to-profound-supererogation. The postconverging/dialectical-thinking –apriorising-psychologism mental-devising-representations of either sound \(\leq\) logical-processing-or-logical-implicitation \(\leq\) supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect–of- logical-processing-or-logical-implicitation \(\leq\) supposedly-apriorising-in-conviction-as-to-profound-supererogation with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking \(\leq\)–apriorising-psychologism\(\leq\)stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\(\geq\)’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being in supplanting–conviction-as-to-profound-supererogation \(\leq\) of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism (whether the act is defective or not) implies a ‘mental-disposition’ of the performer to be intemporal/ontological, and the defect–of- logical-processing-or-logical-implicitation \(\leq\) supposedly-apriorising-in-conviction-as-to-profound-supererogation simply have to do with inappropriate \(\leq\) logical-processing-or-logical-implicitation \(\leq\) supposedly-apriorising-in-
conviction-as-to-profound-supererogation, and not unsound-mental-disposition or
perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation (which in this latter case will speak of a mental-disposition to act as of
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-
attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –
apriorising-psychologism with regards to subsequent acts of similar context by their
performers). Hence the postconverging/dialectical-thinking-apriorising-psychologism mental-
devising-representations of either sound-logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect-of-logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation are ‘projectively validated by reflex as possibly-of-postconverging-or-
dialectical-thinking–apriorising-psychologism/possibly-of-soundness-or-ontological-good-
faith/authenticity-of-reference-of-thought (and not projectively invalidated by reflex as
possibly-of-preconverging-or-dementing–apriorising-psychologism/possibly-of-unsoundness-
or-ontological-bad-faith/inauthenticity-of-reference-of-thought) in implying the ‘upholding
of their sound-reference-of-thought status’. To illustrate, suppose X and Y are contending
(ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is
using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how
to stack up the pencils to use to count the whole lot, then where his answer was to come out as
5+4=8, we talk of defect-of-logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation as X sincerely wants to calculate to
produce the right answer but X’s-logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation failed. This doesn’t invalidate the
notion that Y can still engage X as ‘possibly-of-postconverging-or-dialectical-thinking–
apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity’-of-
reference-of-thought in contending (appropriateness-of-reference-of-thought-as-of-conflatedness ) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic. While threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> performers subsequent acts of-similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> are priorly projectively invalidated by reflex as ‘possibly-of-preconverging-or-dementing’–apriorising-psychologism’/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity’-of-
reference-of-thought and not ‘possibly-of-postconverging-or-dialectical-thinking’–apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity’-of-
reference-of-thought in implying the ‘revoking of their sound reference-of-thought status’.

To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing–apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity <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-mentionation—supererogatory—ontological—de-mentionation-or-
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-syncrretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism perversion-of-reference-of-thought←as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as perversion-of-reference-of-thought←as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional–deprocrypticism reference-of-thought as preempting—disjointedness-as-of-reference-of-thought,-as-to,<amplituding/formative–epistemicity>growth-or-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> involved the following intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to their social-stake-contention-or-confliction specific to each registry-worldview/dimension defining its ‘inherent institutionalisation and snowballed recomposuring’ going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-


‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’. The implication being that in a contention among interlocutors in recurrent-utter-uninstitutionalisation, the mentation is very much different from ours (positivism) as any imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one’s favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, {as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively universal and empirical, the weakness lies in the ontological-contiguity of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, {as ‘first-level
presencing—absolutising-identitive-constitutedness of reference-of-thought

apriorising/axiomatising/referencing/intelligibilityset/measuringinstrument) (hence not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-analysis) which preempting—disjointedness-as-of-reference-of-thought,-as-to-


intradimensional’—prospectively-disontologising—preconverging/demting —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—
socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \( <\text{as-to-}’\text{attendant-intradimensional’-prospectively-}\) disontologising~preconverging/dementing –apriorising-psychologism\(>\) arising from the ‘cumulative effect’ of the various notional–firstnatures—temporal-to-intemporal-dispositions-\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\) individuations dispositions with respect to intradimensionally operant implications of \(’\text{perversion-of-}\) ‘reference-of-thought’ \(<\text{as-preconvergingly-}\) apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>\), as the various ‘temporal-dispositions individuations’ will, at that uninstitutionalised-threshold \(0\), betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting-\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) at their specific temporal-dispositions individuations thresholds (postlogism \(a\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(’\text{reference-of-thought-}\) devolving ontological-performance \(<\text{including-virtue-as-ontology}>\) with the idea that ‘human intemporal-disposition individuation’ will rather be utterly emancipating/transcendental by ‘ontologically-reconstituting’/deconstruction (and so, without any hollow-constituting-\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) incrementalism-in-relative-ontological-incompleteness \(a\)—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
\langle\text{including-virtue-as-ontology}\rangle \text{ ‘as of the positivism–procrypticism registry-worldview’s/dimension’s socially-betraying-threshold-of-ontologising-depth-of-analysis’/socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in conjugation to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
—\langle\text{as-to–}
\text{attendant-intradimensional’–prospectively-disontologising–preconverging/dementing}
\text{ apriorising-psychologism}\rangle \text{ in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as the-Good/understanding/knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological–}
contiguity –educed–existentialising/contextualising/textualising-contiguity } –
conflatedness –in{preconverging-disentailment-by}–postconverging-
entailment{/amplituding/formative–epistemicity}causality –as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-
performance* {<including-virtue-as-ontology> of postlogism* -
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance* {<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold of the registry-worldview/dimension (procrypticism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of ‘a truly ontological/intemporal analysis as the-
Good/understanding/knowledge-reification–gesturing–<in-
prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity } –
conflatedness –in{preconverging-disentailment-by}–postconverging-
entailment{/amplituding/formative–epistemicity}causality –as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity construct’ 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 phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals- and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with regards to psychopathy is that these often tend to be short-sighted given the unsustainable nature of the arguments in the middle to long run, and tend to be based on
inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-totalising-entailing-entailment because they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, contrasted with a temporal extricatory preconverging–de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming given the obliviousness to a positivistic ontological-reference-of-veridicality/contending-reference-of-veridicality as it is suprastructural/beyond the registry-worldview’s/dimension’s recomposured-consciousness-awareness-teleology to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as
notional-deprocriptism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking\textsuperscript{21}–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\textsuperscript{21}–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\textsuperscript{99} in reference (as ‘tentative\textsuperscript{8} references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived\textsuperscript{56} 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\textsuperscript{21}–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\textsuperscript{87}) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with such pervasion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defining that registry-worldview/dimension uninstitutionalised-threshold
contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} has to do with a human-limited-mentation-capacity\textsuperscript{55}—unenframed-conceptualisation-only institutionalising from prospective base-institutionalisation preempting recurrent-utter-uninstitutionalisation (as the \textsuperscript{74}perversion-of–reference-of-thought\textsuperscript{67}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}> as to preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective universalisation preempting base-institutionalisation–ununiversalisation (as the \textsuperscript{74}perversion-of–reference-of-thought\textsuperscript{67}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}> as to preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism of base-institutionalisation–ununiversalisation), prospective positivism preempting \textsuperscript{103}universalisation–non-positivism/medievalism (as the \textsuperscript{74}perversion-of–reference-of-thought\textsuperscript{67}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}> as to preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism of positivism–non-positivism/medievalism), and prospectively, prospective notional–deprocrypticism preempting positivism–procrypticism (as the \textsuperscript{74}perversion-of–reference-of-thought\textsuperscript{67}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}> as to preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism of positivism–procrypticism); with the implication that notional–deprocrypticism is actually recomposuringly subsuming of positivism which is subsuming of \textsuperscript{10}universalisation and it too recomposuringly subsuming of base-institutionalisation (all these with their respective personhoods-and-socialhood-formation existentialisms/full-depths-existential-implications). Likewise their respective methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying
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 epistemic-totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting circle exercise of ontological-reconstituting–as-to-conflatedness/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 epistemic-totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting circle exercise of ontological-reconstituting–as-to-conflatedness/deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,{as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} methodology of institutionalisation these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposuring/reordering/reorientation. In the case of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-pychologism 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 epistemic-totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting
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\textsuperscript{21}–apriorising-psychologism reflex’ by the interlocutor with respect to their initial narratives but after some familiarisation we come to understand that the initial narratives are in fact preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or be ready to align by a mental-devising-representation as a ‘preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism reflex’. This preconverging-or-dementing\textsuperscript{20}–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’\textsuperscript{94} and not an articulation of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism or attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity~\textsuperscript{67} principle of reification, be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-normalcy/postconvergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-dementing ~apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism) whether unconscious (ignorance) or
or-dementing –apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity-of-reference-of-thought mental-devising-representation; since
ontological-reconstituting–as-to-conflatedness/deconstruction as the-
Good/understanding/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 new
reference-of-thought– categorical-imperatives/axioms/registry-teleology, -for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation is veridically of intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation (undermining perversion-of-
reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing –apriorising-psychologism as best reflected by ‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness–or-ontological-reprojecting organic-comprehension
as ‘ontological-reconstituting–as-to-conflatedness /deconstruction of new reference-of-
thought– categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation’ over circumventing/distractive
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag mechanical-comprehension in hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> defectively/non-veridically of reference-of-thought– categorical-
imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity—or-ontological-preservation”), and the temporal-dispositions to stick to the previous one speaks not only of act defects but registry-worldview/dimension defects at this socially-betraying-threshold-of-ontologising-depth-of-analysis to the fact that such ‘of-similar-or-protracted-contextualisation’, from an ontological-normalcy/postconvergence insight that is preceding/superseding to any hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of shallow limited-mentation-capacity as of relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } constitutes (in preconverging entailment), will elicit a same defect disposition thus the need to fundamentally undermine reference-of-thought of the registry-worldview/dimension at that uninstitutionalised-threshold that endemises/enculturates the ontological-or-existential-defect due to its socially-betraying-threshold-of-ontologising-depth-of-analysis. It should thus be noted that the preconverging-or-dementing–apriorising-psychologism of reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (a fundamentally defective/sub-par state-of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated by ontological-reconstituting–as-to-conflicatedness /deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing–apriorising-psychologism’ behind say sorcery and psychopathy; even though such phenomena tend to instigate and reveal the inherent defect/sub-par nature of registry-worldviews/dimensions with respect to ontological-normalcy, with the need for ontological-
reconstituting–as-to-conflatedness\textsuperscript{13}/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’ \textsuperscript{8} reference-of-thought defective \textsuperscript{8} reference-of-thought–\textsuperscript{9} categorical-imperatives/axioms/registry-teleology for issues of superstition/lack-of-rational-empiricism to arise whether we talk of sorcery, bodily mutilations and their effects, charlatanisms, etc. Likewise, it will be naïve to imply that our registry-worldview as positivism–procrypticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure–\{as-to-\textsuperscript{46} historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–\textsuperscript{38} ‘epistemicity-relativism-determinism’>\}, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter epistemic-totalising\textsuperscript{33}–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting circle exercise of ontological-reconstituting–as-to-conflatedness /deconstruction (of our notional~firstnaturedness—temporal-to-intemporal-dispositions–\textsuperscript{99} so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature)’ how procrypticism (preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism as to mere-formulaic positivistic meaningfulness-and-teleology\textsuperscript{99}) in a positivistic registry-worldview preconverging/postconverging–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-\textsuperscript{46} historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–\textsuperscript{38} ‘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\(^{13}\)/deconstruction (which is the critical subsuming mechanism for re-establishing \(^{1}\)reference-of-thought and ontological-veridicality/ontological-contiguity\(^{7}\) as intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, above and beyond the simple hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) of defective \(^{8}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\),-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\(^{53}\) 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 \(^{10}\)universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of a same ‘human form-factor’, with regards to the reality of their notional~firstnaturedness—temporal-to-intemporal-dispositions-{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 \(^{83}\)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 \( \{ \text{supererogatory} - \text{ontological} - \text{de-mentation-or-dialectical-de-mentation-\text{-stranding-or-attributive-dialectics}} \} \) of \( \{ \text{supererogatory} - \text{ontological} - \text{de-mentation-or-dialectical-de-mentation-\text{-stranding-or-attributive-dialectics}} \} \) is attained by ‘keeping or aligning’ preconverging-or-dementing\(^{20}\)–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\(^{99}\) as of the wrong ontological-references/contending-references of all established \(^{7}\)perversion-of-
reference-of-thought–\( \langle \text{as-preconvergingly-apriorising/axiomatising/referencing-in-}\) prior/transcended/superseded registry-worldviews/dimensions, in hollow-constituting–\( \langle \text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\rangle \) failing/not-upholding–\( \langle \text{as-of-apriorising/axiomatising/referencing}\rangle \) the \(^{8}\)reference-of-thought–\( \langle \text{categorical-imperatives/axioms/registry-teleology}\rangle \),-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\(^{96}\), as in ontological-reconstituting–as-to-conflatedness\(^{7}\)/deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound \(^{8}\)reference-of-thought–\( \langle \text{categorical-imperatives/axioms/registry-teleology}\rangle \),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-dialectical-thinking\(^{21}\)–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ as being ontologically-driven is one where placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology
(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/knowledge-reification–gesturing-less-in-
prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in–[preconverging-disentailment–by]–postconverging-
entailment<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective–nonpresencing, -for-explicating-ontological-contiguity sound
5 reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-reconstituting–
as-to-conflatedness/deconstruction); wherein no amount of ‘good-naturedness’ of any
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{[99]} alignment
to imply dialectical-out-of-phasing/dialectical-primitivity) insightfully deduced from
ontological-normalcy/postconvergence represented by the \textsuperscript{[8]}reference-of-thought of the
prospective/transcending/superseding notional–deprocrypticism registry-worldview/dimension.
Fundamentally, the reason for all the dimensions/registry-worldview \textsuperscript{74}perversion-of-
\textsuperscript{8}reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{> as limited-mentation-
capacity-deepening\textsuperscript{[53]} 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\textsuperscript{[9]}, such that whenever relatively sound
\textsuperscript{[8]}reference-of-thought–\textsuperscript{3}categorical-imperatives/axioms/registry-teleology\textsuperscript{[99]},-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation
are institutionalised/intemporalised, human temporality\textsuperscript{[1]} in hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuation
dispositions (at uninstitutionalised-threshold\textsuperscript{[11]}) will tend to relate, by limited-mentation-
capacity-deepening\textsuperscript{[53]}, 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
\textsuperscript{8}reference-of-thought–\textsuperscript{3}categorical-imperatives/axioms/registry-teleology\textsuperscript{[99]},-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation (ontological-reconstituting–as-
to-conflatedness\textsuperscript{[1]}). 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–firstnatedness—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-salubrity—{(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-opportunum—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(9) individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of—meaningfulness-and-teleology-or-hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with corresponding percolation-channelling<in-deferential-formalisation-transference> facilitating the perpetuation of such intemporal enculturation even when such positive-opportunum—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<reifying{as-to-knowledge-developing}-and-empowering! Rational-realism (as
to prospective deprocripticism) as such involves rather elucidating distincive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing>/decanordoring with three
preconverging/postconverging-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/deandored-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/deandored-and-
dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-
consciousness/illusion-of-the-present/mirage as metaphysics-of-presence{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }.
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; hence de-mentable/no-longer-thinking) due to
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-
consciousness/illusion-of-the-present/mirage as metaphysics-of-presence{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }.
which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal

The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension ‘perversion-of- reference-of-thought- as-preconvergingly- apriorising/ axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation’ as to preconverging-or-dementing –apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective ‘reference-of-thought– categorical-imperatives/axioms/registry-teleology’/-for- intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. * It is not an ‘avoidable luxury’ as it is the necessary transcendental element in establishing the backdrop for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/prospective-institutionalisation. Galileo’s medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-and-dispensable articulations as all transcendence-and- sublimity/sublimation/supererogatory–de-mentativity (occurring at the registry-
worldview/dimension or intradimensional level and not logical operation/processing/contention level, are fundamentally about a new existential mental-devising-representation orientation) need to ‘break-the-mind’ of the prior temporal perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation existential mental orientation to avoid postconverging-or-dialectical-thinking-apriorising-psychologism-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase (for example, no ‘God-of-plane’ for say an animistic mental orientation that sees gods and spirits as causative, i.e. avoiding to operate the meaningfulness-and-teleology of a transcendent registry-worldview/dimension in terms-as-of-axiomatic-construct of the reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the transcended registry-worldview/dimension). This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory–de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently crossgenerationally since transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of reference-of-thought/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-
dementing\textsuperscript{20}–apriorising-psychologism/subknowledge\textsuperscript{20}deregistered (which ‘intemporal-prioritisation-of-\textsuperscript{20}reference-of-thought’–as-confounded\textsuperscript{11}or-ontological-reprojecting should highlight that meaningful projections of implied intemporality /longness from banal
\textsuperscript{amplituding/formative} wooden-language-\textsuperscript{imbued—averaging-of-thought}\textsuperscript{as-to-
leveling/resentment/closed-construct-of–meaningfulness-and-teleology }-as-of-
‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications\textsuperscript{}} are not
veridically and demonstrable to be ontologically real and should be related to as being in
distractive-alignment-to\textsuperscript{3} \textsuperscript{reference-of-thought-}<\textsuperscript{of-
apriorising/axiomatising/referencing}>\textsuperscript{17}/threshold-of--nonconviction/madeupness/bottomlining-
in-shallow-supererogation \textsuperscript{	extsuperscript{as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing \textsuperscript{–apriorising-psychologism} and are rather involved
in ‘temporal preservation’ and not intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), 2. Psychopath’s compulsive-slanting—preconverging-or-
dementing \textsuperscript{–apriorising (as dialectically-or-contendingly-out-of-phase or hollow-mimicking) in
hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’\textsuperscript{76} as absolving/fleeting/escaping-reflex–logic in committed
‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction
reason why the psychopath in its postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other
temporal interlocutors mimicking the psychopath’s postlogism \textsuperscript{ in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, will carry
on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted
hollow mimicking narratives call for new slanted hollow mimicking \textsuperscript{74}perversion-of-
\textsuperscript{reference-of-thought}<as-preconvergently-apriorising/axiomatising/referencing-in-
\textsuperscript{3282}}
wherein the universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the social/ontological—dementating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication preconverging—dementating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) ‘registering’/de-mentionation (supererogatory-ontological—de-mentionation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics) of the pervasion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supenceragration associated with social psychopathy dynamism, i.e. procrypticism—or—disjointedness-as-of-reference-of-thought mental-slantedness/decandoring (b) ‘superseding’ by developing universal axiomatic construct/categorical-imperatives preempting ‘(a)’ above which are habituated over a generation or two of the human species for notion—deprocrypticism institutionalisation/intemporalisation transcendence-and-sUBLIMITY/sublimation/superceragatory—de—mentativity involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social universal-transparency (transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ) of the registry-worldview-perversion, (ii) generating <amplituding/formative—epistemicity>causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological—contiguity ‘internal contradiction’ in the pervasion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supenceragration registry-worldview
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/akrasiac-drag> or the referencing/registering/decisioning of meaning in terms–as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/uttered, for instance, retrospectively the ‘God-of-plane’… type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist reference-of-thought–categorical-imperatives/axioms/registry-teleology, and this will equally apply prospectively between notional–deprocrypticism and procrypticism as the procryptic mindset/reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > 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\textsuperscript{50}/shortness in an ontological construct). This way of \textbf{epistemic-totalising}\textsuperscript{53}–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any amplituding/formative–epistemicity\textsuperscript{2}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–\textsuperscript{9}categorical-imperatives/axioms/registry-teleology\textsuperscript{99} 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\textsuperscript{99} to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. Deprocrypticism’s suprastructuralism involves ‘intemporality\textsuperscript{55}–asymmetric-subsumption-of-temporality\textsuperscript{9}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity existence-potency\textsuperscript{99}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression so-construed as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} over shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}; and so, beyond just about a prospective moral
virtue but the prospective overall the-Good/understanding/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
as ‘ontology and its subsuming of virtue’, just as positivism is beyond just about a moral virtue
but comprehensively an overall the-Good/understanding/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
carrying a virtue that supersedes the vices-and-impediments\(^{10}\) of the non-
positivism/medievalism registry-worldview/dimension). It calls for a knowledge construct,
whether social or physical, beyond just positivistic categorisation of knowledge but as
‘ontological-normalcy/postconvergence referentialism as of intemporal-preservation-entropy-
or-contiguity–or–ontological-preservation ontology’. Thus, the doppler-thinking exercise of
suprastructuralism enables the conceptualisation/construal of institutionalisation-or-
intemporalisation-or-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation in grasping the denaturing\(^ {8}\) of \(^{15}\) reference-of-thought–categorical-
impervatives/axioms/registry-teleology\(^ {9}\) as of ontological-normalcy/postconvergence basis of
analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-
reality.

[Referentialism involves a \(^{13}\) 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 }—confalatedness —in—{preconverging-
disentailment—by}—postconverging-entailment rather than apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—constitutedness —in—preconverging-entailment (notwithstanding the instances of
the latter’s attendant approximating-nature for conceptualisation/construal rather construed as
presencing—absolutising-identitive-constitutedness’). apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity }—constitutedness —in—preconverging-entailment tend to fallaciously imply
‘existence of things in existence’ whereas apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
confalatedness —in—{preconverging-disentailment—by}—postconverging-entailment rightly
implies ‘things becoming in existence rather as subsumed-in-existence in a superseding–
oneness-of-ontology’; so because apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
constitutedness —in—preconverging-entailment takes a simplistic shot at
construal/conceptualisation of existential-reality practically presuming this to be ‘effectively
absolutely real and final’ but then with human limited-mentation-capacity-deepening this is
erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-
constitutedness’ of reference-of-thought’ perpetually when aware of its deficiency.
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity }—confalatedness —in—{preconverging-
disentailment—by}—postconverging-entailment takes a shot at construal/conceptualisation of
existential-reality from an open-ended insight/fugue as of referentialism from the more profound ontological-normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening as of metaphysics-of-absence-{implicated-epistemic-veracity-of nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩}, and as implied by the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that goes beyond <amplituding/formative> wooden-language-{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence ⟨implicated-epistemic-veracity-of nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩/postdication. Thus, apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educted–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 ~educted–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—prospective_attendant–ontological-contiguity\textsuperscript{47}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{40}) that will then require another attendant resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness\textsuperscript{41} of \textsuperscript{83}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 \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{1}’ exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-deepening\textsuperscript{53} construal of it is one of evasiveness as implied by the ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context> as to existence-potency\textsuperscript{14}—sublimating–nascence,—disclosed-from—prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further—epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by apriorising/axiomatising/referencing—{of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness\textsuperscript{14}—in—preconverging—entailment in categorisation schemes, thus fundamentally defining the limits even of a \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} as of existential-conceptualisations/construals. The implication is beyond just the notion of knowledge construal/conceptualisation categorisation schemes and scheming but extends to the very inherent construal/conceptualisation of knowledge as of its implied ontological and virtue construct itself; so because the preconverging/postconverging–dementative/structural/paradigmatic basis of categorisation scheming are equally the
constitutedness\textsuperscript{14} in preconverging entailment will speak of subtransversality\textsuperscript{-in-desublimating–existential-eventuating/denouement>–of-motif-and-}
apriorising/axiomatising/referencing and various shades of temporality\textsuperscript{-shortness in their}
‘apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \~educed–
existentialising/contextualising/textualising-contiguity }\textsuperscript{-constitutedness \textsuperscript{-in–preconverging–
entailment} and conjugated apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity \~educed–existentialising/contextualising/textualising-contiguity }\textsuperscript{-}
constitutedness\textsuperscript{14} in preconverging entailment of reference-of-thought’ including
psychopathic slantedness apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity \~educed–existentialising/contextualising/textualising-contiguity }\textsuperscript{-}
constitutedness\textsuperscript{14} 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\textsuperscript{53} induced apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity \~educed–existentialising/contextualising/textualising-contiguity }\textsuperscript{-}
constitutedness\textsuperscript{14} 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 }\textsuperscript{-}
constitutedness\textsuperscript{14} in preconverging entailment and conjugated
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \~educed–
existentalising/contextualising/textualising-contiguity }\textsuperscript{-constitutedness \textsuperscript{-in–preconverging–
entailment} of reference-of-thought’ of temporal-dispositions reference-of-thought, much like
the ‘conjugated apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } \quad \text{constitutedness} \quad \text{in–preconverging-entailment} \quad \text{of} \quad \text{reference-of-thought’ of the other BODMAS characters to A’s fundamental postlogism -slantedness pathological condition/constitutedness} \quad \text{as when insisting on upholding the} \quad \text{<amplituding/formative> wooden-language-} \quad \langle \text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing} \quad \text{—} \quad \text{narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology } \quad \text{and not factoring in A’s underlying condition and defect as apriorising/axiomatising/referencing-} \quad \text{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } \quad \text{constitutedness} \quad \text{in–preconverging-entailment}, \quad \text{and so out of sync with the attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought– devolving-as-of-instantiative-context> as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality \quad \text{reference-of-thought– categorical-imperatives/axioms/registry-teleology} \quad \text{by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~)}. \quad \text{The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of apriorising/axiomatising/referencing-} \quad \text{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } \quad \text{conflicatedness} \quad \text{in–preconverging-disentailment by} \quad \text{postconverging-entailment} \quad \text{which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as apriorising/axiomatising/referencing-} \quad \text{of-attendant–ontological-contiguity ~educed–}
ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as being the preceding notion for construal/conceptualisation with respect to attendent–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness ~of~ reference-of-thought~ devolving-as-of-
instantiative-context>, and so grasped as apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness ~in~{preconverging-disentailment by} ~postconverging entailment ~emphasises
projective-insights for upholding ontological-normalcy/postconvergence or intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation. Hence
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity } — conflatedness ~in~{preconverging-
disentailment by} ~postconverging entailment ~will tend to avoid systemic defects of analysis
associated with apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity } — constitutedness ~in~{preconverging-
entailment requiring re-categorisation/re-adaptation/re-
classification as ‘ ‘presencing—absolutising-identitive-constitutedness ’.
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity } — conflatedness ~in~{preconverging-
disentailment by} ~postconverging entailment is thus naturally inclined to induce ‘appropriate-
existential-elevation-of~ reference-of-thought’ by the ontological and virtue implications (as
ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking ~
differentiation-as-of-supratransversality ~<in-sublimating–existential-
eventuatiog/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—firstnatures—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}—conflatedness in {preconverging disentailment by} postconverging entailment, as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of the consecutive transformations of human psychologisms as induced by ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ at the transcendental/transdimensional/interdimensional-level of institutionalisations as well as at the individuation-level with respect to conception and misconceptions of ‘meaningfulness-and-teleology’ not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically as associated with the dynamics implied of a human-subpotency—aporia/undecidability/dilemma/ought-
teleology of meaningful-frameworks. Other implications have to do with human personality development psychology in relation to meaningfulness extending to the construal/conceptualisation of language development as well as aesthetics and virtue as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. In a further elaboration of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \sim educ\-\}
existentialising/contextualising/textualising-contiguity }=constitutedness \sim in\-preconverging-entailment and apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \sim educ\-\-existentialising/contextualising/textualising-contiguity }=constitutedness \sim in\-preconverging-entailment/confletion psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the prospective/transcending/superseding registry-worldview/dimension 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 \sim educ\-\}
existentialising/contextualising/textualising-contiguity }=constitutedness \sim in\-preconverging-entailment/conflation psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the prospective/transcending/superseding registry-worldview/dimension knowledge-construct reference-of-thought which thus needs its own corresponding psychologism for its superseding ‘meaningfulness-and-teleology’, achieved by ‘presencing—absolutising-identitive-constitutedness’ as apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \sim educ\-\-existentialising/contextualising/textualising-contiguity }=constitutedness \sim 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 as \(<\text{amplituding/formative–epistemicity}>\) 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 \(<\text{apriorising/axiomatising/referencing-}\{/\text{of-attendant–
ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}\}\) —
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 \(^8\) reference-of-thought for instance, the idea of arithmetic as we
may grasp today in a positivistic registry-worldview/dimension \(<\text{Being–}
\text{development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as–}
\text{infrastructure-of–}\) meaningfulness-and-teleology, and as of its operant nature, isn’t the case
in its operant conceptualisation in such a base-institutionalisation social-setup
\(<\text{amplituding/formative–epistemicity}>\) totalising/circumscribing/delineating \(^8\) 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 \(<\text{amplituding/formative–epistemicity}>\) totalising~‘nominal-as-tendentious—
implicated_attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising-contiguity’~phenomenal-abstractionness–of
presencing-in~‘warped-consciousness’–enabling
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>’ (as can be observed by anthropologists in various forms in many a hunter-gatherer and animist societies), rather than use of numbers considered as of such a relatively independent-domain and exactness of ‘meaningfulness-and-teleology’ orientation as we construe of arithmetic and mathematics in say a universalisation or positivism registry-worldview/dimension Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving. Thus use of numbers is defined by other ideas in such early hunter-gather and animist societies given Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology like the notion of wealth accumulation, which will be predominantly about ‘inducing a sense of social obligation or faithfulness or deference’ from other persons, and so together with other cultural peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as being central in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } conflation of preconverging-disentainment by postconverging-entailment or rather ‘presencing—absolutising-identitive-constitutedness’ as recurrent re-categorisation/re-adaptation/re-classification of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity } constitutedness ~{in–preconverging-entailment}, refers to the underlying human reflex mental scheme of a given registry-worldview’s/dimension’s reference-of-thought ‘allowing for its given capacity to supersede its psychological complex in construing <amplituding/formative–
The bigger question could be asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to meaningfulness-and-teleology as humans in base-institutionalisation–ununiversalisation, who do not do likewise as humans in universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrypticism? Is it a difference in species, as of successive species? Obviously, no!

As we know from history and anthropology that cultural diffusion has shown that all humans are able to come to terms and operate at the highest forms of human registry-worldview’s/dimension’s institutionalisation. This fundamentally points to the centrality of a registry-worldview’s/dimension’s reference-of-thought psychologism ‘placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology as arising and determined by its specific limited-mentation-capacity-as from relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment to relative apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-disentailment by}–postconverging-entailment

construal/conceptualisation as soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’. The underlying human psyche is in need of a ‘framework of intelligibility conception/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-recompose-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’>) which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant thresholds of notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective-ontological-normalcy/postconvergence further redefining the possibility of uninstitutionalised-threshold as the threshold for failing/not-upholding the institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology and the possibility of prospective institutionalisation as renewing reference-of-thought–categorical-imperatives/axioms/registry-teleology for upholding intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold, thus further redefining successive prospective socially-functional-and-accordant thresholds as successive prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-of-presence-(implicated-nondescript/ignorable-void-as-to-presencing—absolutising-
identitive-constitutedness), the present registry-worldview’s/dimension’s reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness-of-reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of-meaningfulness-and-teleology should be predicative of human meaningfulness-and-teleology (much the same way that the notion of temporality-to-intemporality thresholds driven construal enables an existentially operant \(<amplituding/formative-epistemicity>totalising\)–‘ratiocentredness driven construal enables an existentially operant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity’–phenomenal-abstractiveness–of-presencing-in–‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
as of attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context> that led to the base-institutionalisation–ununiversalisation psychologism grounded on rule-making differing from the non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications. Interestingly consider for comparison our mented/stigmatic psychology construct (which is relatively ontologically non-contiguous by the positivism registry-worldview/dimension
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as it doesn’t construe a ~amplituding/formative–epistemicity>totalising~’ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~’-phenomenal-abstractiveness–of-presencing-in–‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligence/setting/measuring/instrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity ~ reduced
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context>, as apriorising/axiomatising/referencing {of-attendant-ontological-
contiguity reduced 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—implicit_attendant-ontological-contiguity reduced existentialising/contextualising/textualising-contiguity
”-phenomenal-abstractiveness-of-presencing-in ‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligence/setting/measuring/instrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity ~ reduced
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context> categorising dispositions’ or ‘second-level presencing—absolutising-
identitive-constitutedness”
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} as value-judgment (not withstanding its prior relative-ontological-incompleteness\textsuperscript{83} of reference-of-thought as \textsuperscript{103}universalisation–non-positivism/medievalism\textsuperscript{207} (failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure\textsuperscript{87} 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/superrigeratory-dementativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness\textsuperscript{83} of reference-of-thought to then project that there may be a prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought which \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{87} of reference-of-thought by social universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing, as-to-entailing-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } 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 setting up the relevant attendant psychologism is only by a construal that the best possible psychology-construct/psychologism is necessarily attained by <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions construals/conceptualisations by their attendant prospective relative-ontological-completeness -of- reference-of-thought by social 103 universal-transparency 104 ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ 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> (that is, ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that mentation capacity rather ‘reflexively and erroneously’ absolutely construed as of the positivistic mindset/ reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposes as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening53 inducing the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-

conflatedness\textsuperscript{13} in \{preconverging-disentailment by\} postconverging entailment) supersede mythical/supernatural/ alchemic explanations psychologism (as of prior apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}---constitutedness\textsuperscript{14} in \{preconverging-entailment\}) as ‘prospective-conventioning as transcendental-enabling/sublimating/supererogatory\~de-mentativity’; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/supererogatory\~de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/supererogatory\~de-mentativity terms as its strive for a prospective relative-ontological-completeness\textsuperscript{82} of reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold \textsuperscript{02} prior relative-ontological-incompleteness \~of- reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}---constitutedness\textsuperscript{14} in \{preconverging-disentailment by\} postconverging entailment will involve fully expanding the sphere of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\~de-mentativity, as of ‘intemporal-disposition knowledge constraining construct’, for thorough construal/conceptualisation of social reality which is relatively highly prone to apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}---constitutedness\textsuperscript{14} in \{preconverging-entailment\} and conjugated apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}---constitutedness\textsuperscript{14} in \{preconverging-entailment\} of \textsuperscript{83} reference-of-thought and thus resultant \textsuperscript{79} presencing—absolutising-identitive-
constitutedness\textsuperscript{14} as of social-aggregation-enabling, hence undermining relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-deementativity of the social. Ultimately, given the comprehensive and typical underlying proneness of human limited-mentation-capacity-deepening\textsuperscript{52} to apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity \}—constitutedness\textsuperscript{14} in preconverging entailment as its fundamental mentation deficiency at uninstitutionalised-threshold\textsuperscript{102} or as of ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ (which it tends to resolve by ‘presencing—absolutising-identitive-constitutedness\textsuperscript{14}’ when aware of defective apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity \}—constitutedness\textsuperscript{14} in preconverging entailment) with respect to psychical-orientation, meaningfulness-and-teleology\textsuperscript{9} 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 ~educated–existentialising/contextualising/textualising-contiguity \}—constitutedness\textsuperscript{14} in preconverging entailment in positivism–procrypticism as it attains more than just ‘presencing—absolutising-identitive-constitutedness\textsuperscript{14}’ but an overall comprehensive apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity \}—conflatedness\textsuperscript{15} 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\textsuperscript{15} in {preconverging disentailment by} postconverging entailment as of
as decentered and in \( {\text{de-mentation--} (\text{supererogatory--ontological--de-mentation-or-dialectical--de-mentation---stranding-or-attributive-dialectics})} \) is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{99}\) of ‘human temporal uninstitutionalised-threshold\(^{102}\) mental-disposition’ (speaking of uninstitutionalised-threshold\(^{102}\) ) as ‘a mentation reflex as centered and postconverging-or-dialectical-thinking\(^{21}\)--apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{99}\) 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\(^{02}\) wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold\(^{102}\) ) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking\(^{21}\)--apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in \( {\text{de-mentation--} (\text{supererogatory--ontological--de-mentation-or-dialectical--de-mentation---stranding-or-attributive-dialectics})} \). The point of this statement is that when procrypticism as our uninstitutionalised-threshold\(^{02}\) is bound to be construed as of metaphysics-of-absence\(\{\text{implicated-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>}\}\), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism’s \( {\text{meaningfulness-and-teleology}} \) will be represented as decentered and in \( {\text{de-mentation--} (\text{supererogatory--ontological--de-mentation-or-dialectical--de-mentation---stranding-or-attributive-dialectics})} \) as the necessary/requisite backdrop for the construal of prospective reference-of-thought--\( {\text{categorical-imperatives/axioms/registry-teleology}} \),-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\(^{02}\) of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics), though this will most probably be resisted with respect to such a representation of our denaturing of positivistic meaningfulness as our prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-threshold by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)); while we can recognise successively the centered and postconverging-or-dialectical-thinking–apriorising-psychologism nature of base-institutionalisation, universalisation and positivism, though probably less so of notional–deprocrypticism institutionalisation as it points to the decentering and de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}–conflatedness in {preconverging-disentailment by} postconverging-entailment as of centering and postconverging-or-dialectical-thinking–apriorising-psychologism–reference-of-thought implied with institutionalisations and apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}–constitutedness in preconverging-entailment as of decentering and ontologically/preconverging-or-dementing–apriorising-psychologism–reference-of-thought implied with uninstitutionalised-threshold; prompting the respective institutionalisation and
uninstitutionalised-threshold psychologisms as of the apriorising/precedingness of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context reflecting this reality beyond and above our subpar 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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag-reference-of-thought as of the apriorising/precedingness of attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of an uninstitutionalised-threshold is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly asserting decentering and de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). Intellectual courage as imbuing knowledge with organic profoundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is
‘no magical knowledge technicality’ for implying a more profound ontological-completeness-of-reference-of-thought over a relatively relative-ontological-incompleteness-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 (totalising–renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{98}) requisite knowledge or meaningfulness-and-teleology\textsuperscript{99} \textsuperscript{83}reference-of-thought. Such equally applies with respect to notional–deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold \textsuperscript{102}. 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 \textsuperscript{8}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 \textsuperscript{8}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 \textsuperscript{8}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 transcendence-and-sublimity/sublimation/supererogatory—de-mentativity requiring its own reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating <amplituding/formative–epistemicity>causality as-to-projective- totalitative–implications-of-prospective- nonpresencing—for-explicating-ontological-contiguity outcomes as its mechanical-knowledge aspect but further requires a development of the discrentional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as- of-existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of ‘meaningfulness-and-teleology’ 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 \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview reference-of-thought, as a positivistic registry-worldview reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind \textless amplituding/formative–epistemicity\textgreater causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality across all the \textless cumulating/recomposing–attendant-ontological-contiguity >-successive registry-worldviews/dimensions as at all their uninstitutionalised-threshold temporal-individuations-as-shortness-of-register-of– meaningfulness-and-teleology are a drawback to transcendence-and-sublimity/sublimation/supererogatory–dementativity (by adherence to \textless amplituding/formative\textgreater wooden-language\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology \}> of prior/transcended/superseded registry-worldviews/dimensions’ inducing their successive threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textless 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\textsuperscript{77}, and so beyond-the-consciousness-awareness-teleology\textsuperscript{77}<\textup{\textless}\textup{\textless}preconverging-existential-extrication-as-of-existential-unthought\textup{\textgreater}\textup{\textgreater}\textup{\textgreater} whether conscious or unconscious) while the intemporal-individuation-as-longness-of-register-of~meaningfulness-and-teleology\textsuperscript{99} ushers in transcendence-and-sUBLiminity/sublimation/supererogatory-dementativity (by it perpetual vouching for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in pushing as this enables successive prospective relative-ontological-completeness\textsuperscript{77}–reference-of-thought to raise better and better\textsuperscript{85} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); thus validating the notion of a human intersolipsistic relation to \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} in transversality\textsuperscript{<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\textsuperscript{1}, as its resolution is rather an anticipation as of transversality\textsuperscript{<for-sublimating-existential-}
eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’
overall vices-and-impediments of positivism–procrypticism registry-worldview/dimension. The further implication is that notional–deprocrypticism is rather construed as a perpetuating metaphysics-of-absence–(implicated-epistemic-veracity-of- nonpresencing–⟨perspective–ontological-normality/postconvergence⟩) which driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality can then enable that way the perpetual upholding of organic-knowledge. This ‘mechanical-knowledge by organic-knowledge’ implication for conceptualising institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-normality/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩} is validated by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing-psychologism as of the grander ontological-normality/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-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–⟨perspective–ontological-normality/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩} 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–universalisation,
perversion-of\textsuperscript{-}reference-of-thought\textsuperscript{-}as-preconvergingly\textsuperscript{-}apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{-}supererogation\textsuperscript{-} construed as social-postlogism\textsuperscript{7} that fundamentally is denaturing\textsuperscript{16} of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{10} at the given uninstitutionalised-threshold\textsuperscript{02} as threshold-of\textsuperscript{-}nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-}as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism\textsuperscript{4}, in want for prospective institutionalisation. The underlying insight being that human formulation of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{10} 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\textsuperscript{-}reference-of\textsuperscript{-}thought, as the driving element in upholding ontological-contiguity\textsuperscript{67}/ontological-veridicality. This notion as reflected by ontological-faith-notion-or-ontological-fideism\textsuperscript{-}imbued\textsuperscript{-}underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of\textsuperscript{-}existential-reality\textsuperscript{1}(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\textsuperscript{-}deprocrypticism wherein the ‘social-\textsuperscript{10}universally-transparent-and-implicitly-formulated direct-constraining-construct’ as mechanical-knowledge is construed as overlapping with the ‘complementing grander social-\textsuperscript{10}universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism\textsuperscript{-}imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of\textsuperscript{-}existential-reality\textsuperscript{1}\textsuperscript{construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ as organic-knowledge. The reality of ontological-faith-notion-or-ontological-fideism\textsuperscript{-}imbued\textsuperscript{-}underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-
existential-reality driven ontological-contiguity—of-the-human-institutionalisation-process 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—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor as upheld by the mediocrity principle underlying a rational-realism perspective, and explains why articulating knowledge merely as ‘mechanical-knowledge’ is bound to lead to its distortion/perversion/misconstrual by the mere fact of human temporal/shortness-of-register-of—meaningfulness-and-teleology mental-disposition adhering rather to <amplituding/formative> wooden-language–(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology ⟩ implied by the mechanical-knowledge explaining the successive need for ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to overcome such distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-romanticism, implicitly where highly pressing we tend to be obliged to recognised this temporal-to-intemporal reality as implied in the way we go about developing many a social formal construct. Thus notional—deprocrypticism knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of—meaningfulness-and-teleology mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of
notionalisation/notional-conception/amplituding of knowledge which emphasises in principle and beforehand/as-of-a-priori a deliberative consideration of this temporal-to-intemporal human disposition in relating to mechanical-knowledge as of prospective possibilities for a better preempting of temporality/shortness and skewing towards the intemporal/longness-of-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 intemporal\footnote{intemporal\/longness} and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality\footnote{shortness} in their times). In which case while such intemporal\footnote{intemporal\/longness} cannot be construed as of a social commonness of reference-of-thought, its occurrence if it does occur can only be construed in transversality\footnote{<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing\footnote{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\footnote{of-attendant–ontological-contiguity} ~educated–existentialising/contextualising/textualising-contiguity \footnote{~conflatedness} in \footnote{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\footnote{<conjugatively-and-transfusively> the ontological-contiguity\footnote{—of-the-human-institutionalisation-process\footnote{68}}—of-the-human-institutionalisation-process\footnote{68}’ as well as ‘individuation terms of human temporal-to-intemporal mental-dispositions’. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity\footnote{—of-the-human-institutionalisation-process\footnote{68} level, we can construe of apriorising/axiomatising/referencing\footnote{of-attendant–ontological-contiguity} ~educated–existentialising/contextualising/textualising-contiguity \footnote{~conflatedness} in \footnote{preconverging–disentailment–by}–postconverging-entailment as of the <amplituding/formative–
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 } ~confatedness ~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 } ~confatedness ~in {preconverging-disentailment–by} ~postconverging-entailment’, by the construal of its ontological-

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contiguity —of-the-human-institutionalisation-process, 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 } —

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. Critically and interestingly with the last stage since our positivism–procrypticism registry-worldview/dimension is necessarily in <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend perspectives in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, it would hardly be inclined to interpret such apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-disentailment by}–postconverging-entailment referentialism technique of point-referencing (notional–deprocrypticism) that ‘decenters and dements it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’ based on attendant-ontologising–capacity driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ and thus rendering its meaningfulness-and-teleology threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking—apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold or the procrypticism uninstitutionalisation—reference-of-thought in disjointedness-as-of-reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in <amplituding/formative-epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of meaning as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing’—apriorising-psychologism beforehand/as-of-a-priori’ going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. This ‘anti-transcendence as anti-uninstitutionalised-threshold and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ of meaning as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold where ‘meaningfulness-and-teleology breaks into threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’. With regards to individuation terms of human temporal-to-intemporal mental-dispositions (and in further articulation of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to registry-worldviews/dimensions ‘present-states’ as of their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in <amplituding/formative–epistemicity>totalising–self-referencing-

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 utter-uninstitutionalisation. Central to such ‘a universal notion of deprocrypticism’ is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy–or-contiguity–or–ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/reference-of-thought in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-
banality-of-thought dynamism, and specifically in the extended-informality (susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) even though it is very much present in the formal sphere as well) and the incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness-as-of-reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity going from procrypticism, or the preconverging-or-dementing—apriorising-psychologism (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, 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-ordementing—apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-
worldviews/dimensions reference-of-thought, in a conceptual grasp of ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, had priorly moved from an utter-institutionalisation registrying/dueness/existentialism to a base-institutionalisation registrying/dueness/existentialism, to a universalisation registrying/dueness/existentialism, and then presently a positivistic registrying/dueness/existentialism, with corresponding de-mentation (supererogatory/ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) stranding prospective/superseding/transcending registry-worldviews/dimensions meaningfulness as organic-comprehension-thinking and the prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>; as-and-when-it-is-established that a registry-worldview’s/dimension’s institutionalisation is no longer intemporal-preservational, when it is ‘perversion-of-reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold. It should be noted that human uninstitutionalised-threshold refers to the point where a specific institutionalisation is failing/not-upholding–<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by a formulaic adherence (lip-servicing) to reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation -as-to-'attendant-intradimensional'-prospectively-
disontologising-preconverging/dementing -apriorising-psychologism> and not organic-
comprehension-thinking’, and we can envision retrospectively the points of ‘de-mentation’
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) of preceding registry-worldviews/dimensions from our vantage point of
being at the backend of the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>} process like an
insight in the recurrent-utter-institutionalised ‘so-called savage’ mindset/ reference-of-thought
or the medieval mindset, for instance. Likewise such a threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation |as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> registry-worldview projection though of a different nature of the positivistic
registry-worldview/dimension can be made prospectively from a notional–deprocrypticism
insight that overrides our illusion-of-the-present/epistemic-totalising /self-referencing-
syncretising/present-consciousness/mirage given its more suprastructural and ontological-
normalcy/postconvergence vantage perspective in relation to intrinsic-reality/ontological-
veridicality/ontological-referencing. The general underlying principle for
notional–deprocrypticism methods and techniques is that of being utterly ontologising, beyond
positivistic meaningfulness conventioning and temporal-accommodation as ‘ontologically-
reconstituting/deconstruction’ for undermining notional-discontiguity/epistemic-
discontiguity <-between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> arising from temporal-dispositions perversion-of- reference-of-thought<-as-
preconvergingly-apriorising/axiomatising/reference-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-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>) and not contending. When implied specifically with regards to psychopathy
and social psychopathy (just like a superseding positivistic orientation implied with regards to
notions-and-accusations-of-sorcery and medieval mindset/ reference-of-thought to sorcery),
notional-deprocrypticism as an intemporal transcendental construct implies ontological-
contiguity deconstruction/ontological-reconstituting–as-to-conflatedness 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-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-

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analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity for upholding the intemporal-disposition as ontology. Critically, human analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension-thinking and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking—apriorising-psychologism, and preconverging-or-dementing—apriorising-psychologism representation. Equally, with regards to human mentation capacity, the effect of limited mentation capacity characterising a given registry-worldview/dimension or intradimensional level and its social-construct not only defines its inherent vices-and-impediments but such a social-construct further and critically structures and stifles the natural renewal of human emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of medieval mental-dispositiona and likewise with regards to our procrypticism. The bigger point of successive institutionalisations has to do overall with their specific emancipative registry-worldview/dimension framework as fertilising the cross-section of human practical and conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander notional-deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure 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/knowledge-reification–gesturing~in-prospective_psychologismic–apriorising/axiomatising/referencing-~of-attendant–ontological-contiguity (~educed–existentialising/contextualising/textualising-contiguity) conflationness (~in~{preconverging-disentailment~by}~postconverging-entailment)~/<amplituding/formative–epistemicity~, causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of perversion-of~reference-of-thought~as-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 (‘intemporal–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
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation” as non-
positivism/medievalism intemporally calls for positivism), - positivism institutionalisation/intemporalisation (prospectively, whose ‘”reference-of-thought–
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as procrypticism intemporally calls for deprocrypticism), - and prospectively notional–deprocrypticism institutionalisation/intemporalisation (whose reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise that perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is an endemic human mental defect/perversion disposition retrospectively to prospectively, and that this is ‘a lost cause’ due fundamentally to mediocrity principle of humans having in reality ‘notional–firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’ and not ‘universal intemporal-disposition’, and the construct of deprocryptic categorical-imperatives/axioms should be anticipatory and preemptive of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perpetually at the ‘uninstitutionalised-threshold’. More like the modern notion of medicine doesn’t work on the idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease theory, but accepts that preconverging/postconverging–dementatively/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/suppererogatory-de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/suppererogatory-de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/suppererogatory-de-mentativity. Basically, all transcendence-and-sublimity/sublimation/suppererogatory-de-mentativity involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence-and-sublimity/sublimation/suppererogatory-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/suppererogatory-de-mentativity due to perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suppererogation and the registry-worldview’s/dimension’s relative-ontological-incompleteness-induced-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-suppererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism’ is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as reference-of-thought-supersedes/precedes logical-processing-or-logical-implicitation-supposedly-apriorising-in-conviction-as-to-profound-suppererogation), so you rather have a
reinvention as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of a new and better registry-worldview/axiomatic-construct/categorical-imperatives by the psychoanalytic-unshackling coming from its better grasp/<amplituding/formative–epistemicity>causality <as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity> of the world/intrinsic reality. Basically, we can say that human-emanant/becoming-transcendence is the first level of human invention (incremental inventions of relatively sounder minds; with the would-be ‘intellectual-analysts’ undergoing their own philosophical/first-level transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to liberate themselves before secondnaturing/institutionalising for the new possibilities for the species; noting that, this doesn’t mean that the Descartes, Comtes, Galileos, Newtons, Darwins… of the world, miraculously came up with positivism to supersede/precede/override/utter medievalism, as they were of medieval stock but by philosophical transcendence-and-sublimity/sublimation/supererogatory-de-mentativity could project beyond the limits of non-positivism/medievalism even were they were still imbued with remnants of the old like alchemic beliefs. Hence it is the transcendental process that is actually critical)! Now what positive can come from psychopathy? From the intemporal perspective NONE. Besides specific social consequences of psychopathy as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath; by and large, ontologically and as reflected by the organic-comprehension-thinking (organicalism/<intemporal-prioritisation-of- reference-of-thought–as-conflatedness>-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology”), the psychopath’s and other postlogic articulations have a nefarious effect, on social meaningfulness-and-teleology particularly in ‘spheres of extended-informality–susceptible–
to-effecting parsimony as of shoddiness and incompleteness to meaningfulness and teleology of society in general and social institutions, as the postlogic perversion-of-reference-of-thought as preconvergingly apriorising axiomatising referencing in nonconviction/madeupness/bottomlining as to shallow supererogation induces threshold of nonconviction/madeupness/bottomlining in shallow supererogation as to ‘attendant intradimensional’ prospectively disontologising preconverging dementing apriorising psychologism with many an interlocutor and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought involved with organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’ as conflatedness ‘or-ontological-reprojecting/longness-of-register-of meaningfulness-and-teleology’), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction-as-to-profound-supererogation (prelogically), threshold-of-nonconviction/madeupness/bottomlining in shallow supererogation as to ‘attendant intradimensional’ prospectively disontologising preconverging dementing apriorising psychologism is vis a vis organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’ as conflatedness ‘or-ontological-reprojecting/longness-of-register-of meaningfulness-and-teleology’), a ‘defect of contiguity (ontological-contiguity)’ in terms-as-of-axiomatic-construct of an intemporal point-of-reference of meaningfulness; with threshold-of-nonconviction/madeupness/bottomlining in shallow supererogation as to ‘attendant intradimensional’ prospectively disontologising preconverging dementing apriorising psychologism involving miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-
or-ontological-preservation, with the idea that reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation are as pertinent only as these preserve intemporality, and are collapsed/overridden by new reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, when shown not to be preserving intemporality, as when of perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing—apriorising-psychologism with regards to the preceding reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Further a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding 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; such that ontologically-speaking the phenomenon is in a circularity/recurrence/repetition/repeatability as of reference-of-thought denaturing and relative-ontological-incompleteness, and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence as to shallow-supererogation—to—profound-supererogation that should not be confused with a secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposured backdrop for prospective transcendental construct of deprocrypticism, as the ‘ontologising organic-comprehension-thinking (organicalism/intemporal-prioritisation-of reference-of-thought’—as-
conflatedness\textsuperscript{1}—or-ontological-reprojecting/longness-of-register-of—\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{7}) that reflects/perspectivates the protracted threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9}—as-to-‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism\textsuperscript{3}. 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\textsuperscript{11} 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\textsuperscript{103}universal implications on human civilisation of postlogism\textsuperscript{77} in hollow—constituting\textsuperscript{8}—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal—preservation > and perversion-of—reference-of-thought—preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation > phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation behind human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism—mind contrasted to the nature of the ‘normal supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional’—
postconverging/dialectical-thinking – apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profound-supererogation – of-‘attendant-intradimensional’–postconverging/dialectical-thinking – apriorising-psychologism as to attendant–ontological-contiguity/–educed–existentialising/contextualising/textualising-contiguity and by reflex will tend to see prelogic supplanting–conviction-as-to-profound-supererogation – of-‘attendant-intradimensional’–postconverging/dialectical-thinking – apriorising-psychologism narratives while the psychopath is of postlogic 3-compulsing–nonconviction/madeupness/bottomlining面容
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 epistemic-totalising – hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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/emmanent 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/intemperalisation 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 (‘intemporal’- 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/intemperalised positivistic meaningful worldview’ will seem to imply that we
do have a first nature disposition to be inherently civilised to want to universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional–firstnaturedness—temporal-to-intemporal-dispositions--<so-construed-as-from-perspective–ontological-normalcy/postconvergence> creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition preconverging/postconverging–de-mentatively/structurally/paradigmatically brings more overall good and hence skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/knowledge-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–meaningfulness-and-teleology”) than temporal (shortness-of-register–meaningfulness-and-teleology”) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing
notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation with a \textit{de-mentation}\(\textsuperscript{15}\)
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) highlighting organic-comprehension-thinking (organicism/"intemporal-prioritisation-of-reference-of-thought"—as-conflatedness or-ontological-reprojecting/longness-of-register-of—"meaningfulness-and-teleology") and the distracting threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\(<\textsuperscript{as-to—attendant-intradimensional”—prospectively-disontologising—preconverging/dementing—apriorising-psychologism}\)\> Why talk of ‘uninstitutionalised-threshold’\(<\textsuperscript{12}\)’? 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 \(<\textsuperscript{2}>)\) presencing—absolutising-identitive-constitutedness social-vestedness/normativity\(<\textsuperscript{discretely-implicated—functionalism}> as modern into a postconverging—de-mentating/structuring/paradigming across-and-of-all-times of \(<\textsuperscript{nonpresencing—perspective—ontological-normalcy/postconvergence}>! \)
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\(<\textsuperscript{as-to—historiality/ontological—eventfulness—ontological-aesthetic-tracing—perspective—ontological—normalcy/postconvergence-reflected—“epistemicity-relativism-determinism”}>\) or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposing from recurrent-utter-uninstitutionalisation, based-institutionalisation—unununiversalisation, universalisation—non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to
this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emancipation/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{\textcircled{D}}–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\textsuperscript{\textcircled{D}}, 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\textsuperscript{\textcircled{E}}’ (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/emamant 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-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
disambiguation’ which serves to avoid the supplanting–conviction-as-to-profound-
supererogation of-‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex (instead
of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality
<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ reflex) of ‘intemporal-
disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their
disposition is effectively intemporal and not temporal. 14 de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics), as to its corresponding notions of preconverging-or-dementing—
apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> and postconverging-or-dialectical-thinking—apriorising-
psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
phase>, are central to transcendentental 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–
ontological-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

between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profund-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> -as-of-epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
looping–set-of-dereifying-hollow-narratives-and-acts’>’ as these
pervert/dement/subknowledge–{preconverging-or-dementing –as-if-of-sound-
knowledge} mimick-and-syncretise the

de-mentation–{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics} can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s perversion-of–reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >–of-its–categorical-imperatives/axioms/registry-teleology–for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation whether a retrospective, present or prospective registry-worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology with prospective transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal–
preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, secondnaturing and ‘not as temporal-dispositions transformation’ to wrongly imply a universal dimensionality-of-sublimating
\[<\text{amplituding}\text{-formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\] human predisposition. For instance, the veridical stranded mental-devising-representation we may have from a positivistic standpoint of the non-positivism/medievalism mind as oblongated/decandored is not recognised by the non-positivism/medievalism mindset/ reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold requiring positivism institutionallisation/intemporalisation). Prospectively, the de-mentation
\[<\text{supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}>\] of our own mental-devising-representation by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold requiring notional—deprocrypticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising—self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference> as the means and basis for prospective institutionalisation/intemporalisation. This
highlights the vacuousness in all transcendental relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendental manifestations involves dialectically (the transcended and transcending relation with regards to:) deductive narratives instances, life episodes, life schemes, general being/existential dispositions and the specific existentialism/full-existential-depth-implications involved with a registry-worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-of-the-present) perpetually portray candor and straightness but on retrospection are shown to be decandored and oblongated which ontologically implies these are veridically of \( \text{de-mentation} \) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as of preconverging-or-dementing \( \text{apriorising-psychologism-<stranded-as-rightfully-oblengated/decandored-and-dialectically-or-contendingly-out-of-phase>} \) notwithstanding their wrongly projected postconverging-or-dialectical-thinking \( \text{apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>} \). This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). \( \text{de-mentation-<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics>} \) prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology’ hence wrongly implying candored and straightness, whereas these are in effect \( \text{amplituding/formative–epistemicity} \text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing \( \text{apriorising-psychologism} \) (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 (\textsuperscript{20}—apriorising-psychologism—\textsuperscript{categorical-imperatives/axioms/registry-teleology}—\textsuperscript{for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation}). This ensures in effect ‘the \textsuperscript{1}—de-mentionation\textsuperscript{2}—\textsuperscript{(supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—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—\textsuperscript{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—\textsuperscript{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\textsuperscript{'} 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-orattributive-dialectics-in-a-contiguity-of-increasing-ontological-normaley/postconvergence
implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation speaks of the real nature of its present and prospective narratives as
decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex
as well as for the sake of functioning we tend to represent by default such miscuing and
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such
meaningfulness as decandored/oblongated (subknowledging/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, de-
mentation-supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics ensure an affixing of temporal-dispositions
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation teleologic
orientations denaturing to the corresponding temporal perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation mindsets in their
ontological-escalation/aetiologisation without letting for a disjunction/skipping into
representation’ such as the mental-devising-representation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, and so, beyond the illusion-of-the-present/present-consciousness of all these <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions which in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as intemporality /longness rather than decandored/oblongated mental-devising-representation as temporality. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturings’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating’; and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus de-mentation—supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling—<in-deferential-formalisation-transference> (formalisms and internalisations) mechanism with the implied
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 (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<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 regards to the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility{(imbued-and-hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}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 (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporal/loneliness instead preserving prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness-and-teleology towards the ‘institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference’ as secondnaturing of the new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-positivistic/medieval mind as this just validates to the non-positivism/medievalism disposition that its non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with meaningfulness-and-teleology is sound such that it goes on to operate/process logic by amplituding/formative-epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag non-positivism/medievalism meaningfulness-and-teleology reference-of-thought–categorical-imperatives/axioms/registry-teleology. Rather the positivistic mindset/ reference-of-thought will project the new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism—of-social-functioning-and-accordance of a positivism-based rule of law, social organisation, polity, nation-building, etc.
based on positivism axioms and which inherent effectiveness and supersedingness/transcendence breaks the non-positivism/medievalism mindset/"reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective "reference-of-thought–categorical-imperatives/axioms/registry-teleology"–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. The ‘transcendental/transdimensional/interdimensional/"maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation complex-of-stranding’ refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> when it is demonstrated that it is ‘perversion-of-‘reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as perversion-of-the-categorical-imperatives/axioms/registry-teleology"–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and rather syncretises in operating those same ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology"–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation prospectively; while that same registry-worldview/dimension intuitively recognises that a prior/superseded registry-worldview/dimension mental-devising-representation as stranded is ontologically veridical as the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises it’s ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology"–
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its
uninstitutionalised-threshold. The reason for the human ‘transcendental/transdimensional/interdimensional’
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ is that a
registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology,for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are fundamental and constitutive functional elements of its
existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and
hence the complex when <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to stand, the transcendental exercise by which man left the cave-to-so-called-modern-man wouldn’t have happened, and any registry-worldview/dimension (retrospective, present, prospective) that fails its own de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as to elucidation-and-superseding-of-its- perversion-of–reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, as-to-preconverging-or-dementing—apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding<as-of-apriorising/axiomatising/referencing> its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’}! 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/knowledge-reification-
gesturing-in-prospective-psychologismic—apriorising/axiomatising/referencing-{of-attendant—
onological-contiguity—with-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
demtenation—{supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—
or-attributive-dialectics} for transcendence-and-sublimity/sublimation/supererogatory—de-
pointing out that the teleology\(^9\) of rational-realism as notional-deprocrypticism (with teleology\(^9\) fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—reifying-as-to-knowledge-developing—and-empowering—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/textually/reprojectively/supererogatingly/zeroingly/re-acutingly}educing—‘herein-specifically-relevant-human-subpotency’—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation)), is not to strive for the wrong notion of human intemporal/ontological ‘congruence’ with respect to knowledge and virtue (as human dispositions are not congruent, as thus the idea of ontological-congruence of the intemporal-disposition with temporal-dispositions will compromise intemporality\(^5\), and hence compromise ontology), but rather to aspire for a transversality—(for-sublimating—existential—eventuating/denouement)—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn’t compromise the ontological veridicality in intemporal-disposition projection as to the ontological reality of human notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence) at uninstitutionalised-threshold\(^1\)). 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-syncetise at uninstitutionalised-threshold with the dialectical consequence of the development of the cumulating/recomposing–attendant-ontological-contiguity-successive registry-worldviews/dimensions (institutionalisations) validates the appropriateness of striving rather for transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing and not nested-congruence to uphold intemporality, 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 intemporal purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-<including-virtue-as-ontology>. * It should be noted that in de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)-in-a-contiguity-of-increasing-ontological-normaley/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. (as to its superseded Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfullness-and-teleology) do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension (as to its given institutional-development—as-to-social-function-development and living-development—as-to-personality-development magnitudes so-referenced to its given Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfullness-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–deprocripticism institutionalisation/intemperalisation with respect to procripticism. In the bigger picture, identifying inherent virtue in the institutionalisation/intemperalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per notional–firstnaturedness—temporal-to-intemperal-dispositions—going by a preconverging/postconverging–de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology) with respect to the intemperal-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
proercrypticism, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-and-suliminity/sublimation/supererogatory-de-mentativity. This basically undermines the idea that any such registry-worldview/dimension temporal-dispositions should be encouraged to be ‘<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrsatic-drag in meaning’ in a logical engagement with it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it is rather in perversion-and-derived- of its reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Instead this requires a transversality-of-affirmative-and-unaffirmative–disambiguated- ‘motif-and-apriorising/axiomatising/referencing’ (due to the dialectically-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity-of- reference-of-thought/preconverging-or-dementing–apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor acquiesce to the implied–logical-dueness-or-implied-scape and subsequent apriorising–registry-elements of implied-profile-or-implied-stature, implied-presumptuousness-or- implied-arrogation, implied-assumptions, implied-value-reference and implied-teleology projected by the temporal-dispositions, but rather advances that there is perversion-of reference-of-
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 epistemic-totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 epistemic-totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 epistemic-totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 transcendentnal 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-

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logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi
conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-
psychopathic-preconverging-or-dementing –apriorising-psychologism at the temporal-
dispositions perversions/defects of postlogism 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>. This undermines the ontologically-veridical organic-
comprehension-thinking (organicalism/‘intemporal-prioritisation-of- reference-of-thought’–as-
conflatedness -or-ontological-reprojecting/longness-of-register-of- meaningfulness-and-
teleology”). The causality ~as-to-projective-totallitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity retracting (for notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-
disambiguation) as reference-of-thought-scheme’ is critical as it is the only means for
articulating notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
from-perspective–ontological-normalcy/postconvergence> disambiguation in perspective as
otherwise by the ‘conviction-as-to-profound-supererogation reflex/prelogic-reflex-admissance-reflex/in-phase-reflex’ instead of rightly aligning as dialectically-or-contendingly-out-of-phase (non-ontological-reference or non-contending-reference-but-ontologically-or-
contendingly-reflected-or-perspectivated-as-preconverging-or-dementing –apriorising-
psychologism or not-veridical-thinking-reference-rather-preconverging-or-dementing reference or
perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >–and-not-of-logical-contention reflex or transversality<for-sublimating–
reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective), and holds that other and subsequent notions are as pertinent as they are intemporally-preservational and where those same supposed notions social use was not intemporally-preservational but perverted/subknowledged/mimicked/confounded, their ontological and virtuous validity is nullified; as it is their relay of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation without notional-discontiguity/epistemic-discontiguity—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-consciousness as amplitunding/formative—epistemicity totalising—self-referencing—syncretising/circularity/interiorising/akrasiac-drag we apparently demonstrate such qualities but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and
prospectively deprocrypticism, with their evolving reference-of-thought–categorical-imperatives/axioms/registry-teleology wherein prospective meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology in preconverging existential-extrication-as-of-existential-unthought. The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-teleology), more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness in dialectical transformation as of prospective reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation of superseding–oneness-of-ontology enabling the possibility in reflecting holographically–conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process of the cumulative/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
preconverging/postconverging–de-mentative/structural/paradigmatic relation of virtue to
ontology as of successive developing prospective relative-ontological-completeness’–of-
reference-of-thought. As semblances of virtue-constructs out of ‘sense of good-naturedness’
not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of–
meaningfulness-and-teleology and intemporal/longness-of-register-of–‘meaningfulness-
and-teleology’ mental-dispositions across all registry-worldviews/dimensions will simply ‘out
of impression-driven/good-naturedness/wishfulness 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-
pseudointemporality–preservation or of notional-discontiguity/epistemic-discontiguity’
<between—prior-shallow-supererogation–of-mentally-
‘uninstitutionalised-threshold as teleologically-degraded shades-of-temporal (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>) synopsising-depth of meaningfulness-and-teleology
construed as in distraction of the prospective institutionalisation psychology and so
preconverging-or-dementing—apriorising-psychologism and decentered’, and a non-
transcendental metaphysics-of-presence—{implicated-nondescript/ignore VOID
-presencing—absolutising-identitive-constitutedness } or <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-of-temporal teleological synopsising-depth of meaningfulness-and-teleology as of the two
previous transcendence-and-sublimity/sublimation/supererogatory-de-mentativity perspective implied psychologisms’ (as a result of non-recognition of a divergence with respect to the
prospective relative-ontological-completeness-of-reference-of-thought and the
prior/transcended/superseded relative-ontological-incompleteness-of-reference-of-thought,
speaking of the ontological-veridicality of the transcendental perspective as of ‘intemporal-
prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting and not
a non-transcendental perspective as of <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag). In other words, distractive-
alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> by the
preconverging-or-dementing—apriorising-psychologism and decentering of the prior-as-
present/transcended/superseded beforehand/as-of-a-priori implies that the
prospective/transcending/superseding reference-of-thought is a more profound representation
of intrinsic-reality/ontological-veridicality (with regards to notional–deprocrypticism as of the
preempting—disjointedness-as-of-\textsuperscript{a} reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by the
‘distractive-alignment-to- reference-of-thought--<of-apriorising/axiomatising/referencing>\textsuperscript{b} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal’ over and subsuming-and-supplanting the
prior/transcended/superseded/transcended/superseded reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as of its
disjointedness-as-of- reference-of-thought of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to positivism–procrypticism), as validated by attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{c} <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>. *Thus, distractive-alignment-to-\textsuperscript{d} reference-of-thought--<of-apriorising/axiomatising/referencing>\textsuperscript{e} is an
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-
departure-of-construal of reference-of-thought as it is about assuming beforehand/as-of-a-
priori for logical-contention as postconverging-or-dialectical-thinking\textsuperscript{f} –apriorising-
psychologism and centered the prospective/transcending/superseding reference-of-thought (as
of its prospective relative-ontological-completeness -of- reference-of-thought) in
preconverging-or-dementing –apriorising-psychologism and decentering the prior-as-
present/transcended/superseded reference-of-thought (as of its prior relative-ontological-
incompleteness\textsuperscript{g} -of- reference-of-thought), as validated by attendant–ontological-
contiguity~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{h} <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\textsuperscript{7} manifestation is the grasp of the reality of prior relative-ontological-incompleteness\textsuperscript{8}–of-reference-of-thought as ‘in-wait as of prior relative-ontological-incompleteness\textsuperscript{8}–of-reference-of-thought defective \textsuperscript{8}–reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} for a postlogism\textsuperscript{7} 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\textsuperscript{7} manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism\textsuperscript{7} manifestations in universalisation–non-positivism/procrypticism, the organic-knowledge depth of notional–deprocrypticism is what is required as resolution for postlogism\textsuperscript{7} manifestations in positivism–procryptism. On this basis distractive-alignment-to-reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{30} point-of-departure-construal technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism\textsuperscript{7} construal but rather implying a construal preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism and decentering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness –of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of recurrent-utter-uninstitutionalisation, ‘failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of base-
intemportal/ontological/social/species/\textsuperscript{103} universal/transcendental/\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. In other words, just as we can countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness\textsuperscript{88}—of-reference-of-thought as being superstitious/non-positivistical implies the fundamental need for its psychoanalytic-unshackling for \textsuperscript{<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness—of-reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{88}—of-reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism\textsuperscript{77} as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness\textsuperscript{88}—of-reference-of-thought is prospectively construed from notional–deprocrypticism as preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism and decentered by its procrypticism/’disjointedness-as-of-reference-of-thought’–as-misappropriated–meaningfulness-and-teleology\textsuperscript{99}, implying the more fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for \textsuperscript{<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought as of the notional–deprocrypticism registry-worldview/dimension ontological-completeness-of-reference-of-thought; thus enabling the attainment of aetiologisation/ontological-escalation required for supratransversality–<in-sublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing\textsuperscript{as intemportal/ontological/social/species/\textsuperscript{103} universal/transcendental/\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation

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postconverging–de-mentating/structuring/paradigming that is transversally
preconverging/postconverging–de-mentative/structural/paradigmatic for the resolution not only
of the positivism–procrypticism postlogism as psychopathy and social-psychopathy but
basically all its relative-ontological-incompleteness reference-of-thought predicated
temporal-phenomena construed as positivism–procrypticism vices-and-impediments. (It is
important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of–
meaningfulness-and-teleology as of the positivism–procrypticism registry-worldview/dimension are just ‘vague candoring’ that are ontologically-empty and non-veridical
by inherent-and-tautological ontological precedence of the prospective/transcending/superseding notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its ontological-completeness-of reference-of-thought over the prior/transcended/superseded positivism–procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior relative-ontological-incompleteness 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 as-to- presencing—absolutising-identitive-constitutedness, and so beyond-the-consciousness-awareness-teleology; 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\textsuperscript{21}–apriorising-psychologism and centered but rather a preconverging-or-dementing\textsuperscript{20}–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\textsuperscript{21}–apriorising-psychologism and centered). Distractive-alignment-to\textsuperscript{30} reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{30} as such basically by definition dismisses ‘the prior/transcended/superseded registry-worldview’s/dimension’s relatively relative-ontological-incompleteness\textsuperscript{30}–of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as circularly endemising/enculturating its reference-of-thought defect or perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, beyond-the-consciousness-awareness-teleology\textsuperscript{79}–<in-preconverging existential-extrication-as-of-existential-unthought> and so preconverging/postconverging–de-mentatively/structurally/paradigmatically even before an effective reference-of-thought issue of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance as of temporal-to-intemporal thresholds (i.e. preconverging/postconverging–de-mentatively/structurally/paradigmatically being non-positivism/medievalism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition means incapable of contending as of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘third-level–presencing—absolutising-identitive-constitutedness\textsuperscript{14} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology\textsuperscript{99}’ requiring rather the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
deprocrypticism—or—preempting—disjointedness-as-of-  reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-
positivising/non-rational-empiricism of the universalisation—non-positivism/medievalism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
dismisses it as not contendingly relevant relative to reference-of-thought issue requiring
positivising/rational-empiricism in want of positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-
universalising of the base-institutionalisation–ununiversalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
dismisses it as not contendingly relevant relative to reference-of-thought issue requiring
universalisation in want of universalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and as the non-
rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-
random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-
utter-uninstitutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
dismisses it as not contendingly relevant relative to reference-of-thought issue requiring rule-
making in want for base-institutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The reason
behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, the
reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-
incompleteness’ irrespective of the arising of a reference-of-thought incidental issue as of
the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance in the very first place and so beyond-the-consciousness-awareness-teleology\(^5\)-\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}\>\), that makes it fundamentally ontologically unsound; and as highlighted before the non-positivism/medieval state of being superstitious and non-positivistic is an underlying foundational problem (as the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{102}\)-defect-\(<\text{as-Being-or-ontological-or-existential–defect}\>\) ‘in-wait as of prior relative-ontological-incompleteness\(^8\)-of- reference-of-thought defective \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) just as our procrypticism state of disjointedness-as-of- reference-of-thought (in misappropriating meaningfulness), as failing/not-upholding-\(<\text{as-of-apriorising/axiomatising/referencing}\>\) in dissociating temporal ‘\(^8\) reference-of-thought— degraded-devolving-as-of-uninstitutionalised-threshold\(^{102}\)’ and intemporal ‘reference-of-thought–\(^8\) categorical-imperatives/axioms/registry-teleology\(^9\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\) of meaningfulness-and-teleology\(^9\) as of ‘same-terms-of-expressions’ (seemingly-same-implied-meaningfulness) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, is an underlying foundational problem (as the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{102}\)-defect-\(<\text{as-Being-or-ontological-or-existential–defect}\>\) ‘in-wait as of prior relative-ontological-incompleteness\(^8\)-of-reference-of-thought defective \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) for issues of perversion-of- reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\)\) to be stirred-up/instigated and endemised/enculturated. This articulation is also important because while it
can be countenance retrospectively, however prospective our metaphysics-of-presence
{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness } as of our <amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag reflex and so beyond-the-consciousness-
awareness-teleology’<in-preconverging-existential-extrication-as-of-existential-unthought>
beforehand/as-of-a-priori, will tend towards ‘a circular <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
ego complex that rather circularly upholds ‘procrypticism–or–disjointedness-as-of-
reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’,
just as occurred in all the prior registry-worldviews/dimensions. The bigger point being that just
as we recognise beforehand/as-of-a-priori that engaging (from our positivism psychology
prospective relative-ontological-completeness’-of- reference-of-thought) a non-
positivism/medievalism psychology with respect to their equivalent postlogism
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’—apriorising-psychology and centered in the very
first place’ but rather that the non-positivism/medieval
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
meaningfulness-and-teleology’ is preconverging-or-dementing ‘—apriorising-psychology
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 as of prospective depcrypticism-as-of-
preempting—disjointedness-as-of-’ reference-of-thought of psychology prospective relative-
ontological-completeness of reference-of-thought) our procrypticism–or–disjointedness–as-of reference-of-thought

imperatives/axioms/registry-teleology\textsuperscript{9}, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} (as will be wrongly implied by a circular \textsuperscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} ego complex that rather circularly upholds procrypticism–or–disjointedness-as-of-reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). For instance and as stated before, such a statement and mental-disposition of the type Socrates or Rousseau by their relative asceticism\textsuperscript{4} as of postconverging-nonextricatory-existential-preempting-of-existential-unthought as compared to others of their statuses (conjugated as of various shades of temporal teleologically-degraded synopsising-depth of meaningfulness-and-teleology\textsuperscript{99} psychologism) in their respective social-setups from a non-transcendental as of its \textsuperscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} perspective by its \textsuperscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} 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\textsuperscript{99} psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and-teleology\textsuperscript{99}). 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
procripticism relative to prospective ontological-completeness-of reference-of-thought as notional-deprocripticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as 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 reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity—of-the-human-institutionalisation-process itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to reference-of-thought-apriorising/axiomatising/referencing technical point-of-departure-of-construal of reference-of-thought’ highlighting the non-transcendental as epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective mental-projection/psychologism of the relative-ontological-incompleteness-of reference-of-thought of non-positivism/medievalism mental-projection/psychologism that doesn’t dissociate the temporal-as-teleologically-degraded or intemparal-as-teleologically-elevated synopsising-depth of meaningfulness-and-teleology, unlike a transcendental perspective that reflects prospective institutionalisation intemparal teleologically-elevated synopsising-depth of meaningfulness-and-teleology as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsising-depth of meaningfulness-and-teleology as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness reference-of-thought by tautological ontological-veridicality validated by the ontological-
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-


arrogation, assumptions, value-reference and teleology) and wrongly imply their logical contention validity. Taken to the bigger registry-worldview/dimension or intradimensional level, this points to a registry-worldview/dimension derived-perversion state of temporal-dispositions at the present uninstitutionalised-threshold involving the subknowledging/mimicking-and-syncretising of the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness known as procrypticism–or–disjointedness-as-of-reference-of-thought, calling prospectively for deprocrypticism. Without ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure–{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> 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 $7(\sqrt[3]{64}+3-1)-\{6+4-2\}+2$. 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 \( 8\div2=4 \). Then the multiplication operation with the first brackets result as \( 7\times10=70 \). Finally, comes the subtraction with \( 70-4=66 \) as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence).

But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as \( \sqrt{64}=8 \), \( 8+3=12 \), \( 12-1=11 \), for the first brackets, and \( 6+4=11 \), \( 11-2=9 \), for the second brackets. The division operation with the second brackets yields \( 9\div2=4.5 \), and the multiplication operation with the first brackets yields \( 7\times11=77 \). Finally, subtracting both brackets gives \( 77-4.5=72.5 \) as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity\(^2\) as of their relative-ontological-incompleteness\(^2\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suplerogation’\(^2\)-as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing – apriorising-psychologism\(^2\) (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective), as reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^1\), 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-to-preconvergely-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity\(^6\)-of-\(^8\)reference-of-thought, as ontological-veridicality/ontological-contiguity\(^7\) of \(^8\)reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) precedes projected

\(<\text{amplituding/formative}>\) wooden-language-\(\{\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }\)\), with \(^8\)reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\) nothing more but human mental inventions (constrained 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\(^1\) by a re-equilibrating metaphysics-of-absence\(^3\) (implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>)/postdication. Hence the notion of ontological-normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as superseding/preceding over projected

\(\langle\text{amplituding/formative}>\) 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-\(\{\text{imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }\)
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 <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 affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of reference-of-thought-as-of-conflatedness over A’s induced preconverging-or-dementing-reference/ perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>). Thus the new categorical-imperatives/axiom/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these
point before allowing the other characters operations, which then yields the right result. That is 77÷7=11 and 4.5×2=9 as reverting back, then 11-1=10 and 9-1=8 to factor in A’s (Addition’s) additionality defect to yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving 8÷2=4 and 7×10=70. Finally 70-4=66, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new 51 reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontologically-veridical/of-intrinsic-reality that B should be operating. In the bigger scheme of things, this explains institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to 71 perversion-of–reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism by the very fundamental veridicality of its notional~firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature. But then, this being an uninstitutionalised-threshold 02, B going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor at uninstitutionalised-threshold 02 may just as well due to there being ‘no institutionalisation constraining’ (i.e. no social 103 universal-transparency<transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } of 71 perversion-of–reference-of-thought<as-preconvergingly-
priorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>, no internal-contradiction induced from <amplituding/formative-
epistemicity> causality <as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity. no preconverging-or-dementing
apriorising-psychologism of the perversion-of reference-of-thought <as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>, and no intemporal projection superseding the transcendence-unenabling-
uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic as of
temporality/shortness inducing corresponding formalisation and internalisation as values),
choose to act because of one temporal reason or the other whether by ignorance of the need for
this new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy or affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation (i.e. induced-ring-of-gyges-effect/solipsistic–point-of-temporal-
thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality); and so, fail to follow the latter reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation that are intemporally-preservational. That is, choosing
circumventive/distractive-temporal-prioritisation-of reference-of-thought and thus failing/not-
upholding<as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. That being the case, this doesn’t in
anyway undermine the intrinsic reality/ontological-veridicality/ reference-of-thought (in
ontological-normalcy/postconvergence) of the above equation as being equal to with the need
for new requisite reference-of-thought categorical-imperatives/axioms/registry-teleology for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion-of reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought thus requiring de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of all such temporal-dispositions.

aetiologisation/ontological-escalation to be accounted for from similar individuations in such situations as a registry-worldview/dimension problem, in order to ensure intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontology. In the bigger scheme of things, this calls for a prospective registry-worldview/dimension institutionalisation articulation that supersedes/overrides such a temporal dynamism of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation dispositions at various social roles going from A’s condition, and the potential overlooking of the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation dispositions by all the other characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that fundamentally the conjugation of such an de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–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. de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) doesn’t confuse appropriateness of the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology⁹, -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-teleology⁹, -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 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 \( \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology} \) 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 \( \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology} \) 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 \( \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology} \) ) 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-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} of relatively deeper limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed- existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging disentailment by} postconverging entailment) is the shifted reference-of-thought (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking’—apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/ontological-contiguity while the prior transcended/superseded institutional-cumulation/institutional-recomposure-{as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} of relatively shallow limited-mentation-capacity-(as of relative apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity –educted-existentialising/contextualising/textualising-contiguity } –constitutedness –in-preconverging entailment is no longer the “reference-of-thought (dialectically-out-of-phase or dialectically-primitive) and is thus of ‘preconverging-or-dementing” –apriorising-psychologism mental-devising-representation’ as it is of notional-discontiguity/epistemic-discontiguity <-between—prior-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema and prospective-profond-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema>: thus transcendentally coming into grips with a shifting but more and more profound notion of “reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity” as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging -impulse/compulsive-dementing” /postlogism in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing- intemporal-preservation> is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism”-as-of-” compelling–nonconviction/madeupness/bottomlining”(<decontextualising/de-existentialising/of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising”-of-the- ‘attendant-intradimensional–ontologising’–imbued<contextualising/existentialising–attendant-ontological-contiguity >; in-shallow-supererogation <-as-to-disontologising-perverted- outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>); conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of
social psychopathy as its psychopathy conjugates/inflects/get-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> as absolving/fleeting/escaping-reflex–logic, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging-impulse/compulsive-dementing disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism-slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold. Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology thus effectively producing the wrong result 7.5 for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies,
we’ll then be talking about an uninstitutionalised-threshold. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as articulated with the arithmetic technique that corrected the equation result from 7.5 to by adjusting for A’s condition which is now the reference/ontologically-veridical/ontological-contiguity registry-worldview/dimension) is known as de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold of ‘ontological-thinking (not preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) which is ontologically wrong, just as all totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness registry-worldviews/dimensions do at their uninstitutionalised-threshold. For instance, the recurrent-utter-uninstitutionalisation mindset reference-of-thought doesn’t think of itself that way but rather as a nondescript/ignorable—void (actually speaking of akasric-drag-denatured-and-preconverging-or-dementing—narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness—of—reference-of-thought-as-an-ontologically-flawed-neuterisation—or—bracketing-or-epoché of totalising—conflated—meaningfulness-and-teleology—as-of—notional—deprocrypticism-reflected—historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—
with respect to its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as preconverging-or-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—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t has any end to itself but for such dialectical readjustments to ontological-veridicality as ‘postconverging-or-dialectical-thinking—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candored-and-dialectically-or-contendingly-in-phase with regards to an intemporal-preservational registry-worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, and with superseded/transcended registry-worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold as preconverging-or-dementing—apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-
representation of all institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-
ormalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> whether from the
perspective of a retrospect, our present or prospective point-of-reference. Another aspect
highlighted by the Arithmetic equation comparison is with respect to the appropriateness and
defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The
comparison highlights 3 transversality<-for-sublimating-existential-
eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-
apriorising/axiomatising/referencing’ pedestal of meaningfulness. Firstly, A’s condition
with respect to additionality with the idea that it is bound to fail any arithmetic calculation
involving additionality. Thus the subknowling‘-impulse/compulsive-dementing’ pedestal
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). This is effectively the pedestalled state of
psychopathic 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>} in hollow-constituting<-as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of vague-
ryhming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging\(^1\) inducing attendant–ontological-contiguity \(\sim\) educed–
existentialising/contextualising/textualising-contiguity \(\sim\) reifying-or-elucidating-of-
prospective-relative-ontological-completeness \(\sim\) reference-of-thought\(\sim\) devolving-as-of-
instantiative-context\(\sim\) non-veridical-hollow-narratives to be reflected/perspectivated from the
intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity \(\sim\) of-
\(\sim\) reference-of-thought or \(\sim\) perversion-of-\(\sim\) reference-of-thought\(\sim\) as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \(\sim\) as to preconverging-or-dementing\(\sim\) apriorising-psychologism and so in
\(\sim\) amplituding/formative–epistemicity\(\sim\) totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \(\sim\) or absolving/fleeting/escaping-reflex–
logic\(\sim\), from one set-of-postlogic-narratives to the other and one set of interlocutors to the other,
in line with its ‘short cut’ mental relation to meaningfulness as extrinsic-attribution (the
temporal eliciting of the temporality\(\sim\)/shortness of others is the sufficient basis for getting one’s
way) as opposed to intrinsic-attribution wherein the intrinsic ontological-veridicality of
meaning is the complete and sufficient basis for its pertinence and upholding. This
subknowledging\(\sim\)-impulse/compulsive-dementing\(\sim\) 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 \(\sim\)-of-\(\sim\) reference-of-
thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it
is intemporally preservational and thus ontologically-veridical/\(\sim\) reference-of-
thought/ontological-contiguity\(\sim\). It is this pedestal that is the organic-comprehension-thinking
(organicalism/‘intemporal-prioritisation-of-\(\sim\) reference-of-thought’–as-conflatedness \(\sim\)-or-
ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\(\sim\)) pedestal,
organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> 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 7.5 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 1-de-mentation>
The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-’ 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/knowledge-reification—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity ~educed—existentialising/contextualising/textualising—contiguity }—conflatedness—in{preconverging-disentailment_by}—postconverging—entailment>/<amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating-ontological-contiguity } construct for the possibility of a conceptual insight and preconverging/postconverging—de-mentative/structural/paradigmatic resolution with regards to (at the registry-worldview/dimension or intradimensional level) procrypticism/the-reality-of-human-notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing—apriorising-psychologism, resolved by deprocrypticism. Comparatively, for instance, articulating new reference-of-thought—categorical-imperatives/axioms/registry-teleology, —for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to resolve the uninstitutionalised-threshold from 12.5 to the ontologically-veridical, and so not only with regards to the specific but as a preconverging/postconverging-de-mentative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or—

Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge towards ‘extrinsic-attribution’ (the eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms–as-of-axiomatic-construct of country-of-the-blind temporality/shortness whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of–meaningfulness-and-teleology nature. But that will still be temporality/shortness and the notion of an aetiologisation/ontological-escalation as of intemporality/longness will no more be better advanced. Further beyond and more than just with respect to one case of psychopathy but as of intellectual-and-moral-inequivalence/non-correspondence construing the universal human social phenomena of psychopathic postlogism and conjugated-postlogism across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won’t be surprising that such a universal
projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension-level resolutive construal of their corresponding postlogism\(^\dagger\)-as-of-\(^\dagger\) compelling–nonconviction/madeupness/bottomlining-

\(<\text{decontextualising/de-existentialising~of-attendant-intradimensional-}
\text{apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-}
\text{intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-}
\text{ontological-contiguity >;}\text{-in-shallow-supererogation }<-\text{as-to-disontologising-perverted-}
\text{outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–}
\text{apriorising/axiomatising/referencing’-logical-dueness}>\) like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come into the frame and are equally elicited. But then that is an inevitability with respect to the more critical universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic\(^\ddagger\) perversion-of-\(^\ddagger\) reference-of-thought<as-preconvergingly-
\text{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-}
\text{supererogation > } with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation. Ontologically, it is then the subject of contention and aetiolisation/ontological-
elocalisation of the organic-comprehension-thinking (organicism/\text{‘intemporal-prioritisation-of-
reference-of-thought’–as-conflicatedness\(^\ddagger\)-or-ontological-reprojecting/longness-of-register-of–}
meaningfulness-and-teleology\(^\ddagger\)) pedestal, both in apriorising–registry and registry-worldview

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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-
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—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). This can further be elucidated analysing perversion-of-reference-of-thought—
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional—deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-
positivism/medievalism societies are ontologically about subknowledging / perversion-of-
reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-
or-ontological-bad-faith/inauthenticity—reference-of-thought/preconverging-or-
dementing—apriorising-psychologism based on the fact that such societies didn’t develop and
integrate notions of empirical and rational cause-and-effect positivistic ideas as reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as modern-day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of notional–firstnatures—temporal-to-intemporal-dispositions—so construed as from-perspective—ontological-normalcy/postconvergence’ as ontological-escalation/aetiologisation above, where supposed an intemporal mindset/ reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging-impulse/compulsive-dementing) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of witchcraft will be the subknowledging-impulse/compulsive-dementing pedestal. The disposition to entertain and further exploit such situations (as anthropologists perfectly understand the abhorrent role of such notions as witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism societies) in conjugation of temporal-dispositions that are universally-recurrent or universal across all times (postlogism-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-attendant>.
intradimensional’-prospectively-disontologising--preconverging/dementing--apriorising-
psychologism pedestal which is rather an extricatory preconverging–de-
mentating/structuring/paradigming (of the situation, to fulfil temporal inclinations or
distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social
universal-transparency→{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of the
idea that the notion of witchcraft is bogus, with corresponding lack of perceived
untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a
notion, thus a collective-consciousness that doesn’t register it as preconverging-or-
dementing’–apriorising-psychologism (as we do today) and finally, no ontological alienating
reason for not believing, endemising and enculturating the phenomenon of witchcraft. The
organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness|–or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology) pedestal will rather be an inclination to see that the lack of
empirical and rational | reference-of-thought–categorical-imperatives/axioms/registry-
teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme
of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so
with this individual but its general integration as a socially viable and entertained notion in this
locale’. But more critically, from its
intemporal/ontological/social/species/\ universal/transcendental/\ maximalising-
recomposuring-for-relative-ontological-completeness\—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming to be intemporally-preservational, more
than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the
intemporal mindset/\ reference-of-thought in organic-comprehension-thinking
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 preconverging/postconverging–de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments\(^{(15)}\) 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\(^{(1)}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) problem’ for the organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of–reference-of-thought’–as-conflatedness\(^{(1)}\)-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\(^{(1)}\))/’intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\(^{(1)}\)’/’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\(^{(1)}\)-impulse/compulsive-dementing\(^{(20)}\) mindset/’reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to–‘attendant-intradimensional’–prospectively–disontologising–preconverging/dementing –apriorising-psychologism>/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/’reference-of-thought is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a
comprehensive preconverging/postconverging–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 ‘preconverging/postconverging–de-mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall preconverging/postconverging–de-mentative/structural/paradigmatic causality as-to-projective-totalitative–implications-of-prospective nonpresencing, for explicating-ontological-contiguity such superstition to the creative emancipation of human meaningfulness and action. With this insight the ontological ‘terms of reasoning’ of the subknowledging -impulse/compulsive-dementing pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing –apriorising-psychologismly striving to establish whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing –apriorising-psychologismly striving to establish and examine whether the accusation of witchcraft is true or not, with all the implied existential implications meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-
or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology—will be to be dismissive of the two prior pedestals as in de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) and of preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the elements of their apriorising–registry are perverted (implied–logical-dueness—as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of a registry-worldview/dimension that endemises and enculturates the belief in superstition and witchcraft for a preconverging/postconverging–de-mentative/structural/paradigmatic resolution as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing—apriorising-psychologism as they are rather the subject of contention and aetiologisation/ontological-escalation from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. The reason for the above ‘intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness—or-ontological-reprojecting pedestalling is simple. ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness—or-ontological-reprojecting pedestalling carries the
impulse/compulsive-dementing pedestal and the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism pedestal from an organic-comprehension pedestal ‘ontological-reference of thought and meaningfulness’ for a superseding notional-deprocrypticism institutionalisation as a universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-meaningfulness/human-species-level postconverging—de-mentating/structuring/paradigming across all space and all time (and not a temporal, extricatory, shortness-of-register-of-meaningfulness-and-teleology, individuals, extrinsic-attribution, incidental or incremental or ‘disjointedness-as-of-reference-of-thought’ or temporal-accommodation preconverging—de-mentating/structuring/paradigming that endemises and enculturates procrypticism) to induce the appropriate prospective crossgenerational ‘postconverging—dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This conceptual (supereorogatory—ontological—de-mentation—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—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—a 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-\(^\text{reference-of-thought}\) involves various shades of incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of \(^\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{3},-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 as institutionalisation constraining. This is ‘no emanance transformation’ of temporal-dispositions into the intemporal-disposition; as such a notion can only be solipsistic to individuals beyond the possibility of institutionalisation secondnaturing (point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding). Thus at the uninstitutionalised-threshold \(^\text{2, circumventive/distractive-temporal-prioritisation-of-\(^\text{reference-of-thought will very well do with an outcome (other than its inherent intemporal-projection) whether it is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, given its solipsistic disparate nature (noncontiguous/discrete hence of notional-discontiguity/epistemic-discontiguity <between— prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>) with respect to the notion of \(^\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{3},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as being about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so, especially when
postlogic and integrating the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of postlogism<as-of-compulsing--nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>—induced-disontologising’–of-the–
reference-of-thought–categorical-imperatives/axioms/registry-teleology) which are actually meant to represent it at uninstitutionalised-threshold, 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 uninstitutionalised-threshold, and postlogic-including-psychopathic/subknowledging-impulse/compulsive-dementing/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging pedestal for which the hollow form of reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of reference-of-thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) and the human temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the species); that is, from an animal that was emanantly/becomingly/solipsistically successively of a mental-devising-representation perspective preconverging-or-dementing–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, procrypticism–or–disjointedness-as-of reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation
perspectives as postconverging-or-dialectical-thinking\textsuperscript{11}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>} of base-institutionalisation, \textsuperscript{10} universalisation, positivism and prospectively deprocrypticism. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising-registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing-registry’s, or in the bigger picture, registry-worldview’s/dimension’s \textsuperscript{68} reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold\textsuperscript{102} speaks of that apriorising-registry’s or registry-worldview’s/dimension’s \textsuperscript{68} reference-of-thought de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>} (as it is ‘devoid of \textsuperscript{8} reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity\textsuperscript{22}’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as perversion-of\textsuperscript{7} reference-of-thought\textsuperscript{<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation > the \textsuperscript{8} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-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-mention
(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-
attributive-dialectics) is what prevents the amplituding/formative–epistemicity–totalising–self-referencing-syncretising-as-straight-and-candored, of the
recurrence-of-in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> in postlogic-backtracking<iterative-looping–set-of-
dereifying-hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex–logic’ (which
are veridically of notional-discontiguity/epistemic-discontiguity <between—prior-shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>) as wrongly implied
postlogicly-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–set-of-dereifying-
hollow-narratives-and-acts’>76 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\textsuperscript{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>} in various shades of temporality\textsuperscript{28}. For instance in registry-worldview/dimension terms, the \textsuperscript{15} de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as to preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism\textsuperscript{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>} of the non-positivism/medievalism mindset\textsuperscript{83} reference-of-thought with respect to the positivistic mindset/ reference-of-thought (as reflecting the former perversion of \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold\textsuperscript{102} of non-positivistic meaningfulness-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/ 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{74} perversion-of-\textsuperscript{83} reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as-of-unsoundness-}
or-ontological-bad-faith/inauthenticity\textsuperscript{[54]}-of reference-of-thought as to the uninstitutionalised-threshold\textsuperscript{[02]} of non-positivism/medievalism\textsuperscript{[56]} meaningfulness-and-teleology\textsuperscript{[99]}, requiring positivistic meaningfulness-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{[21]}–apriorising-psychologism exercise’ but rather ontologically an exercise in transversality\textsuperscript{[for-sublimating–existential-eventuating/denouement>] of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a preconverging-or-dementing\textsuperscript{[20]}–apriorising-psychologism representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing\textsuperscript{[6]} of reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{[99]},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing\textsuperscript{[20]}–apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, and avoiding the supplanting–conviction-as-to-profound-supererogation\textsuperscript{[96]}–of–attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates\textsuperscript{[7]} 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\textsuperscript{20}–apriorising-psychologism of positivistic meaningfulness), as from successive veridical reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{20}-reference (ontological-veridicality/ontological-contiguity\textsuperscript{67}) as base-institutionalisation, universalisation, positivism and notional–deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism–\langle\text{stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase}\rangle. \textsuperscript{15} de-mentation\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is memetically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) \textsuperscript{74} perversion-of\textsuperscript{74} reference-of-thought\langle\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle, is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). \textsuperscript{15} de-mentation\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability\textsuperscript{10} in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10}–reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology. This involves maximalising-recosposing-for-relative-ontological-completeness—unenframed-conceptualisation as enabled by de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness-of-reference-of-thought and relative-ontological-completeness-of-reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing–apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-
pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing\(^{20}\)-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contingently-out-of-phase> from such a prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising\(^{33}\)–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\(_{	ext{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}}\) effectively will seem to place human \{cumulated/recomposured\}-consciousness-awareness-teleology in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } of their own specific evolving successive existentialisms (with their full-depths-of-existential-implications specific evolving preconverging–de-mentating/structuring/paradigming), and with specific evolving percolation-channelling-<in-deferential-formalisation-transference> for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/supererogatory de-mentativity. Fundamentally, without the possibility of
de-mentativity-of-the-human-psyche-for-prospective-institutionalisation involving de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics), no registry-worldview/dimension will be transcendsable (hence de-mentable/as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation reference-of-thought—categorical-imperatives/axioms/registry-teleology is possible. This is because de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occur) of the ‘veridical reference-of-thought of meaningfulness’ since it dents the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension ‘as not postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—of-reference-of-thought but preconverging-or-dementing—apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—of-reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought is what upholds ontological-
normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, at its uninstitutionalised-threshold requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemy/aristocratic is rather ontologically-preconverging-or-dementing apriorising-psychologism/dialectically-preconverging-or-dementing apriorising-psychologism in a de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) wherein its mental-devising-representation is preconverging-or-dementing apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking apriorising-psychologism/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and dialectically-or-contendingly-in-phase, thus granting the latter reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing ‘reference’) over the former which is ‘no longer reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity-of-reference-of-thought today but rather ontologically-preconverging-or-dementing apriorising-psychologism’. This dialectical conceptualisation equally applies regarding procrypticism and futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding-as-of-apriorising/axiomatising/referencing> intradimensional reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation’ (i.e. de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics), perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect>, unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought, mental-perversion, subknowledging, mimicking; and-their-corresponding-amplituding/formative—epistemicity—totalising—self-referencing-syncretising) indicates that de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging—normalcy’ (epistemic-totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) ‘beats’ this counter-
intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a de-mentation\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\} of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblaged/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\langle-as-to-‘attendant-intradimensional’\rangle-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\rangle, circumventive/distractive-temporal-prioritisation-of-reference-of-thought, subknowledging\langle-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging\langle-normalcy\rangle’ (epistemic-totalising\langle~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination\rangle) as de-mentation\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\} does as it further induces ‘transdimensional or memetic thinking’ by its implied de-mentation\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\} in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold\langle—defect<as-Being-or-ontological-or-existential–defect\rangle\rangle brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A’s condition, but it is a sense of de-mentation\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\} that carries the intuition of an
worldview/dimension defect by its relative-ontological-incompleteness-induced-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism-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)
dem-mentation-supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics (with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where dem-mentation-supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics provides the better overarching conceptualisation from an ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness-or-ontological-reprojecting-reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference). Furthermore, by its dem-mentation-supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics, dem-mentation-supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics is the only notional term that operantly and deterministically projects the requisite psychoanalytic-unshackling/memetic-reordering/recomposuring/new-mentation with regards to the implied veridical existentialism/full-depth-of-existential-implications taking into account the veridicality of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-
normalcy/postconvergence>’–existentialism-form-factor hotchpotching wherein sound knowledge/virtue is pliable to temporal denaturing and corresponding conjugation/derivation thus the need for knowledge-notionalisation as a response to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—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-
imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold to the projected wooden-language (imbued—temporal—mere-form/virtualities/dereification/akrasiatic—drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology ) considered circumventive/distractive-temporal-prioritisation-of-reference-of-thought over inherent ‘intemporal-prioritisation-of-reference-of-thought’—as-confletedness-or-ontological-reprojecting of intemporal-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-confletedness—or-ontological-reprojecting that ‘supersedes deterministically and operantly, without any discretion allowed’, circumventive/distractive-temporal-prioritisation-of-reference-of-thought. That is de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) is effectively the notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to the human psyche (and its mental-devising-representation of intrinsic reality) which is what ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the articulation of new mentations as transcendence-and-sublimity/sublimation/supererogatory—dementativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive
institutional-cumulation/institutional-recomposurer-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflect-epistemicity-relativism-determinism—}\}{\text{n}}{\text{ds, notwithstanding the fact that the}^{15}\text{de-mentation}\{\text{supererogatory–ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\}^{9}\text{of their}^{8}\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology^{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation}^{83}\text{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^{9} (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procrypticism and prospectively perpetuation-of-deprocrypticism) is as ^{15}\text{de-mentation}\{\text{supererogatory–ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\}^{8} \text{in}^{15}\text{de-mentation}\{\text{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^{15}\text{de-mentation}\{\text{supererogatory–ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\} over and as denaturing^{15}\text{positivistic meaningfulness}^{83}\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an}^{15}\text{de-mentation}^{99}
(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\textsuperscript{20}—apriorising-psychologism social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>, from a prospective registry-worldview’s/dimension’s \textsuperscript{8}reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as \textsuperscript{8}reference-of-thought) but ‘dialectically preconverging-or-dementing’—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{11}—of-\textsuperscript{8}reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as \textsuperscript{8}reference-of-thought) as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\textsuperscript{11}—of-\textsuperscript{8}reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of—reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness\textsuperscript{1}—or-ontological-reprojecting wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-driven on the basis that that which is in need of transcendence-and-the-intemporal (the temporal) cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the
reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting as ontology with regards to apriorising-registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). Where the natural world is resolute with no compromise with the operation of such a notion as 1+1=2, the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions 1+1 will add up to 5 where the effective constraining of institutionalisation is lacking. de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) (stranding) has the merits of articulating that for reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by reinstitutionalisation with new reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dialectically implying an de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of transcended reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in our present case, notional-deprocripticism of procripticism–or–disjointedness-as-of reference-of-thought, for a preconverging/postconverging–de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments of our registry-worldview/dimension and just as critically the preconverging/postconverging–de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the
preconverging/postconverging–de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments\textsuperscript{105} of non-positivism/medievalism together with the preconverging/postconverging–de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance\textsuperscript{105}–<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\textsuperscript{103} universalising and detached meaningfulness by percolation-channelling-<in-deferential-formalisation-transference>’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendency of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality–{(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology}\textsuperscript{99} would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from procrypticism to notional–deprocrypticism as the preconverging/postconverging–de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments\textsuperscript{105} together with the preconverging/postconverging–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\textsuperscript{99}, and specifically resolution of the implications of psychopathic subknowledging\textsuperscript{105}/perversion-of-
reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) may be to think, given our own illusion-of-the-present/present-consciousnessas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ^, that such an analysis applies only to prior institutional-cumulation/institutional-recomposure {as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. But the fact is that such a profound conceptualisation will have to come to terms with the reality of the implied existentialism/full-depth-of-existential-implications beyond our present sense of personhoods-and-socialhood-formation if it were to avoid platitudinising, becoming circular with dead-ends and lose its intemporal purpose and hence ontological purpose, and so for the simple reason that it is the human psyche that ‘gives-in’ with respect to intrinsic-reality as renewed/prospective ontological-veridicality, starting with that of the intellectual analyst/analysts itself/themselves); as the human psyche gave-in from recurrent-utter-uninstitutionalisation to base-institutionalisation, ununiversalisation to universalisation, non-positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimension transcendental postconverging–de-mentating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meet with some resistance or the other and thus a reason for transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ reflex to preserve the precedingness supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-
institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that prolongs to intemporality/an-abstract-eternity while obviously of ‘less an immediate temporal existential sense of good to some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all times’ by its percolation-channelling-in-deferential-formalisation-transference> wherein for instance, the preconverging/postconverging–de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans appreciating intemporality/longness as potentially of universal import and at the same time disposed occasionally to advanced their temporality, is what warrants ‘a constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from
today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting-conviction-as-to-profound-supererogation- of-‘attendant-intradimensional’-postconverging/dialectical-thinking- apriorising-psychologism

from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, preceding/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is the reason for human registry-worldview/dimension perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect at uninstitutionalised-threshold 02; 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 34 (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 02 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-referring-syncretising/mirage as all
registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our
registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather
an intradimensional-subknowledging-normalcy in lieu of the ‘ontological-
normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-
upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). It is
this ‘ontological-normalcy/postconvergence’ that reflects/perspectivates perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> defect as de-
mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) as against the defective reflex-normalcy/intradimensional
subknowledging-normalcy that wrongfully represent it as straightness/candored-and-
dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological
resolution of perversion-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> is more than just the instigating effect of the subknowledging-impulse/compulsive-dementing (psychopathic postlogism in hollow-constituting<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) but
harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-
capacity/uninstitutionalised-threshold in the very first place. As this is the preconverging–de-
wrongfully operating/processing of logic by the reference of the intemporal-disposition
reference-of-thought– categorical-imperatives/axioms/registry-teleology–for-intemporal-
integration-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 awareness for the collective-mind to psychoanalytically-
unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-
supersede/transcend its limited-mentation-capacity-deepening-threshold (uninstitutionalised-
threshold ). This is brought to the collective-consciousness so that with regards to social-
stake-contention-or-confliction-and-confliction it renews its psychoanalytic-equilibrium, as the
latest ‘capacity boost’ with respect to what is the grander individual-and-social good as
positive-opportunism—of-social-functioning-and-accordance . For instance, achieving base-
institutionalisation requires that it should be brought to the collective-consciousness that it is
‘perilous to survival-and-flourishing’ to remain recurrently-uninstitutionalised for the grander individual-and-social good as positive-opportunism—of-social-functioning-and-accordance⁷. Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recomposure—langle-as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—langle-as-to—historiality/ontological-eventfulness ⟩ of base-institutionalisation, universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling—in-deferential-formalisation-transference> as setup from positive-opportunism—of-social-functioning-and-accordance— for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling—in-deferential-formalisation-transference> (undermining <amplituding/formative> wooden-language ⟩ imbued—averaging—of-thought—langle-as-to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications⟩ or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure—langle-as-to—historiality/ontological-eventfulness ⟩/ontological-aesthetic-tracing—langle-as-to—historiality/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 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/knowledge-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 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 totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag but are often defective by lack of
universality, not ontologically-driven in terms–as-of-axiomatic-construct of understanding
and often with temporal/immediate interests/shortness-of-register-of–meaningfulness-and-
teleology. In this light, the articulation of the ontological-veridicality/reference-of-thought of
human-subpotency–aporia/undecidability/dilemma/ought–indeterminacy/deficiency/limitation/
mental-devising-representation in explication of our ‘mentation capacity limitations’
accounting for our perversion-of–reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation that ‘structurally-explain’ the vices-and-impediments peculiar to our own
registry-worldview/dimension procripticism–or–disjointedness-as-of–reference-of-thought
or perversion-of–reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of positivistic meaningfulness, beyond our illusion-of-the-present/present-
consciousness (just as non-positivism/medievalism ‘structurally-explains’ the peculiar vices-
and-impediments and preconverging/postconverging–de-mentative/structural/paradigmatic
inhibitions to human emancipation requiring prospective positivism with its corresponding
de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics) as de-mentation–(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)). The idea is not to
assume an idling-temporal-disposition of stigmatising intradimensionally but rather an
intemporal/ontological disposition (longness-of-register-of-meaningfulness-and-teleology), that works with ‘what is as it is’, and bring this reality to the collective-consciousness for the requisite ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional–deprocrypticism (wherein procrypticism is preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness–reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The idea of limited-mentation-capacity-deepening (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) fundamentally implies that reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are limited at the uninstitutionalised-threshold of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation allow for the furtherance of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The positivistic institutionalisation reflex disposition is to imply only a human intemporal-disposition/ontological-disposition, thus wrongly elevating issues of temporal-dispositions–perversion-of–reference-of-thought–<as-preconvergingly–
devising-representation to enable the ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness, and so as a knowledge-notionalisation. That is, a registry-worldview’s/dimension’s institutionalisation setup that perpetually acknowledges and accounts for human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor disambiguation before engaging either with logical contention in the case of issues of intemporal-disposition/ontological-disposition or with reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that should enable the superseding/transcending of the enculturating/endemising vices-and-impediments together with the inhibiting effect on human emancipation potential associated with procrypticism. To further elucidate, let’s explore again the Arithmetic ontological-contiguity comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its’s subknowledging-impulse/compulsive-dementing highlighting an uninstitutionalised-threshold where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-as-of-apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, as actually
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation supersedes the mere—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation as the latter’s pertinence is rather about and
subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the
BODMAS characters is with respect to the limits of their reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—
onontological-preservation which are readily predisposed to such perversion-of-reference-of-
thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and
subknowledging—impulse/compulsive-dementing whether by character A or any other
character rather than just the fact that the condition (psychopathic postlogism in hollow-
constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation for instance) is the causative factor of their failure to in ontological-
normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity—or—
onontological-preservation. In any case the preconverging/postconverging—de-
mentative/structural/paradigmatic resolution is with regards to the implications of
metaphorically-a-million-and-one-instances-and-locales of perversion-of-reference-of-
thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the given registry-
worldview/dimension as an aetiologisation/ontological-escalation (as
notional—firstnatedness—temporal-to-intemporal-dispositions—as-from-
perspective—ontological-normalcy/postconvergence individuations predictable and
determinable teleologies). That is, fundamentally the appropriate conceptualisation of
reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). In this regard, we may easily construe the fundamental defects-of—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as these enable perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation wherein successive institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism)—are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging—impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold to be rightfully corrected with new reference-of-thought—categorical-imperatives/axioms/registry-teleology—,for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging—impulse/compulsive-dementing of S, requiring similarly new reference-of-thought—categorical-imperatives/axioms/registry-teleology—,for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects
could involve respectively a subknowledging \textit{-impulse/compulsive-dementing}\textsuperscript{19} condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging\textsuperscript{19} condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new \textit{reference-of-thought– categorical-imperatives/axioms/registry-teleology}\textsuperscript{39},-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 \textit{reference-of-thought– categorical-imperatives/axioms/registry-teleology}\textsuperscript{39},-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 \textit{perversion-of– reference-of-thought}\textsuperscript{39} \textit{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >} and subknowledging \textit{-impulse/compulsive-dementing}\textsuperscript{20} with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold\textsuperscript{10}, for a suprastructural resolution to human \textit{perversion-of– reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >} disposition, enabling the ‘postconverging-or-dialectical-thinking\textsuperscript{21}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring of the collective-consciousness towards knowledge-notionalisation; as the recognition of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor-pedestals-disambiguation then allows for acknowledging, accounting for and the structural-superseding of our vices-and-impediments thus enabling ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving the \[1\] de-mentioning (supererogatory–ontological–de-mentioning-or-dialectical–de-mention–stranding-or-attributive-dialectics) preconverging-or-dementing\[2\]–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-dispositions \[7\] perversion-of-\[8\] reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, as \[1\] de-mentioning (supererogatory–ontological–de-mentioning-or-dialectical–de-mention–stranding-or-attributive-dialectics) is the effective psychological tool for ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mention-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 \[1\] de-mentioning (supererogatory–ontological–de-mentioning-or-dialectical–de-mention–stranding-or-attributive-dialectics) brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this de-mentioning (supererogatory–ontological–de-mentioning-or-dialectical–de-mention–stranding-or-attributive-dialectics) process is a dialectical exercise of stranding; either as mentally oblongated/decandored-and-dialectically-or-contendingly-out-
of-phase to imply a superseded/transcended/unsound registry-or-registry-worldview/dimension or as mentally straight/candored-and-dialectically-or-contendingly-in-phase to imply a superseding/transcending/sound registry-or-registry-worldview.  

(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) further implies that instead of a ‘conventioning influenced and driven’ more or less notational study of human psychological phenomena as is the case today; we can ‘think’ of psychology in terms of (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation as-prospective reference-of-thought (de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/ reference-of-thought of transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising ~self-referencing-syncretising/present-consciousness/mirage
referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over reflex-normalcy or intradimensional-subknowledging⁹⁻normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability⁰ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity⁹—educated—existentialising/contextualising/textualising-contiguity⁰—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology¹⁰ by maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation for an appropriate de-mentation—(supererogatory—ontological—de-mention—or—dialectical—de-mention—stranding—or—attributive—dialectics) de-mention—(supererogatory—ontological—de-mention—or—dialectical—de-mention—stranding—or—attributive—dialectics) exercise wherein the reference-of-thought (‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or—ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profoundness-of-reference in superseding relative-ontological-incompleteness—induced—threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation—as—to—‘attendant—intradimensional’—prospectively—
dimension, and postconverging-or-dialectical-thinking\textsuperscript{1}–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\textsuperscript{2}–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\textsuperscript{1}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness-suprastructural-meaningfulness \textsuperscript{83}reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for ‘\textsuperscript{1}de-mentation\textsuperscript{11}’ \textsuperscript{83}reference-of-thought’ of psychological-representation/mental-devising-representation at uninstitutionalised-threshold\textsuperscript{102}. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the conventioning–superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking\textsuperscript{2}–apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the conventioning–
superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many ways the more or less fitful development of modern-day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation’ (in reflecting preconverging-or-dementing–apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective reference-of-thought. A dialectical ontological-reconstituting–as-to-conflatedness /deconstruction of reference-of-thought (recognising human limited-mentation-capacity-deepening and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>) as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of modern-day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as fundamentally the reference-of-thought– categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-
worldview/dimension are at a dead-end with a preconverging/postconverging–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 \(^0^2\) (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 \(^8^3\) reference-of-thought–\(^8^2\) categorical-imperatives/axioms/registry-teleology \(^9^9\)
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 \(^1^0^3\) 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 \(^1^0^5\) 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 \(^0^2\) construct of our times (procrypticism) and the
preconverging/postconverging–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[^1]), 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[^2] (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of–'nondescript/ignorable–void '–with-regards-to-prospective-apriorising-implications>) that is exclusively operant and deterministic only to its very own ^reference-of-thought–categorical-imperatives/axioms/registry-teleology^, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a
new reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how ‘knowledge-deadend—de-mentating/structuring/paradigming’ can be overcome/superseded. Supposed B was to stick to resolving the BODMAS equation overlooking A’s condition on the basis that the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity—or–ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from to Such a wrong disposition rather points aetiologically for the need (in ontological-escalation) of an de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of the BODMAS characters at that uninstitutionalised-threshold. In the bigger picture, ‘knowledge-deadends—preconverging—de-mentating/structuring/paradigming’ (to varying degrees of pertinence) are often the explanation of underlying social issues and problems more than just about limited human ability or insufficiently directed effort towards the resolution of such issues and problems on the basis of present preconverging—de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends—preconverging—de-mentating/structuring/paradigming will always require that the would-be intellectual-analyst or intellectual-analysts ‘blunt it’ (just as intrinsic-reality is uncompromisingly blunt) to the <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a postconverging—de-mentating/structuring/paradigming—shift. Much like observation
and a rational interpretation of nature trumps dogma as with Galileo’s heliocentric argument for instance, this author holds that a fundamental decomplexifying/uninhibiting of our own (procrysticism or preconverging-or-dementing apriorising-psychologism/subknowledging / perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing –apriorising-psychologism/dialectically-preconverging-or-dementing –apriorising-psychologism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional-deprocrypticism as reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) opens up a new world of transcendental possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and critically so since the fundamental argument for a ‘postconverging-or-dialectical-thinking’ –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposured-consciousness-awareness-teleology in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold; much the same way like a positivistic world opened up from the de-mentation(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 \( \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-}
\) or-attributive-dialectics of \( \text{supererogatory–ontological–de-mentation-or-dialectical–de-}
\) mentation–stranding or-attributive-dialectics. In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation \( \text{supererogatory–ontological–de-}
\) mentation–stranding or-attributive-dialectics in reflecting soundness-or-ontological-good-faith/authenticity\(^{69}\) reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity\(^{67}\) reference-of-thought/<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{96}\) (respectively postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism-<stranded-as-rightfully-
straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-
dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
dialectically-or-contendingly-out-of-phase>) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for \(^{67}\) reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity\(^{67}\) or not, as it is limited to what is the convention thus hollow-constituting\(^{5}\)<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> with the result that mented/stigmatic psychology is limited to hollow-constituting\(^{5}\)<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> human intradimensional conventioning
\(^{8}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\),-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-disjoined-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/knowledge-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 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/textually/reproductively/supererogatingly/zeroingly/rectifyingly-educing-human–meaningfulness-and-teleology-into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting–as-to-conflatedness/deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and confictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite postconverging–de-mentating/structuring/paradigming shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending
more towards the defect of apriorising/ axiomatising/ referencing- {of-attendant- ontological- contiguity ~educed- existentialising/ contextualising/ textualising- contiguity } — constitutedness in preconverging- entailment in lieu of apriorising/ axiomatising/ referencing- {of-attendant- ontological-contiguity ~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 (supererogatory-ontological- de-mentation-or-dialectical- de-mentation—stranding-or- attributive-dialectics) very much explains human transcendence-and- sublimity/sublimation/supererogatory-de-mentativity as the recurrent `postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing of an animal of limited-mentation-capacity-deepening. Such a ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdicatory, with the implications that this will fully focus the `kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with-
respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposurer-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflectede–epistemicity-relativism-determinism’} has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews/dimensions ‘beyond their successive corresponding recomposured-consciousness-awareness-teleology’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the totalising–renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology<in-preconverging–existential-extrication–as–of-existential-unthought> of prior registry-worldview mindset/<reference-of-thought> (and so as a conception that enables opening-up/making-available the prospective registry-worldview), as implied by the veracity/ontological-pertinence of ‘de-mentation’ (supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding–or-attributive-dialectics) of <reference-of-thought> as the underlying human placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} 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\textsuperscript{-}\textit{<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{-}}) the prior/transcended/superseded, and so as a deeper superseding–oneness-of-ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise of de-mentation\textsuperscript{(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\textsuperscript{10}–apriorising-psychologism are of the same \textsuperscript{83}reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{34} as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation,\textsuperscript{102}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/\textsuperscript{83}reference-of-thought is increasingly set to ‘relate to its institutionalised secondnatured construct as being our very own individuals essential dimensionality-of-sublimating \textit{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluable-}}
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and not a secondnatured construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive). Suprastructuring allows for the necessary transcendental-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence⟨implicated-epistemic-veracity-of- nonpresencing⟨perspective–ontological-normalcy/postconvergence⟩⟩projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirages as ‘metaphysics-of-presence⟨implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩’. Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting–as-to-conflatedness’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the reference-of-thought and meaningfulness of the seemingly reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given reference-of-thought and projecting the appropriate reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected reference-of-thought. This is akin to the idea of a positivistic mindset/reference-of-thought articulating chemistry rules and principles to an alchemic mindset/reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/reference-
of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic reference-of-thought of ‘meaningfulness-and-teleology’ in the middle to long run construed as of de-mentation (supererogatory ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics) with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology of a non-positivism/medievalism mindset/reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional—deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’ reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing—apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a
referencing-syncretising/circularity/interiorising/akrasiatic-drag of any registry-worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as such reveals that ‘human psychology is very much an active construct associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing as-so-being-as-of-existential-reality instigated onto

transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) points-of-reference, with the truer nature and representation of human psychology ultimately tied-
to/driven-by ontological-normalcy/postconvergence-construct’. Insightfully, just as highlighted later that existence-defines/precedes-essence, ideally the construction of psychology needs to be priorly subjected to ‘a becoming that defines psychology with its veracity/ontological-pertinence arising in the ontological-reconstituting–as-to-conflatedness\(^13\) of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even ‘the conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of
modern-day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a postconverging–de-mentating/structuring/paradigming shift with regards to modern-day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional–deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by ‘overriding failing/not-upholding–<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate’ \^reference-of-thought–categorical-imperatives/axioms/registry-teleology",-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) over the ‘conventioningly-driven/conventionalised hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>\^reference-of-thought–categorical-imperatives/axioms/registry-teleology",-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding–<as-of-apriorising/axiomatising/referencing>\^intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\^\(99\) to ontological-veridicality (notwithstanding that this undermines habituated conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing all the institutionalisations in a dialectical moment of
appropriateness-of reference-of-thought-as-of-conflatedness and thus mentally-
straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-profound-supererogation placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology teleological alignment reflex’ to
the implied reference-of-thought since the reference-of-thought– categorical-
imperatives/axioms/registry-teleology, 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 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 (<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> placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology teleological alignment reflex’ to
the implied reference-of-thought since the reference-of-thought– categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation is prior/transcended/superseded and rather hollow-constituting as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. And
going by human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence’–existentialism-form-factor, a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ can perfectly represent the mentations/mentalist-representations of all registry-worldviews/dimensions both as implied and driven by ontological-veridicality by way of ontological-reconstituting–as-to-conflatedness /deconstruction and point out their peculiar mented/stigmatic specificities in their hollow-constituting involving with all mented/stigmatic mental-devising-representations a circular preconverging-or-dementing -temporal-manifestation (subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) of slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect. In the bigger picture, actually the fact is that the various institutionalisations/institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩ are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered
attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–
ununiversalisation up to the graduated/staggered attainment of universalisation, proto-
positivism in universalisation–non-positivism/medievalism up to the graduated/staggered
attainment of positivism, and effectively by a prospective insight, proto-
otional–deprocrypticism in positivism–procrypticism. For instance, many an alchemist in the
medieval world were actually very thorough and methodical in their pursuit with skills that
could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their
preconverging–de-mentating/structuring/paradigming was a dead-end like the pursuit of the
philosopher’s stone and the implications of not having an outright positivistic outlook/ideology
is what mostly distinguishes them from the complexion of ‘true positivists’. Likewise, the
ordinary practices in the positivistic world of deontological and jurisprudential nature, in
disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent
universal virtue implications with respect to all humans as the-Good/understanding-driven
formal principles constructs, however approximate their applicative success (a principle is a
notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons
covered by its ambit act the same way or are subjected to it in the same way, and not
disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called
principles’ that are actually fallacious since such arguments cannot truly be of entailing-
<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 a temporal motive). But behind that pursuit is a covert
admittance that without the deontology and jurisprudence and the corresponding induced
culture as artifices (however approximate their applicative success) humans in their social
dynamics do not have the inherent exclusiveness of intemporal-disposition quality to
ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understanding/knowledge-reification–gesturing–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 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<br>amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the
believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of-meaningfulness-and-teleology) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling-in-deferential-formalisation-transference>. 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 56 meaningfulness-and-teleology99 with its
social-construct implications; and this insight prospectively defines the conceptualisation of the
present positivism–procrypticism registry-worldview/dimension vices-and-impediments105 as
the backdrop for the notional–deprocrypticism postconverging–de-
mentating/structuring/paradigming shift. But this equally as with all institutionalisations imply
bringing to the collective consciousness a dialectically preconverging-or-dementing70–
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 83 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 7 deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought as the ‘veridical 8 reference-of-thought’ articulation of (ontological-
normalcy/postconvergence) as ontological-veridicality/ontological-contiguity77 as of
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the
positivism/rational-empiricism manifestation of 80 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-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontology) supersedes intradimensional-subknowledging-normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are preconverging/postconverging–de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect ‘sound reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; the holy grail of the notional–deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-
purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discreional or prestige basis of discreotional 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-\langle in-deferential-formalisation-transference \rangle mechanism that such ‘purism-of-ontology’, by it’s the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token, thus it is equally important to grasp that primacy of meaningfulness-or-value-reference orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity but by social-aggregation-enabling, notwithstanding that such a conventioning construct may be seen as the social reference of grander meaningfulness-and-value-references in its subject area, and so fundamentally because it is a least-acceptable-meaningfulness-or-value-reference play-out notion and not an-utter-purism-of-ontology-reference notion. Thus the perversion-of-reference-of-thought-\langle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to de-mentionation-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics) with corresponding de-mentionation-(supererogatory-ontological-de-


or postlogism  

or hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<-iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>  

as absolving/fleeting/escaping-reflex–logic  

perversion-of”  

reference-of-thought<as-preconvergingly–
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > wrongly implied as of supplanting–conviction-as-to-profound-supererogation  

<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or  

conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to these formulaic slanting  


or postlogism  

or hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<-iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>  

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conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to these formulaic slanting  


or postlogism  

or hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
ontological-contiguity \( ^2 \)/ontological-veridicality (postconvergence), and so as the bigger grounding for the resolution of the epiphenomenon/incidental-phenomenon of psychopathy and social psychopathy. By the way this operant conceptualisation is relevant with phenomena of persion-of- \( ^2 \) reference-of-thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation > in all registry-worldviews/dimensions. Wherein for instance in a non- positivism/medievalism registry-worldview/dimension: - the subknowledging\( ^2 \)- impulse/compulsive-dementing\( ^7 \)/postlogism -slantedness in hollow-constituting-<as- disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> together with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic slanting \( ^1 \) compulsing–nonconviction/madeupness/bottomlining\( ^2 \) \( ^{\langle \text{decontextualising/de-existentialising~of-attendant-intradimensional– apriorising/axiomatising/referencing>}-\text{induced-disontologising’-of-the-’attendant- intradimensional–ontologising’–imbeded}<\text{contextualising/existentialising–attendant- ontological-contiguity} >;\text{in-shallow-supererogation}-<\text{as-to-disontologising-perverted- outcome-sought-precedes-existentially-veridical–’attendant-intradimensional– apriorising/axiomatising/referencing’-logical-dueness}> \rangle \) or postlogism\( ^7 \) in preconverging-or- dementing\( ^7 \)–apriorising-psychologism as to postlogic-backtracking-<iterative-looping-‘set-of- dereifying-hollow-narratives-and-acts’> \( ^6 \) (threshold-of- nonconviction/madeupness/bottomlining-in-shallow-supererogation \( ^9 \)-<as-to-‘attendant- intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising- psychology\( ^3 \)> ) and temporal-dispositions in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \( ^7 \)-<as-to-‘attendant- intradimensional’- prospectively-disontologising–preconverging/dementing –apriorising- psychology\( ^3 \)> by their hollow-constituting-<as-disjointed-misappropriation-of-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt; (the organic-comprehension-thinking) - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively positivistic, just as the ontological-escalation/aetiologisation of psychopathy and social psychopathy is essentially deprocrypticism. Likewise, one can imagine the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-
conflicatedness &lt;between—prior-shallow-supererogation &lt;as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt; (the organic-comprehension-thinking) - with respect to positivism as (postconvergence) ontological-teridicality/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-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt; like sorcery. As fundamentally,
intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological preconverging–de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s reference-of-thought (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation> like sorcery in the non-positivism/medievalism world; implying that an ‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is preconverging/postconverging–de-mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendance-and-sublimity/sublimation/suprerogatory–de-mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming resolution of the epiphenomenon of sorcery across metaphorically-a-million-and-one-instances-and-locales/aetiologyisation/ontological-escalation. It should be noted that an intemporal or
ontological or longness-of-register-of—meaningfulness-and-teleology resolution to perversion-of—reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging—impulse/compulsive-dementing (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal social—universal-transparency arising from postlogism in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing—
intemporal-preservation> for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold (which is overall the preconverging/postconverging—de-mentative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’/skewed (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-
mentativity) institutionalisation setup, whether at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation—incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional—disjointedness, as it is up to us to proxy to it and hence we can’t say we want to think-
one-way or we’ve-been-thinking-a-certain-way (as 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-rule-of-supero-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics of recurrent-utter-uninstitutionalisation by a de-mentation-rule-of-supero-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 subknowling-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–dementing–apriorising-psychologism, and prospective/transcending/superseding universalisation as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); -
the grander problem of a subknowledging\(^{-}\)-impulse/compulsive-dementing\(^{-}\) with the instigation of non-positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/\(^{10}\) universal/transcendental/\(^{8}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{9}\) —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 \(^{1}\) de-mentation-{supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of non-positivism/medievalism by a de-mentation-{supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing\(^{10}\)–apriorising-psychologism, and prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking\(^{11}\)–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\(^{12}\)–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\(^{13}\) as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending), - the grander problem of a subknowledging\(^{-}\)-impulse/compulsive-dementing\(^{-}\) with the instigation of procrypticism–or–disjointedness-as-of-reference-of-thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as
existentialisms/full-depths-of-existential-implications. Hence the subknowledging\textsuperscript{94} impulse/compulsive-dementing\textsuperscript{71}/slantedness mechanism that induces \textsuperscript{74} perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-as-perspective-ontological-normalcy/postconvergence- reflected-epistemicity-relativism-determinism} \textsuperscript{119} effectively define each registry-worldview/dimension respective uninstitutionalised-threshold\textsuperscript{102} while reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing\textsuperscript{74} –apriorising-psychologism<-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> that is its uninstitutionalised-threshold\textsuperscript{02} (going by the ‘dementation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{83} reference-of-thought’). This transcended superseded uninstitutionalised-threshold\textsuperscript{102} in the \textsuperscript{11} dementation\textsuperscript{13} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is a universal notion in establishing that that which is \textsuperscript{74} perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and therefore not ontologically-veridical (superseded/transcended preconverging-or-dementing\textsuperscript{20} –apriorising-psychologism<-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) reflects the uninstitutionalised-threshold\textsuperscript{102}, and that which is not \textsuperscript{74} perversion-of-reference-of-thought-as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking\textsuperscript{21} –apriorising-psychologism<-stranded-as-rightfully-straight/decandored-and-
dialectically-or-contendingly-in-phase>) reflects the institutionalised threshold. This is critical in overcoming our very own \(<\text{amplituding/formative—epistemicity}>\text{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) inclination with respect to procrypticism,

\(<\text{perversion-of—reference-of-thought}>\text{as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation}\) of positivistic meaningfulness, that is, positivistic \(<\text{categorical-imperatives/axioms/registry-teleology}>\text{for-intemporal-preservation-entropy-or—contiguity—or—ontological-preservation}), and so beyond our illusion-of-the-present/present-consciousness as more of a veridical ontological-normalcy/postconvergence and suprastructural intrinsic-reality/ontological-veridicality to a veridical existentialism/full-depth-of-existential-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\) of \(<\text{perversion-of—reference-of-thought}>\text{as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation}\) over which memetic-reordering/psychoanalytic-unshackling can then occur. Otherwise, while such an insight is intuitive from our vantage positivistic registry-worldview point of reference with respect to prior registry-worldviews/dimensions de-mentativity/” de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics), ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such’ perversion-of—reference-of-thought” apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation” applies with regards to both psychopathic subknowledging”-impulse/compulsive-dementing”/slantedness and its corresponding postlogism”-as-of—compulsing—nonconviction/madeupness/bottomlining-(“decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced—disontologising’—of-the—attendant-intradimensional—ontologising’—imbued—

geration <as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-

psychologism> as uninstitutionalised-animality-threshold; - (social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic subknowledging/-impulse/compulsive-dementing/ slantedness in social-chainism/social-discomfiture/negative-social-aggregation and out of its threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supera

geration <as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-


geration <as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-

psychologism> as uninstitutionalised-animality-threshold. What is specific about a mental-devising-representation of psychopathic/postlogic perversion-of- reference-of-thought <as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

and its protraction as social psychopathy to temporal-dispositions (not to be confused with the spontaneous supplanting–conviction-as-to-profound-supererogation

attendant-intradimensional’-postconverging/dialectical-thinking

–apriorising-psychologism

reflex or prelogic-reflex-admittance-reflex or in-phase-reflex of wrongly implying prelogism

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

<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-

disontologising-logical-outcome-arrived-at>

as ‘poor or bad supplanting–conviction-as-to-profound-supererogation

of’ ‘attendant-intradimensional’-postconverging/dialectical-thinking

–apriorising-psychologism’ wrongly implying logical nested-congruence–wrongly implying a logical contention); the specificity lies in the notion of ‘EMPTINESS of psychopathic postlogic-backtracking–<iterative-looping–’set-of-dereifying-hollow-narratives-and-acts’>

and the conjugation/inflection/protraction of that EMPTINESS to the temporal-dispositions in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

postlogism

conjoining-looping-sets-of-narratives—

(construed-as-of-slanted-cohering–’unsoundness-or-ontological-bad-faith/inauthenticity’–of-

reference-of-thought’–of-the-derived–’perversion-of–reference-of-thought–<as-

preconvergingly-apriorising/axiomatising/referencing-in-

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

–and-avoiding-any-wrongly-implied-logical-processing-engaging). It is the ‘reflection/perspectivation’ of this EMPTINESS of narratives/affirmations that is behind the notion of ‘perversion-of–reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-

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

and so as intemporal organic-comprehension-thinking insight over threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to–’attendant-

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intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising- 
psychologism distraction. In fact, the technique for preconverging-or-dementing apriorising-psychologism involves mentally interceding/intermediating the reflected/perspectivated insight of a postlogic interlocutor’s hollow-narratives or derived- 
hollow-narratives with emptiness to reflect/perspectivate its unsoundness-or-ontological-bad- 
faith/inauthenticity reference-of-thought as a manifestation of registry-worldview’s/dimension’s-uninstitutionalised-threshold defect<as-Being-or-ontological-or- 
existential–defect> given the narrative 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>. It is critical to note that this EMPTINESS of mental-devising-representation of 
perversion-of reference-of-thought<as-preconvergingly- 
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as the uninstitutionalised-threshold of (‘de-mentation 
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or- 
attributive-dialectics)) de-mentation—(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) mentally-representing prior 
transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-
dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective 
transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-
straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that 
permits the ‘transcendental shifting of reference-of-thought (enabling ontological-
normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation) to the apriorising–registry of the
prospective/transcending superseding registry-worldview/dimension while the transcended/ superseded registry-worldview/dimension is no longer a dialectically-in-phase reference-of-thought but of dialectically-out-of-phase meaningfulness-and-teleology perversion-of reference-of-thought as-preconvergingly-apriorising=axiomatising=referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to its preconverging-or-dementing apriorising-psychologism. This process basically explains ontologically why and how humans from the very beginning to today are the same as it fundamentally grasps the dynamism of institutional-cumulation/institutional-recomposure ⟨as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩/memetic-reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-continuity or anthropopsychology. Further, in the practical elucidation of social issues having to do with an issue of perversion-of reference-of-thought as-preconvergingly-apriorising=axiomatising=referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising–registry is the ‘veridical reference-of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity of reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing <thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing apriorising-psychologism> and hence preconverging-or-dementing apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while
susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated perversion-of- reference-of-thought-as-preconverging-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 internalisation of intemporal-disposition inclination to ontological-veridicality. This insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine ‘an initial state for psychoanalytic-
consciousness-awareness-teleology\textsuperscript{9} from base-institutionalisation, universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology\textsuperscript{79} 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\textsuperscript{75} and will more strongly depend on percolation-channelling-in-deferential-formalisation-transference of intemporality/longness to be realised. Preconverging-or-dementing-apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient mental-devising-representation intradimensional representation of meaningfulness-and-teleology\textsuperscript{99}. The storying/narrating technique for relating preconverging-or-dementing-apriorising-psychologism will involve projecting suprastructurally and in perspective ontological-normalcy/postconvergence in the transcending/superseding registry-worldview/dimension for ‘ontological-reference meaningfulness as the intemporal-disposition’ (in ‘intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing-apriorising-psychologism) meaningfulness-and-teleology\textsuperscript{99} which is not-of-ontological-reference, and in the place of the temporal-dispositions (incircumventive/distractive-temporal-prioritisation-of-reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional—prospectively-disontologising—preconverging/dementing-apriorising—
psychologism(s) imply their preconverging-or-dementing apriorising-psychologism-
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; just as all prospective/transcending/superseding registry-worldviews/dimensions mentally-represent-and-relate with their prior/transcended/superseded registry-worldviews/dimensions, even though all such transcended/superseded registry-worldviews/dimensions as to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naturally resist such representation by the prospective/transcending/superseding registry-worldviews/dimensions. Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative- and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing”. That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation <as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sublimity/sublimation/suprerogatory de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturing process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/ reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/ reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/ reference-of-thought in preconverging-or-dementing apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect–of- logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation within rational-empiricism/positivism postconverging-or-dialectical-thinking —apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existencialising—frame—of—entailment—of—motif—and—apriorising/axiomatising/referencing), and warrants in lieu of any pretence of medieval mindset/ reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking—psychology-or-psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset —reference-of-thought—‘categorical-imperatives/axioms/registry-teleology in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology exitentialising—framing (‘categorical-imperatives/axioms/registry-teleology’—elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology ) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-incoherence/institutional-constraining and social universal-transparency ⟨transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity⟩ totalising—in-relative-ontological-completeness imposes crossgenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn’t adjust to the mortals, that we are, ‘social-and-temporal-trading’, otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying ‘reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we
reflex in \textit{amplituding-formative-epistemicity}totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag with respect to the suggestion of
prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
undermining our registry-worldview’s/dimension’s categorical-imperatives/axiom/registry-
teleology -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The
ontological-normalcy/postconvergence nature of intrinsic-reality as such explains why
ontological-veridicality is rather a reasoning-through/utterion to apprehend intrinsic-reality,
over ‘incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation
and notional–procrypticism/notional–disjointedness-as-of-’ reference-of-thought which is more
about ‘transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-
and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ human
conceptual elucidation of reality’ (given that the former emphasises \textit{amplituding-formative–
epistemicity}causality –as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity as all-determinant); with reasoning-
through/utterion generally implied in formal constructs and settings as the-
Good/understanding/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 settings
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-\textsuperscript{reference-of-thought}’–as-conflicatedness\textsuperscript{-or-ontological-reprojecting} in longness-of-register-of-\textsuperscript{meaningfulness-and-teleology}\textsuperscript{9} 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-\textsuperscript{reference-of-thought} in shortness-of-register-of-\textsuperscript{meaningfulness-and-teleology}\textsuperscript{9} and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions\textless \textsuperscript{so-construed-as-from-perspective–ontological-normalcy/postconvergence}. ‘Intemporal-prioritisation-of-\textsuperscript{reference-of-thought}’–as-conflicatedness\textsuperscript{-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\textsuperscript{-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\textsuperscript{-reference-of-thought} a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-\textsuperscript{reference-of-thought}’–as-conflicatedness\textsuperscript{-or-ontological-reprojecting} exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and \textsuperscript{amplituding-formative–epistemicity} totalising\textsuperscript{-self-referencing-syncetising/circularity/interiorising/akrasiatic-drag} to advance circumventive/distractive-temporal-prioritisation-of\textsuperscript{-reference-of-thought} concerning psychopathic and its social psychopathic collorary (\textsuperscript{perversion-of-\textsuperscript{reference-of-thought}}\textless \textsuperscript{-as-preconvergingly-apriorising/axiomatising/referencing-in-\textsuperscript{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 ‘relative-ontological-completeness-of-reference-of-thought as to ontological-normalcy/postconvergence’ or 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 perception, however, grander value and valor effectively lies in the universalising and philosophising orientations (as ontological-profundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profundness-of-thought/intradimensional-subknowledging-normalcy) that enable the possibility, the construct and the upholding of human emancipation across cumulative/recomposuring–attendant-ontological-contiguity-successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is more of a
heuristic and aesthetic notion but doesn’t have an ontological-basis as it is rather an impromptu
articulation of a sense of desirability but fundamentally lacks the-Good/understanding/knowledge-reification–gesturing-enterprise
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 (rather than the-Good/understanding/knowledge-reification–gesturing-enterprise
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness - in {preconverging disentailment by] postconverging-
entailment> <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity conceptualisation validated by ontological-contiguity'' or a ratio-conguity notion), and since
the ontological-contiguity''—of-the-human-institutionalisation-process'' shows that ‘good-
naturedness’, without the-Good/understanding/knowledge-reification–gesturing-enterprise
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness - in {preconverging disentailment by] postconverging-
entailment> <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity as of
ontological-contiguity'', fundamentally has little import or worst bad implications. The truest
value and valor resided in what Aristotle and other thinkers or even prophets were striving
for actually. Aristotle nor Socrates nor Plato nor the prophesiers (working rather more assertively on ‘supernatural postconverging−de-mentating/structuring/paradigming’ implications) nor latter thinkers like Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from an ontologically verifiable reality as a the-Good/understanding/imentating/formative−epistemicity>causality −as-to-projective-
totalitative−implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity /ontological-contiguity they actually aspired for ‘intemporal-prioritisation-of-
reference-of-thought’−as-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 magnitudes) and their temporal yearnings which are rather non-transcendental prospectively and cannot preconverging/postconverging–demmentatively/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/supereoratory–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—of-the-human-institutionalisation-process). Such an insight can further be expanded thus, it is critical to note that the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} are developments of human mentation capacity in grasping its ‘internal ontological-reconstituting–as-to-conflatedness /deconstruction intermediating environment’ and the external environment. The former refers to the teleological devised representation of the relationship with the external environment like language, organisation, culture and other institutional construct by which it existentially accesses the external environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s institutionalisation is actually an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemptive construct which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-reconstituting–as-to-conflatedness /deconstruction) intermediating environment’. Thus in effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemption of recurrent-utter-uninstitutionalisation (recurrentas <amplituding/formative–epistemicity>totalising–self-referencing-
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-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; and thus as the corresponding de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ mental-devising-representation as preconverging-or-dementing apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold defect-as-Being-or-ontological-or-existential–defect, reflected in terms–as-of-axiomatic-construct of registry-teleology –mentation, behind this mental-devicing-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful
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 subknowledging/mimicking as


the notional–firstnatures—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 (as organicalism teleology or intemporally/ontologically-given teleology)—

EPISTEMIC-DECADENCE-CYCLE-teleology (as in hollow-constituting misappropriation-of-meaningfulness-and-failing-intemporal-preservation) in postlogic-

backtracking—set-of-dereifying-hollow-narratives-and-acts” as absolving/fleeting/escaping-reflex–logic in-a-notional-discontiguity/epistemic-discontiguity—

between—prior-shallow-supererogation of-mentally-

aestheticised—preconverging/dementing =qualia-schema_and_prospective-profound-
supererogation of-mentally-aestheticised—postconverging/dialectical-thinking =qualia-

schema> teleology or distracting-slantedness teleology or meaning-by-the-mere-illogical-

possibility-of-it-being-formulaically-narrated teleology; striving to undermine organicalism-
or-intemporally/ontologically-given teleology—to—EPISTEMIC-DECADENCE-CYCLE-
teleology (as notional-discontiguity/epistemic-discontiguity—

between—prior-shallow-
supererogation of-mentally-aestheticised—preconverging/dementing =qualia-
schema_and_prospective-profound-supererogation of-mentally-
aestheticised—postconverging/dialectical-thinking =qualia-

schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument teleology or threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—

as-to—

‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—
apriorising-psychologism> aligning to meaning-by-the-mere-illogical-possibility-of-it-being-

formulaically-narrated teleology; with the temporal-dispositions teleologies of postlogism—

slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of the reference-of-thought\textsuperscript{8}-\textsuperscript{9} devolving ontological-performance\textsuperscript{72}-
\textsuperscript{97} including-virtue-as-ontology\textsuperscript{20} as these integrate/align-in-conviction-as-to-profound-
supererogation\textsuperscript{97} to psychopathic postlogism -slantedness in hollow-constituting-as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{13} resulting
into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-
association-or-temporal-or-alibi conventioning-rationalising)—to—ONTOGONICAL-
ESCALATION-teleology\textsuperscript{1} (as ontological entrapment involving an intemporal teleology\textsuperscript{21} for
stranding the temporal-dispositions as oblongated/decandored and ‘dialectically-aligning-out-
of-phase/dialectically-primitive with them’, as the backdrop for futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of– meaningfulness-and-teleology\textsuperscript{62} as of prospective notional–deprocrypticism
transcendence-and-sublimity/sublimation/superradatory–de-mentativity principle teleology\textsuperscript{81}.
That is, relating to them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-
contiguity\textsuperscript{82}/ontological-normalcy/postconvergence at the procrypticism uninstitutionalisation).
And all these, as notional–firstnaturedness—temporal-to-intemporal-dispositions-as-so-
construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation
conceptualisation of perverse/low teleologies to higher teleologies. (That is,
notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> teleological reference of solipsistic
grandeur as the differentiating element of characters supplanting–conviction-as-to-profound-
supererogation\textsuperscript{97} of ‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism depth highlighting-and-tracing the <amplituding/formative–
epistemicity> causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{83}, based on the fundamental fact that
thought/subknowledging/mimicking as \textit{amplituding/formative–epistemicity\textasciitilde\textit{totalising\textendash\self-referencing\textendash\syncretising/circularity\textendash\interiorising/akrasiatic-drag}}\textasciitilde, 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 ‘\textit{amplituding/formative–epistemicity\textasciitilde causality\textasciitilde as-to-projective-totalitative–implications-of-prospective\textendash nonpresencing\textendash for-explicating-ontological-contiguity\textendash retracing}’ (for notional–firstnaturedness—temporal-to-intemporal-dispositions–\textit{so-construed-as-from-perspective–ontological-normalcy/postconvergence} disambiguation) scheme’ equally prevents the relaying of the postlogism\textasciitilde in hollow-constituting\textit{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} as of formulaic–\textit{compulsing–nonconviction/madeupness/bottomlining\textasciitilde (‘\textit{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}\textendash\textit{induced-disontologising\textendash of-the\textendash\textit{attendant-intradimensional–ontologising\textendash imbued–contextualising/existentialising–attendant-ontological-contiguity} >\textendash\textit{in-shallow-supererogation \textendash\textit{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–\textit{attendant-intradimensional–apriorising/axiomatising/referencing\textendash 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\textasciitilde\textit{apriorising-psychologism} then wrongly become as of postconverging-or-dialectical-thinking\textasciitilde\textit{apriorising-psychologism}, and as this conjugates/inflects (in-mimicking-protraction) with the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-}
temporal-endemisation. Finally, the ‘amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity=retracing (for notional–firstnatures—temporal-to-intemporal-
ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing—apriorising-psychologism/not-veridical-
thinking-reference-rather-compulsive-slanting—preconverging-or-dementing—apriorising-
reference/>/perversion-of-‘reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>_and-not-of-logical-contention) and the conjugated/inflected/derived
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-aestheticised–postconverging/dialectical-thinking —qualia-
schema> as-of-epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-
pedestals-disambiguation) as 'reference-of-thought-scheme' all the above will be hardly attainable as the basic fact that the 'conviction-as-to-profound-supererogation' -reflex/prelogic-reflex-admittance-reflex/in-phase-reflex instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality<for-sublimating-existential-eventuating/denouement>--of-affirmative-and-unaффirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing' reflex)’ is a ‘soundness-or-ontological-good-faith/authenticity’-of-'reference-of-thought’ functional mechanism which can only be superseded priorly in habituation of the ‘effective reality of a unsoundness-or-ontological-bad-faith/inauthenticity’-of-'reference-of-thought’ of psychopathic postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and other temporal-dispositions postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> s which are rather in perversion-of-'reference-of-thought'<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>'categorical-imperatives/axioms/registry-teleology',-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness at the procrypticism registry-worldview’s/dimension’s uninstitutionalised-threshold. Of course, this is more like a ‘notional template’ in a ‘dynamics of benign implications to grave existentialism/full-existential-depth-implications’ articulated over a functional social-construct which however ‘endemises psychopathy and social psychopathy rather at the uninstitutionalised-threshold of the positivistic meaningfulness –categorical-imperatives/axioms/registry-teleology',-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation known as
procrypticism preconverging-or-dementing—and-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
profoundness of treatment of subject-matters and specialisms (and even more so with regards to
‘the social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-
matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary
thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly
in the extended-informality—{susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology }, and cannot be made a reference of
formal thinking as issues requiring profound treatment invariably are construed based mostly
on unordinary formal constructs which, granted, should be able to ultimately by their
prospective- nonpresencing,—for-explicating-ontological-contiguity demonstrate that such
formal constructs are the best ontological and virtue conceptualisation with regards to the issue
or domain of concern. That’s why the populace is not asked its opinion about the law or
astronomy or medicine, for instance, as the need for deferential-formalisation-transference
arises for the effective ontological/intemporal treatment of domains of reality but for when the
issues at stake require a sovereignty exercise requiring individuals informed consent whether
political or decisional or rather as social learning/inculcation exercise; but then sovereignty
exercises are not pure knowledge/ontological constructs but for the
construals/conceptualisations of inherently sovereign choices as knowledge/ontological
constructs of the sovereign choices. Thirdly, the conceptualisation of this paper is rather
unusual and unordinary as it is transcendental by its construct and the implied registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications, and even further unusual by its phenomenological and hermeneutics methodological approaches, which frankly speaking is the only way to creatively garner such insights in broad strokes. Like with all transcendental constructs, which by definition tend to put the usual/ordinary in question, it is not surprising that it will sound highly alienating to ordinary ways of thought. However, its ethos is that it is coming from a depth of conceptualisation that is more profound than our ordinariness when it grasps that other institutionalisations whether as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in \( \text{amplituding/formative–epistemicity} \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage as metaphysics-of-presence-{implicated-'nondescript/ignorable–void '-as-to- presencing—absolutising-identitive-constitutedness} of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we shouldn’t have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity. One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity before which doesn’t end with us but
proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-depth-of-existentational-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-existentional-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\(^{\text{99}}\)-<in-preconverging-existential-extrication-as-of-existent-unthought> of the <amplituding/formative–epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag\(^{\text{34}}\) 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 secondnaturng and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold\(^{\text{102}}\) that will be behind the secondnaturng 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\(1\)–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing\(0\)–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–dementativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking\(2\)–psychology or psychology-of-mentation-
dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-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—deferential-formalisation-transference. Such a veering to the creatively abstract, with respect to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/emancipating from the ‘spontaneously natural dialectical cycle of human progress’ and is increasingly certain to be the defining feature of human civilisation. It should be noted that Entropy as defined (‘intemporal-preservation-entropy-or-contiguity—or—ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions, and so as to nonpresencing—perspective—ontological-normaley/postconvergence epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity—sublimation—implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being—as-of-existential-reality} meaning or ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaning or
metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning). Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified as ‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting–as-to-conflatedness/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-reifying-as-to-knowledge-developing-and-empowering as to human limited-mentation-capacity-deepening). This author is also of the opinion that referentialism is actually the natural human
cognitive development approach to acquisition and classification of knowledge with emphasis on ‘the organic dynamics of understanding’ wherein a child for instance doesn’t necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’ relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism, and prospectively to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional–deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism as convergent concepts towards notional–deprocrypticism (as ‘longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, as induced by maximal-as-intemporal-operating-modality-of–reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional–deprocrypticism thus implying a ‘full-cycle ontological-contiguity—of-the-human-institutionalisation-process undermining of subknowledging/mimicking/emanant-
uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening to handle the requisite transcendence-and-sublimity/sublimation/supererogatory-de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then universalising, then positivising, and finally with notional–deprocrypticism absolute ontological-contiguity by undermining ‘disjointedness-as-of- reference-of-thought’-as-misappropriated–‘meaningfulness-and-teleology-in-arrogation’ (longness-of-register-of–‘meaningfulness-and-teleology over shortness-of-register-of–‘meaningfulness-and-teleology’). It should be noted that the issue of 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 ~educated–existentialising/contextualising/textualising-contiguity }–constitutedness–in–preconverging–entailment} to deeper limited-mentation-capacity–(as of relative apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educated–existentialising/contextualising/textualising-contiguity }–conflatedness–in–preconverging–disentailment–by–postconverging–entailment} 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–procrysticism institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/knowledge-reification–gesturing:<in-prospective_psychoanalytic~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–
<amplituding/formative–epistemicity>totalising—totalising—transparent—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—totalising—in-relative-ontological-completeness} and internal logical coherence/contradiction this then validates the need for human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In the bigger scheme of things, it points to the fact that ontologically for the full potential of human science, this should be ‘rising from this fundamental philosophical depth/profoundness of thought’ to then transversally address the issues it raises while projecting prospectively. A further insight can be grasped regarding the relationship between psychopathy, anthropopsychology/the-anthropological-continuity, veridicality (intrinsic reality/ontological representation), non-veridical reality (illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage as metaphysics-of-presence—{implicit—‘nondescript/ignorable—void ’—as—to—presencing—absolutising-identitive-constitutedness }}, human placeholder-setup/mental-

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-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 $<amplituding/formative-\text{epistemicity}>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity$. 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 $<amplituding/formative-\text{epistemicity}>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity$, thus pointing to the error of the human reflex/impulse thinking). In another light, this explains the transformative evolution of our registry-worldviews/dimensions mental-devising-representations of reality from the recurrent-utter-uninstitutionalised earlymen to our current positivism–procrypticism registry-worldview, with the insight that our mental-devising-representation will evolve when prospective abstract reality $<amplituding/formative-\text{epistemicity}>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity$ 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>(implicited-
‘nondescript/ignorable-void ’-as-to- presencing—absolutising-identitive-constitutedness
perceives its mind as straight/candored and as of organic-comprehension-thinking
(organicalism/’intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness
-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology
) and
soundness-or-ontological-good-faith/authenticity-of-reference-of-thought. It is the
prospective base-institutionalised mind that ‘invents’ the representation of mental-
slantedness/decandored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive
of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and
universalised mind, non-positivism/medievalism mind and positivistic mind, and
prospectively, procrypticism mind and notional~deprocrypticism mind. This variance of
straightness/candored as organic-comprehension-thinking (organicalism/’intemporal-
prioritisation-of- reference-of-thought’–as-conflatedness
-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology
) and
oblongated/decandored as threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation—<as-to—‘attendant-intradimensional’—prospectively-
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-
conflatedness
-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-
teleology
) with respect to the psychopath’s mindset/reference-of-thought and protracted
social psychopathy non-veridical hollow mimicking narratives should be undermined by a
unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing are responsible for the vices-and-impediments of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/knowledge-reification–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in–{preconverging-disentailment–by}–postconverging– entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity conceptualisation’ making reference to <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’ making reference to the banal <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of–nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ as may illusionary be projected intradimensionally/intra-registry-worldview (the latter being represented as oblongated non-veridical narratives by the prospective intemporal-disposition-worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’. For instance, no non-positivism/medieval mindset is ‘good-natured/vague by the registry-worldview/dimension impression’ enough with the fundamental defective/perverted non-positivism/medieval worldview to be able to address ‘the-Good/understanding’ of a positivistic mindset which will resolve or structurally-rendered-inoperant the problems of superstition and witchcraft as the former will always make reference to the defective/perverted reference-of-
thought—categorical-imperatives/axioms/registry-teleology of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing—apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/knowledge-reification—gesturing—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—disentailment by}—postconverging—entailment/<amplituding/formative—epistemicity—causality—as-to-projective—totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity construct’ insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments of procrypticism as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemporal/ontological articulation referencing intemporality/longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ and corresponding derived reference-of-thought—categorical-imperatives/axioms/registry-teleology; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-recomposure—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/knowledge-reification—gesturing—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }——

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 insightfully implying all institutionalisations/registry-worldviews/dimensions are about ‘construing the same underlying ontology’, though yield
different but more and more accurate representation of ontology, due to different but improving
human limited-mentation-capacity-deepening from shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening).
notional–deprocrypticism being the ontological foundation for the next human virtue preconverging/postconverging–de-
mentative/structural/paradigmatic construct that fully achieves conceptually preempting—
disjointedness-as-of- reference-of-thought,~as-to-<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-
rasionalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism as notional–deprocrypticism
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity ~reifying-or-elucidating-of-prospective-relative-ontological-completeness 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 an articulation of the human, retrospective and
prospective, skewing (‘intemporality ~asymmetric-subsumption-of-temporality’), for relative
intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference
towards/development of virtue is grounded in a the-Good/understanding/knowledge-driven conceptualisation on veridicality established by amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity validation. The overarching and defining notion is that each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In other words, ‘a registry-worldview/dimension defective reference-of-thought–categorical-imperatives/axioms/registry-teleology as of its relative-ontological-incompleteness-induced,–’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism’ is responsible for the vices-and-impediments of that registry-worldview’s/dimension’s reference-of-thought; and, requiring prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of such perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. Thus preconverging/postconverging–dementatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional–deprocrypticism and procrypticism–or–disjointedness-as-of-reference-of-thought. In the present world, we no longer do institutional slavery, we talk of universal rights and equality of all people, mob judgment and mob killing is hardly practised
anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation’ of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism deductive reasoning’ as prelogism is effectively a sound construct for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or prelogism which is rather construed as a singular/ad-hoc ‘implicitation-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation’ of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism 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 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> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation > reference-of-thought–categorical-imperatives/axioms/registry-teleology are mere-formulaic determinants of human thought and action and is the basis for perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect>’ as it rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ and thus speaks to the disposition to act likewise technically in a large or infinite number of cases (syncretising). It should be noted that temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-themselves act defects and not being defects. However, such temporal-dispositions are registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect> when these relay postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic
slanting compulsion–nonconviction/madeupness/bottomlining\{‘<decontextualising/deexistentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induceddisontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >–in-shallow–supererogation \} <as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness> as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle\text{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing}\rangle apriorising-psychologism (whether of the psychopath or not) inducing narratives that are slanted/preconverging-or-dementing\rangle–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\langle\text{as-preconvergingly-apriorising/axiomatising/referencing-in}\rangle nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle and not-of-logical-contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, subpar/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\langle\text{-impulse/compulsive-slanting–preconverging-or-dementing}\rangle–apriorising as of \langle\text{incrementalism-in-relative-ontological-incompleteness}\rangle—enframed-conceptualisation additionality with 1 leads to a systematic failure that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold. It should be noted that at all uninstitutionalised-threshold, it is \langle\text{de-mentation}\rangle (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) that enables the mental-reflecting/perspectivating/highlighting
<amplituding/formative—epistemicity>totalising—self—referencing—syncretising/circularity/interiorising/akrasiatic—drag of positivistic reference—of—thought—categorical—imperatives/axioms/registry—teleology—,—for—intemporal—preservation—entropy—or—contiguity—or—ontological—preservation) is registry—worldview’s/dimension’s—uninstitutionalised—threshold—<as—Being—or—ontological—or—existential—defect> at the uninstitutionalised—threshold where you need deprocrypticism. Reality being blunt/incisive as it is rather preceding/superseding and ontological—normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalism—relative—ontologial—incompleteness—enframed—conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum—mechanics). So ontologically, the mental—devising—representation of perversion—of—reference—of—thought<as—preconvergingly—apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation—> as strands—of—perverting—temporal—dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good—natured’/impression—driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the—Good/understanding/knowledge—reification—gesturing—in—prospective—psychologismic—apriorising/axiomatising/referencing—of—attendant—ontological—
contiguity —educed—existentialising/contextualising/textualising-contiguity

confalatedness  —in—{preconverging—disentailment—by—}—postconverging—entailment>/*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/formative—epistemicity>totalising—self—referencing—synergetising/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/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</amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding present-consciousness/illusion-of-the-present’ as an intemporal reference for defining virtue (with no ‘emanance disambiguation'/notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), rather than a transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-cumulation/institutional-recomposure-{as-to_ historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism'>}-for-intemporal-preservation. This points to the fact that necessarily the preconverging/postconverging–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
preconverging/postconverging-de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective-nonpresencing, for-explicating-ontological-contiguity:

conceptualisation) is all the virtue enabler that there is and other conceptualisations are rather
distractions that are in effect vice-ridden and an impediment, and more specifically when these
undermine the-Good/understanding/knowledge-reification–gesturing-in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness in {preconverging-disentailment by] postconverging-
entailment> <amplituding/formative–epistemicity>causality as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
conceptualisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack
veridical ontological-contiguity\textsuperscript{67}. 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\textsuperscript{34} as of each registry-
worldview/dimension, and it is rather the emanant insight of the-
Good/understanding/knowledge-reification–gesturing-in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness in {preconverging-disentailment by] postconverging-
entailment> <amplituding/formative–epistemicity>causality as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology that carries
the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which
are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-
threshold\textsuperscript{02} vices-and-impediments\textsuperscript{105}; and so by successive Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process as
base-institutionalisation, universalisation and positivism respectively, and prospectively
deprocrypticism., i.e. Increasing knowledge-as-virtue understanding, as of reference-of-
thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation as of their respective elucidation-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>
(recurrent-utter-
uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism,—as-
impulsive-or-accidented-or-random-mental-disposition as failing/not-upholding—<as-of-
apriorising/axiomatising/referencing>
rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism—as ‘first-level presencing—absolutising-
identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
base-institutionalisation—ununiversalisation, ununiversalisation failing/not-upholding—<as-of-
apriorising/axiomatising/referencing> universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism—as ‘second-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
universalisation—non-positivism/medievalism, non-positivism/medievalism failing/not-
upholding—<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism—as ‘third-level presencing—absolutising-identitive-constitutedness of
intemporal/ontological/social/species/ universal/transcendental/\^\textsuperscript{a} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{b}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Alignment should rather be in transversality\textsuperscript{c}—for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing\textsuperscript{d} as strands-of-perverting-temporal-dispositions as the backdrop for prospective\textsuperscript{c} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{e}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the-Good/understanding/knowledge-reification–gesturing\textsuperscript{f} in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity} conflatedness in–{preconverging-disentailment by}–postconverging–entailment\textsuperscript{g}/amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity conceptualisation. Further, impression-driven/good-naturedness/wishfulness conceptualisation induces both ‘logical and unconscionability-drags. A drag is a vague meaningful articulation arising out of veridical incongruence due to the nonreality of initiating narratives or propositions, and subsequent preconverging/postconverging–dementative/structural/paradigmatic contiguity of narratives and propositions thereafter from such initial miscues and/or intermittent miscues. For instance, supposed going by the example where a psychopath had wrongly accused someone of being a paedophile (not in terms–as-of-axiomatic-construct of ‘poor or bad supplanting–conviction-as-to-profound-supererogation’ of–attendant-intradimensional–postconverging/dialectical-thinking–apriorising–psychologism\textsuperscript{h} or prelogism\textsuperscript{i} but rather compelling–nonconviction/madeupness/bottomlining\textsuperscript{j} <decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising–of-the-
attendant-intradimensional-ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism≥ due to the non-existence of the psychopath’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology ), suppose the interlocutor was to go on to in-conviction-as-to-profound-supererogation relay these distortions with other interlocutors, we will talk of a ‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-worldviews/dimensions when we think from an ontological perspective of the soundness-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.

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\(^9\), for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. These fundamental human mental-devising-representation or apriorising–registry tools of candoring and decandoring points to the very nature of logic. Logic requires that all interlocutors share a same reference-of-thought with regards to reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^9\) for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold\(^{10}\) 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\(^{12}\), 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\(^9\)/registry-teleology\(^9\) in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^9\) 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<amplituding/formative–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\(^9\) 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 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 sublimating–postconverged substantive abstract-tissue-of-social-emanance hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly–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 perversion-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 perversion-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 procrypticism–or–
disjointedness-as-of-reference-of-thought uninstitutionalised-threshold, we have to
register/acknowledge priorly our inclination to subknowledge<preconverging-or-dementing-
as-if-of-sound-knowledge> positivistic registry-worldview’s/dimension’s institutionalisation
reference-of-thought–categorical-imperatives/axioms/registry-teleology to paradoxically
then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally registries-disambiguation to account for perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion/preconverging-or-dementing–apriorising-psychologism by temporal-dispositions:

(i) <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> or Setting-aside (as being in denial of perversion-of-reference-of-thought-as-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-mentioning—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-syntaxising/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—implicated_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/supereogatory–de-mentativity, explaining the recomposuring of the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective–ontological-normalcy/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> elicting slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi as to temporal-dispositions elicited act defects of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation).

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-syncrétising/setting-aside by appropriate strand/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-recomposing—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as perversion-of-reference-of-thought<as-preconvergently-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-recomposing—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as
articulated above is an argument which incoherence emanantly imply ‘we should go back to the
caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should
never had transcended up to our very own registry-worldview/dimension, and beyond,
prospectively. Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should
be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the
threshold where the registry-worldview/dimension is failing/not-upholding-as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation), as the ‘base preconverging/postconverging–de-
mentative/structural/paradigmatic decandored/distractive-alignment-to-reference-of-thought-
of-apriorising/axiomatising/referencing> perversion-of-reference-of-thought-as-pre-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect reflex’ (not a
straightness/candor/organic-comprehension-thinking/prelogism reflex), and de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-
attributive-dialectics) rather points to ‘a (lack of) the-Good/understanding/knowledge-
reification–gesturing-in-prospective_psychologismic–apriorising/axiomatising/referencing-
of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity ~conflatedness ~educed–existentialising/contextualising/textualising-
contiguity ~conflatedness ~educed–existentialising/contextualising/textualising-
entailment>/amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
reflection/perspectivation’ (hence a veridical amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity as operant and deterministic, and not
an impression-driven/good-naturedness/wishfulness nor a veridically logically-
disjointed/discretionary reflection/perspectivation). Stranding is thus articulated as
slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-rationalising conjugated/inflected/derived/mimicked/in-protration-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
prospectively-disontologising–preconverging/dementing–apriorising-
providing the dynamic association for psychopathic/postlogic
subknowledging/mimicking impulse leading to the vices-and-impediments
of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence
intemporal-preservation-entropy-or-contiguity–or–ontological-
 preservation veridicality (as <amplituding/formative–epistemicity>causality
<as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity> is the drive that resolves lack of human mentation-capacity for intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation (at uninstitutionalised-threshold) by stranding-backdrop-for-transcendence and then recomposuring prospective
registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical- 
imperatives/axioms/registry-teleology. The example highlighted on page provides an
excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a
registry-worldview/dimension that is failing/not-upholding-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation at its uninstitutionalised-threshold... To grasp this better say for
instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a
new human subknowledging caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-
3=3, then the traditional categorical-imperatives of addition and subtraction will be modified to
take account of our perversion/defect by saying that additionality will involve subtracting 1
from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors
intrinsic reality outcome (intemporal transversality<for-sublimating–existential-
 eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence). Thus
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 null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to- reference-of-thought-as-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 recomposing 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-as-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 recomposing (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-supererogation> temporal manifestations which are dialectically-or-contendingly-out-of-phase, but rather then apply the knowledge principles so articulated to the theoretically infinite incidental instances (on the validation and untenability/internal-contradiction/internal-incoherence/institutional-constraining or internal-contradictions induced by the knowledge principles <amplituding/formative–epistemicity>causality<as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity>). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its ‘supposed contention’ will always by reflex strive to arrive at an equilibrium in the same registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, but the template of human transcendence-and-sublimity/sublimation/supererogatory–dementativity shows that the intemporal prospective/superseding registry-worldview reference-of-thought takes precedence with contention construed by its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively intemporal/universal/intrinsic, hence, ‘the inherent cumulating/recomposuring of intemporal-preservation-entropy’ going from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivis–procrypticism, and prospectively deprocrypticism. Such a
subknowledging /mimicking/registry-worldview denaturing resistance is not attended to logically/by-logical-congruence since a /perversion-of/ reference-of-thought<as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-its-
unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-
thought/subknowledging registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) but by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring through the untenability/internal-contradiction/internal-incoherence/institutional-constraining induced by the <amplitudding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposured reference-of-
thought–categorical-imperatives/axioms/registry-teleology/registry-teleology); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > in the first place), and so with transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing of temporal-dispositions and the intemporal-
disposition, as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied perversion-of reference-of-thought<as-
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-\langle\text{amplituding/formative}\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ disposition’. Rather it is a secondnatured/ontological-contiguity—of-the-human-institutionalisation-process as this notion inherently validates the anthropological-continuity by distinguishing between the notion of same human natural ability across the various registry-worldviews/dimensions and the notion more and more profound institutionalised registry-worldviews/dimensions arising out of human institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩} to the capacity bestowed by their forerunners; such that human limited-mentation-capacity is always mostly directed to the transformative of activities while taking for granted much of the bestowed
dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation before logical processing/operation. Notional—firstnaturesness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>-pedestals-disambiguation being the contrasting of ‘superseding intemporal-disposition organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of—reference-of-thought’—as-conflicatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology —)-pedestal-aetiologisation-or-ontological-escalation ordered construct’ known as notional—deprocripticism over-and-stranding-of ‘temporal-dispositions which are in threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism> as perversion-of—reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation>’ known as procripticism preconverging-or-dementing—apriorising-psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; in the same way as the stranding-of-temporal-dispositions-preconverging-or-dementing —apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for universalisation recomposure or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, temporal-dispositions potential inclination for preconverging-or—dementing—apriorising-psychologism is suppressed by formalism and internalisation
involving intemporal meaningfulness social\footnote{universal-transparency\textsuperscript{\{transparency-of-totalising-entailing,-as-to-entailing-\langle\textsuperscript{amplituding/formative–epistemicity}\rangle\textsuperscript{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\textsuperscript{\langle\textsuperscript{as-to-\textsuperscript{attendant-intradimensional’}-prospectively-disontologising~preconverging/dementing – apriorising-psychologism\rangle\rangle}. At uninstitutionalised-threshold\footnote{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\footnote{apriorising-psychologism}. Basically, such a representation of organicalism and mechanicalism can be storied or narrated as follows: Supposed going by the case highlighted where a psychopath met a stranger talking about another stranger as molesting children; the so accused stranger was actually a guardian of the child assuming various responsibilities that come with it (this represents the organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\textsuperscript{\textsuperscript{-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\textsuperscript{of-’attendant-intradimensional’}. postconverging/dialectical-thinking \textsuperscript{–apriorising-psychologismly/prelogicly to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\langleas-to-’attendant-intradimensional’-prospectively-disontologising~preconverging/dementing – apriorising-psychologism\rangle} 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\(^\text{16}\) (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\(^\text{20}\)-apriorising-psychologism to human temporal defects of postlogism\(^\text{77}\)-slantedness/ ignorance/affordability/opportunum/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^\text{83}\)-reference-of-thought-\(^\text{84}\)-devolving ontological-performance\(^\text{77}\)-<including-virtue-as-ontology>) are a perversion-of reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\text{ threshold-of-}
onnonconviction/madeupness/bottomlining-in-shallow-supererogation \(\text{ \text{\textless as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(\text{\textgreater}\text{ to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing\(\text{\textgreater}\) 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\(\text{\textgreater}\)); consider that the non-positivism/medievalism apriorising–registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold\(\text{\textgreater}\) requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold\(\text{\textgreater}\) requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold\(\text{\textgreater}\)-defect-<as-Being-or-ontological-or-existential–defect\(\text{\textless}\) about-and-defining the vices-and-impediments\(\text{\textgreater}\) 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–firstnaturesness—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/knowledge-reification–gesturing.<in-

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

psychologism/subknowledging<sup>7</sup>/mimicking as <sup>amplituding/formative</sup>epistemicity<sup>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag</sup> of positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>registry-teleology</sup>-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In which case contention (being about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond just the preconverging-or-dementing –apriorising-psychologism/mimicking-or-subknowledging<sup>34</sup> of ‘previously recomposured/invented’ <sup>reference-of-thought–categorical-imperatives/axioms/registry-teleology</sup>-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) becomes rather an intemporal-disposition reflection/perspectivation and ‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence’ as ontological-escalation/aetiologisation’ of such psychopathic/temporal-dispositions slantedness/preconverging-or-dementing<sup>20</sup>–apriorising-psychologism/mimicking-or-subknowledging<sup>74</sup> as 74-perversion-of-reference-of-thought<sup>as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation</sup> as mental-perversion, and not logical-contention/contending-articulation. Such perversion-of-reference-of-thought<sup>as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation</sup> as-of-unsoundness–or-ontological-bad-faith/inauthenticity<sup>reference-of-thought</sup> in effect involves on the part of psychopathic and conscious conjugated-postlogism<sup>77</sup> minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing<sup>20</sup>–apriorising-psychologism perversions’ wherein the mimicry/subknowledging<sup>24</sup> enters into an active dynamics with temporal-dispositions prelogism<sup>78</sup>-as-of-conviction,-in-profound-supererogation<sup>96</sup>–existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-
precedes-disontologising-logical-outcome-arrived-at inducing their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\footnote{\textless \ as-to-\textquoteright\ attendant-intradimensional\textgreater\textsuperscript{\textdagger}}\textsuperscript{-prospectively-disontologising-preconverging/dementing-apriorising-psychologism\textsuperscript{\textdagger}} as miscuing psychopathic/postlogic\textsuperscript{\textdagger}slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this development is actually an instrumentalisation of the initial directed-preconverging-or-dementing\textsuperscript{\textdagger}apriorising-psychologism. Directed-preconverging-or-dementing\textsuperscript{\textdagger}apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology\footnote{\textsuperscript{\textdagger}but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation\textsuperscript{\textdagger}} minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising-registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{\textdagger}. Just as we work with the reality that all humans are predisposed to have cancer and the virtue of curing is not denying but anticipating and preempting the possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity as this highlights amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing
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 order to place the subject on a comprehensively sound footing. Central to such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the social domain is the idea of notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> and institutional-cumulation/institutional-recomposure—{as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism‘>}. On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism—of-social-functioning-and-accordance’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting universal intemporality/longness and failing/not-upholding—<as-of-apriorising/axiomatising/referencing> to articulate a realism that takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preempting by transversality—<for-sublimating–existential-eventuating/denouement—of-affirmative-and-unaaffirmative—disambiguated–motif-and-apriorising/axiomatising/referencing>—potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad. Intemporality/longness points to ‘what generates the
greatest universal virtue as ontological which is universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality/shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and metaphysical pedestals). Intemporality/longness and temporality/shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality/longness and temporality/shortness by their very definition above are made operant as an causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of–meaningfulness-and-teleology (intemporality ) and shortness-of-register-of–meaningfulness-and-teleology (temporality ). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold) the intemporal mind conceptually asks what is the best disposition in universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality -temporality ) conceptually assume lower and lower shades ‘in mentation-capacity terms’ of such an intemporal universal-depth concept articulation stressing in lieu of ‘all humans’ various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity in the notion of intemporality-temporality that doesn’t need any impression-drive, and this notion can certainly be made
instantiative-context> (impulsive-or-accidented-or-haphazard-or-random mental-disposition),
<amplituding/formative–epistemicity>totalising~‘nominal-as-tendentious—
implicated_attendant–ontological-contiguity/~~educed–
existentialising/contextualising/textualising-contiguity/~’-phenomenal-abstractiveness-of-
presenting-in~‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness ~of~ reference-of-thought~ devolving-as-of-
instantiative-context> (allegiance/subservience transience), <amplituding/formative–
epistemicity>totalising~‘ordinal-as-qualifying—implicated_attendant–ontological-
contiguity/~~educed–existentialising/contextualising/textualising-contiguity/~’-phenomenal-
abstractiveness~of~presencing~in~‘prerequisite-consciousness’~enabling~
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness ~of~ reference-of-thought~ devolving-as-of-
instantiative-context> (qualification/good-to-bad transience), <amplituding/formative–
epistemicity>totalising~‘intervalist-as-categorising—implicated_attendant–ontological-
contiguity/~~educed–existentialising/contextualising/textualising-contiguity/~’-phenomenal-
abstractiveness~of~presencing~in~‘occlusive-consciousness’~enabling~
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-
prospective-relative-ontological-completeness ~of~ reference-of-thought~ devolving-as-of-
instantiative-context> (impulsive-or-accidented-or-haphazard-or-random mental-disposition),
<amplituding/formative–epistemicity>totalising~‘nominal-as-tendentious—
implicated_attendant–ontological-contiguity/~~educed–
existentialising/contextualising/textualising-contiguity/~’-phenomenal-abstractiveness-of-
presenting-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-
prospective- nonpresencing,-for-explicating-ontological-contiguity conceptualisation will be qualified as ‘longness-of-thought’; and it strives to achieve a prospective preconverging/postconverging–de-mentative/structural/paradigmatic existential registry-worldview/dimension conceptualisation of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wherein aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling) with temporality/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and–social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-
dispositions/individuations’ as of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>

herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, and hence the possibility of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity or scientism), and is the more scientific notion over ‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals (ignorance-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, opportunism-temporal-disposition individuation-pedestal, exacerbation-temporal-disposition individuation-pedestal, social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition individuation-pedestal or temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). The intemporal and temporal-dispositions-registries individuations-pedestals imply and point to the underlying <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
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 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–firstnatedness—temporal-to-intemporal-dispositions–<so-construed-as-from-

In which case the temporal-dispositions are ‘technically psychopathic’ with corresponding conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing (temporal unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought-teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations of perversion-of-reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and not logical contention. And so, in distractive-alignment-to reference-
mentativity)/deferential-formalisation-transference for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (enabling ontological reference), as it achieves social
universal-transparency \[\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\]
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \rangle\]
with corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-and-preempting the comprehensively distinctive-alignment-to-
reference-of-thought-\langle\text{of-apriorising/axiomatising/referencing}\rangle\] 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\[\langle\text{as-of-conviction,-in-profound-supererogation}\rangle\]
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at\rangle meaning or at the uninstitutionalised-
threshold\[\langle\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation}\rangle\] requiring distinctive-alignment-to\[\langle\text{reference-of-thought-}<\text{of-
apriorising/axiomatising/referencing}\rangle\] , and in the latter case the reflex to be integratively
aligned is lost across all the temporal-dispositions of the\[\langle\text{perversion-of-}<\text{reference-of-thought-Leon}\]
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\rangle dimension, and what
is called for with the unconscionability-drag is a distinctive-alignment-to\[\langle\text{reference-of-thought-}<\text{of-apriorising/axiomatising/referencing}\rangle\] which will explain a dialectically-or-
contendingly-out-of-phase or dialectically-primitive alignment by
obloneating/decandoring/downgrading.*, i.e. Remember ‘mental-devising-representation’ is a
devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as
the latter never changes, and it is mental devising that adjusts to the illumination/insight we get
about abstract reality/veridicality as validated by <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–
nonpresencing–for-explicating-ontological-contiguity! In the bigger scheme of things,‘unconscionability-drag’ as a notion points to ‘ontological abstraction and mental-devising-
representation of reality/veridicality defect’ whether dealing with psychopathic postlogism in
hollow-constituting<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–
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 deprowenising/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 prelogicly 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\textsuperscript{20}–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\textsuperscript{20}–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\textsuperscript{20}–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\textsuperscript{20}–apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect’ arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively accepting and giving up on the principle of the intemporality /longness and intrinsicness of meaning. It is important to distinguish all the above ‘temporal instances
conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing\textsuperscript{73}–apriorising-psychologism of the psychopath’s postlogism\textsuperscript{77}–slantedness in hollow-
constituting\textsuperscript{76}–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation\textsuperscript{79}, 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\textsuperscript{73}–as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{96} or the denaturing\textsuperscript{66} of the \textsuperscript{83} 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\textsuperscript{79} devolving-as-of-
instantiative-context\textsuperscript{99} as implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{99}’). With
temporal- perversion-of- reference-of-thought\textsuperscript{73}–as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \textsuperscript{96} (mental-perversion), the interlocutor deliberately (or naively in the case of
ignorance) doesn’t project intemporally (i.e. projects in terms–as-of-axiomatic-construct of
shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} or immediate-temporal-interest and
not a \textsuperscript{10} universal ontological sense of meaning), comparatively more like a student guessing
that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as
answer. Whereas with ‘a defect of logical operation/processing/contention’ (which is not the
case here), an interlocutor perfectly projects intemporally (i.e. projects in terms–as-of-
axiomatic-construct of longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} 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-<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-<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 <amplituding/formative—epistemicity>causality ~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-<as-Being-or-ontological-or-existential–defect>\textsuperscript{45}, i.e. oblongated/decandored as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism> mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of—reference-of-thought/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{99} in distractive-alignment-to—reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{30} of perversion-of—reference-of-thought<as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—
supererogation > notional-procrypticism mindset as per postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology>. For intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, strands-of-perverting-temporal-dispositions implies ‘not wrongly implying precedingly the reflex of an intemporal prelogism-as-of-conviction,-in-profound-supererogation-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at reflex and reference on the subknowledging/mimicking-temporal-dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-phase/subknowledging/mimicking)-stranding’, i.e. registry-precedes-logic as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation undermines the operation of logic, at which point contention is about the ‘generation of ontological preconverging-or-dementing-apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase’ of such temporal-dispositions denaturing to be reflected/perspectivated and ontologised by the intemporal mind as procrypticism as validated by ‘unconscionability-drag’ such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing-apriorising-psychologism slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism-slantedness, and hence are in transversality-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
of the so-called ‘perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dimension’; this applies with regards to recurrent-utter-uninstitutionalisation and base-institutionalisation, ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrypticism and deprocrypticism. The explanation is quite simple; as individuals in any institutionalisation/intemporalisation registry-worldview/dimension are formed by the memetic-ordering/psychoanalytic-construction at that registry-worldview/dimension which is ‘all-defining of meaningfulness (in terms—as-of-axiomatic-construct of ‘reference-of-thought and logic)’ to the individuals and so right up to their subconscious mind. But then a prospective transcendental memetic-reordering/psychoanalytic-unshackling is placing such a prior memetic-order/psychoanalytic-construction of their existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation in jeopardy, and it is only the causality<as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity social universal-transparency<transparency-of-totalising-entailing,as-to-entailing<amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness> of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling<in-deferential-formalisation-transference> impact from the prospective registry-worldview/dimension on the overall social-construct over a generation or two or more that allows for any such ‘habituation’ to a
prospective registry-worldview’s/dimension’s transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity with its new recomposing reference-of-thought–categorical-imperatives/axioms/registry-teleology. This will explain the difficulty of medieval minds (including institutions like the church) over centuries to come to terms with positivism and scientism such that the positivistic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is still ongoing. Counterintuitively, every successive institutionalisation/intemporalisation registry-worldview/dimension naively thinks it being at the backend of the ‘institutional-cumulation/institutional-recomposure-{as-to-
eventuating/denouement>/dialectically-or-contendingly-out-of-phase insight we think of non-positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has never been the way they represented themselves as they are candored/straight/integratively-aligned/‘dialectically-or-contendingly-in-phase’ in their <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present mental-devising-representation of themselves. Rather it is the more profound grasp of reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase mental-devising-representation of non-positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic institutionalisations across the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>/anthropological-continuity/anthropopsychology. The reason for making the above point is that we will most possibly as of <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-
of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview

(c) referencing/registering/decisioning or stranding the perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > 74perversion-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 recomposing 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 ‘de-mentation’
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) preconverging-or-dementing—apriorising-psychologism—<stranded-as-
rightfully-oblungated/decandored-and-dialectically-or-contendingly-out-of-phase>, entails it
doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound
registry/registry-worldview postconverging-or-dialectical-thinking—apriorising-psychologism—
<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, as the
prospective institutionalisation is rather about a registry-worldview/registry, and not logical,
transformation as a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring; with the notion that any such wrongly implied re-
joining as logical articulation is rather <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry/registry-
worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking—psychology or
psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case
mentioned before with regards to B (Brackets), where B was to stick with the same temporal-
dispositions individuation disposition that delivered the wrong results with respect to
subsequent equations of a similar context (uninstitutionalised-threshold) this will be
epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in
epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-
discontiguity <between—prior-shallow-supererogation—of-mentally-
aestheticised-preconverging/dementing—qualia-schema_and_prospective-profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-
schema> defining the registry-worldview/dimension
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies

\[ \text{de-mention-} \left( \text{supererogatory–ontological–de-mention-or-dialectical–de\-mention–stranding-or-attributive-dialectics} \right) \text{ of } \Phi \text{ to such } \psi \text{ perversion-of-}\text{reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-}
\]

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as prior intemporal

\[ \text{reference-of-thought–}\text{categorical-imperatives/axioms/registry-teleology} \] ) 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 \[ \text{reference-of-thought–}\text{categorical-
\]

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 \[ \text{reference-of-thought–}
\]

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-\text{reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the psychopath’s and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms–as-of-axiomatic-construct of the apriorising–registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of the registries, i.e. rather the unsoundness-or-ontological-bad-}
faith/inauthenticity\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-deprocrypticism as of ratiointiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity\textsuperscript{\textsuperscript{-}educed–existentialising/contextualising/textualising-contiguity} as nondisjoining ‘postconverging–de-mentating/structuring/paradigming as \textsuperscript{\textsuperscript{-}human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-}
\textsuperscript{\textsuperscript{-}nondisjointedness/entailment-of-prospective- nonpresencing}’ as it accounts for the defect of
temporal-dispositions teleologies of meaning (shortness-of-register-of—meaningfulness-and-teleology) while projecting intemporally/ontologically. The notion of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism-slantedness as conjugated-postlogism/preconverging-or-dementing-integration’ (hence no distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing) to the childhood and early adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of psychopathic postlogism-slantedness’ during the stage of late adolescence and adult psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of ‘conventioning/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract but more veridical ontological construct of the ‘social construction of meaning’ that is ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-contiguity—or-ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society’s collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic
mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality-/for-sublimating–existential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase representation of themselves, rather the medieval society will represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase which is then the ‘conventioning/social-temporal-thresholding representation of the social 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-recompose-⟨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-
nonconviction/madeupness/bottomlining-in-shallow-supererogation

since only a developed sense of moral philosophy as dimensionality-of-sublimating

(as to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism)

psychologism) since only a developed sense of moral philosophy as dimensionality-of-sublimating


postconverging–de-mentating/structuring/paradigming rather than a temporal extricatory preconverging–de-mentating/structuring/paradigming.

‘Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’ that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-channelling-<in-deferential-formalisation-transference> of formalisms/officialdom which have naturally been instituted to allow for the supersedingness of intemporal/ontological constructs and intemporal-disposition s. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism—of-social-functioning-and-accordance wherein the ontologising construct elicits positive-opportunism—of-social-functioning-and-accordance for the undermining of defective conventioning/social-temporal-thresholding constructs/categorical-imperatives of meaning (for instance, a natural causes disease conception leading to more cures such that positive-opportunism—of-social-functioning-and-accordance then undermines a superstitious-driven disease theory which leads to more pain and deaths). The big idea here is that, it is naïve philosophically to operate mainly on the basis of ‘ontological rightness of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ with respect to a species whose construct
is structured to be temporal (shortness-of-register-of–meaningfulness-and-teleology) to intemporal (longness-of-register-of–meaningfulness-and-teleology) requiring skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-mentativity)/deferential-formalisation-transference to the latter. And any such ‘ontological transcendence-and-sublimity/sublimation/supererogatory-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-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism—of-social-functioning-and-accordance to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation. Regarding futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional–deprocrypticism because of its ‘rightness’ over
conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling-in-deferential-formalisation-transference for intemporal transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one hand, how prospective temporality/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality/longness is regenerated to supersede/transcend such perversion-of-reference-of-thought-as-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’–as-conflicatedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology’), being intemporal-driven, with respect to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity points to the fact that the articulation of meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions, the perversion-of–reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as retrospective and transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/supererogatory–de-mentativity that upholds intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as the ‘intemporal mind’ can’t go after the value reference of both registry-worldviews/dimensions since transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is about ‘subverting’ perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-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
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 inclination (the-guy-who-spontaneously-stands-out-against-say-a-genocide or the milgram–experiment-guy-who-sticks-with-what-is-reality-rather-than-going-with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a consequence an inclination to compromise intemporality/longness as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation points to the fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal consequences whether regarding defective enculturation or defective social ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise of undermining conventioning at uninstitutionalised-threshold (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation at
uninstitutionalised-threshold \(^{02}\); deconventioning as such skews (‘intemporal\(^{02}\)-asymmetric-subsumption-of-temporality\(^{01}\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in-prelogic supplanting–conviction-as-to-profound-supererogation\(^{-}\)–of–‘attendant-intradimensional’–postconverging/dialectical-thinking – apriorising-psychologismly/prelogicly even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^{04}\) (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogic\(^2\)-as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical–}’\text{attendant-intradimensional–}\text{apriorising/axiomatising/referencing’}-\text{logical-dueness-precedes-disontologising-logical-outcome-arrived-at}>\implies more of an organic alignment view of meaningful articulations as ‘inherently sanctuous’, i.e. ‘attendant–ontological-contiguity’ ~educated–existentialising/contextualising/textualising-contiguity\(^{05}\)/meaningful-projection-of-intrinsicness’. Going by these two facts, the postlogic and psychopathic mindset/ reference-of-thought is readily inclined to call upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^{04}\) narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation\(^0\) mindset/ reference-of-thought is inclined to call upon just the narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of
postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblentrating/distinctive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology. A postlogic-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation-<as-to-'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism> relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘perversion-of-reference-of-thought’ as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging tend to be integrated at uninstitutionalised-threshold of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but preceding 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-
disontologising-logical-outcome-arrived-at> reflex, prelogic/conviction-as-to-profound-supererogation\textsuperscript{96} and postlogism\textsuperscript{77} -formulaic slanting narratives as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96} \(<\text{as-to-}'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing \text{--apriorising-psychologism}\textsuperscript{20} will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation\textsuperscript{96} mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation\textsuperscript{96} constructs in contention situations whereas the characteristic of postlogism\textsuperscript{77} in hollow-constituting<> as of postlogism -formulaic slanting elicited threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96} \(<\text{as-to-}'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing \text{--apriorising-psychologism}\textsuperscript{20}>, whether direct as with the psychopath postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76} or induced as temporal-dispositions conjugated-postlogism\textsuperscript{77} in ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought\textsuperscript{44}’ of psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76}, is about a mental-disposition to re-undermine intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex-logic \textsuperscript{1}. Hence once the hollow-constituting<> as of postlogism\textsuperscript{77} -formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-}'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing \text{--apriorising-psychologism}\textsuperscript{20} is elicited in an interlocutor, the ontological construct is not to allow it be meaningfully sound (in terms–as-of-axiomatic-construct of implied-registry and thus implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
supplanting–conviction-as-to-profound-supererogation

postconverging/dialectical-thinking –apriorising-psychologism meaning’); - denaturing

referencing/registering/decisioning or STRANDING (the intemporal-disposition/ontology stigmatising of temporal-dispositions as strands-of-perverting-temporal-dispositions acting as the preempted backdrop for reference-of-thought–categorical-imperatives/axioms/registry-teleology

–apriorising-psychologism meaning’); - denaturing


–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of 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 with its subsequent psychoanalytic-

unshackling/memetic-reordering/institutional-recomposuring, just as strands-of-perverting-
temporal-dispositions of the non-positivism/medievalism mindset

reference-of-thought are what act as the preempted backdrop for prospective positivism and the subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed);

and - PERCOLATION-CHANNElling-<in-deferential-formalisation-transference> (the intemporal-disposition/ontology eliciting untenability/internal-contradiction/internal-incoherence/institutional-constraining, medium to long term positive-opportunism—of-social-

functioning-and-accordance

, referencing/registering/decisioning of the perversion-of-

reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation for social

universal-transparency

(transparency-of-totalising-entailing,-as-to-entailing-

<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness

and then its transcendence-unenabling-uninstitutionalised-threshold in alienation—

as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-

faith/inauthenticity

as to fundamentally undermine procrypticism–or–disjointedness-as-of-

reference-of-thought and bring about deprocrypticism, and so crossgenerationally, and not
instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or perversion-of-reference-of-thought as preconvergingly apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the first place). Ontology being the intemporal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling–in-deferential-formalisation-transference’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold’ (where there is no ‘intemporal social universal-transparency–⟨transparency-of-totalising-entailing, as to entailing–amplituding/formative–epistemicity totalising–in-relative-ontological-completeness ⟩ as well as no notional–firstnatures—temporal-to-intemporal-dispositions–so construed as from perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation’) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-threshold of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-uninstitutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation).
Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity)/deferential-formalisation-transference of our collective thought process in the medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt temporal dispositions. This explains why modern man (positivistic registry-worldview) is apparently more evolved/developed than he/she should normally be compared to previous generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-positivism/medievalism men, and prospectively, how he/she will be superseded by the deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is different from the others. The difference is the cumulated ‘software’ or institutionalisations and formalisations that have been internalised into modern man. Anthropologists know that if you were to take a newly born child from a society like those that do not have contact with the modern world, and raise the child in a modern family, there is no different outcome on average as with any other child bred in the modern world. So our faith in virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation that has cumulated, and insightfully, which creative template we will prospectively develop! Incidentally institutionalisation and formalisation ensures that we take the best form of human individuation thinking/capacity potential and constrain society and individuals to that individuation thinking/capacity potential, and inherently so, by the overall positive-opportunism—of-social-functioning-and-accordance to the cross-section of the species since
it better grasp intrinsic reality and its virtues! Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality), and this author notionally interpret solipsism as the deepest sense of existence and meaning available to an individual in its spontaneous emanance or becoming, and as it projects itself ‘purely and universally’. It is a firstnature/intemporal construct beyond and ‘inventing the possibility’ of secondnatured institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of institutional-cumulation/institutional-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-dementativity)/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/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 for
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity and thus a better grasp of
the world; hence proxying mentation-capacity level as the various institutional-
cumulation/institutional-recomposure{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. That idea that
intrinsic reality is preceding/superseding is known as ontological-normalcy/postconvergence
(we are converging to reality and not adding or taking away anything from it, it is us being
illuminated as reality is already given). In the exercise of construing ontological veridicality
what gives in when the pertinence of <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity is known is the human psyche (whether by
candoring/straightness/prelogism when pertinent or decandoring/slantedness/distractive-
alignment-to~<reference-of-thought<-of-apriorising/axiomatising/referencing> when
impertinent), intrinsic reality never gives in (that’s why we are mortals and our hope is to
always give-in to intrinsic reality for the possibilities of the future). This latter point is
important as by reflex an epistemic-totalising–self-referencing-syncretising/temporal-human-
centered dimension in its flaws will strive to preserve itself by \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1}\textsuperscript{1}\textsuperscript{1} its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion–reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion-reference-of-thought) for prospective/transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{1}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. By ‘intemporal transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence’ is meant ontological-normalcy/postconvergence meaningfulness-and-teleology\textsuperscript{9} as so articulated above is ontologically veridical but that does not necessarily imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is no ontological-contiguity\textsuperscript{67} between registry-worldviews/dimensions references-of-thought as this falsely implies ‘no temporal-to-intemporal disambiguation, i.e. equivalence of references-of-thought/no-alienative-hierarchisation, whereas what is warranted is ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{1}–or-ontological-reprojecting pedestalling’); and that it is transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{10} of such constructed veridicality in its \textit{amplituding/formative–epistemicity} causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,–for-explicating-ontological-contiguity determinism and operance that will undermine other possible ‘temporal perverted-transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing '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 secondnaturing level out of causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing, for-explicating-ontological-contiguity); noting that ‘temporal perverted-
transversality ~for-sublimating–existential-eventuating/denouement ~of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing';
conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing –apriorising-psychologism meaning’ imply temporal existentia
meaningfulness–teleology cannot-be-referenced/registered/decisioned as-of/having-the same
reference-of-thought/registry of the intemporal-disposition which is ontological, and is thus rather
preconverging-or-dementing –apriorising-psychologism ~stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase’, i.e. in distractive-
alignment-to–reference-of-thought–of-apriorising/axiomatising/referencing, (and so all
along the apriorising–registry-elements: implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology) of the mental-
devising-representation from the intemporal-disposition/ontological perspective. Ontology
being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-
dispositions is inherently unwarranted and is rather totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,
with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous
meaningfulness towards causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing, for-explicating-ontological-
contiguity which induces the positive-opportunism—of-social-functioning-and-accordance.
and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling-
<in-deferential-formalisation-transference>;’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is underlying transcendental-enabling/sublimating/supererogatory-de-mentativity notion while often obscured in the social 
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their ‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or 
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag opinionatedness! Postconvergence, in the bigger scheme of things, implies that knowledge has to do with the development of our ‘mentation capacity’ (an entropic-referential memetic-reordering/psychoanalytic-unshackling exercise), across ‘retrospective-and-prospective history’, in grasping ‘intrinsic reality/veridicality’ which ‘has always and will always be ontologically same’. So the concern is about ‘us’; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of 
<amplituding/formative–epistemicity>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 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 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 <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–
relative longness/shortness-of-teleology of temporal-dispositions teleologies finalities/questioning mental-triteness (light candor), starting with slantedness pedestal finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/driftin-cycle), and as it conjugates/inflects across other temporal pedestals teleology finalities/questioning (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of ‘questioning depth-of-thought’ and ‘strands of depth-of-meaningfulness’ to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms—as-of-axiomatic-construct of reference-of-thought and logic) should be avoided due to persion-of-reference-of-thought—whether psychopathic or not, and pedestalled disambiguation is then required using distractive-alignment-to reference-of-thought—of-apriorising/axiomatising/referencing—in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > whether psychopathic or not, and pedestalled disambiguation is then required using distractive-alignment-to reference-of-thought—of-apriorising/axiomatising/referencing>= to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-perversion-of-reference-of-thought—as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > rather point to uninstitutionalised-threshold, whether retrospectively or prospectively, as there is wrong equivalence of notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence in the articulation of meaning; instead of the pedestalled
dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as amplituing/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-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-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluable-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) projection induced deference’; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture
(institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating\[\langle\text{amplituding/formative}\rangle\text{supererogatory\,-\,de-mentativeness/epistemic\,-\,growth\,-\,or-conflatedness\,}/\text{transvaluative\,-\,rationalising/\,transepistemicity/\,anamnestic\,-\,residuality/\,spirit-drivenness\,-\,equalisation}\rangle\,projection\,induced\,deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating\[\langle\text{amplituding/formative}\rangle\text{supererogatory\,-\,de-mentativeness/epistemic\,-\,growth\,-\,or-conflatedness\,}/\text{transvaluative\,-\,rationalising/\,transepistemicity/\,anamnestic\,-\,residuality/\,spirit-drivenness\,-\,equalisation}\rangle\,projection\,induced\,deference’ explains why institutionalisation/intemperalisation 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 \(10\) 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 intemperal-disposition construal by ‘intemoral-prioritisation-of- reference-of-thought’–as-conflatedness’-or-ontological-reprojecting pedestaliong. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to ‘reality/veridicality predicing constructs’; as enabled abstractly and existentially by the human individuation intemoral-emanant-registry in superseding human individuations temporal-dispositions. ‘Intemoral-prioritisation-of- reference-of-thought’–as-conflatedness’-or-ontological-reprojecting pedestaliong carries the implication that reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemoral-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher intemoral teleologies over low temporal
trading context about the law which is rather articulated as a formal conceptualisation and constraint to be internalised as a universal construct to avoid its ‘downgrading’ by mobbish or other temporal social inclinations, likewise with many a subject-matter domain. In the same vain, the outcrop of an organic-comprehension-thinking ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting conceptualisation of notional-deprocrypticism over procrypticism can only be construed within a formal institutionalised articulation not opened to ‘temporal/ordinary disposition contention’ as is the case with subject-matter constructs, but rather an institutionalised percolation-channelling-in-deferential-formalisation-transference exercise, so as to avoid temporal-dispositions 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 ⟟ ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’ of the averageness/banality-of-thought (notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating ⟟ ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’ of the cross-section of human-
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in relation to the-unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective progress/transcendence; and is necessary by the inherent fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of-'reference-of-thought’–as-conflatedness ’-or-ontological-reprojecting 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-recompose-{as-to- historicity/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>/anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating-{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluable-
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 causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity validation and that there-is-no-discretionary-construal-of-ontology/ontological-reality since intrinsic reality is superseding of all mortals including the intellectual-analyst. Basically the issue of the intellectual-analyst exercise in grasping such an intrinsic-reality is a proxying one superseded by the <amplituding/formative–epistemicity>causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal consequences).

Basically, there is nothing like an intemporal temporality/shortness whereby there is any intemporality /longness in accommodating human temporality . Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently,
is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition of a medieval mindset/77 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-impediments105 are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but amplituding-formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal preservation as ontological veridicality with the potential for a grander human good’ on the basis of ‘universal implications’; as inevitably, ontologically, the resolution of ontological/being perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defects (and as per their manifestation and conjugation as postlogism72-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 perversion of reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation preconverging/postconverging–de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by 103 universalisation, non-positivism/medievalism by positivism, and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological
implications to the level of lowly temporal minds, lowly because not universal-projecting, it won’t mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporality/ontology/intrinsic-reality-as-providing-future-universal-possibilities-for-the-human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential moral and intellectual superiority’ and not naïve temporality/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal’s perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional~deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternality’ which is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation. Temporal-dispositions may not need to understand as of <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturizing exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality²! Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality⁹/averageness/banality-of-thought is not allowed to imply dimensionality-of-sublimating⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality¹² as enabling ontologisation and re-ontologisation) otherwise we would be working with moral philosophy and not law, subject-matter informalities and not formalisms, etc. There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’ (as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments¹⁰ associated with such temporal registry-worldview’s/dimension’s-
uninstitutionalised-threshold\textsuperscript{102}--defect\textsuperscript{102}<as-Being-or-ontological-or-existential--defect>\textsuperscript{85} as perversion-of--reference-of-thought\textsuperscript{85}<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{85}-induced,--threshold-of--nonconviction/madeupness/bottomlining-in-shallow-supererogation＜as-to-‘attendant-intradimensional’--prospectively-
disontologising--preconverging/dementing --apriorising-psychologism＞, as-it-is-thus--‘in-wait’--for--perversion-of--reference-of-thought＜as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation＞,--or-temporal-preservation-as-pseudointemporal\textsuperscript{92}-preservation, in temporal-preservation-as-pseudointemporal\textsuperscript{92}-preservation with respect to ontological-normalcy/postconvergence (the latter assumed to be fully conceptually completed as deprocryptic) as successively recurrent-utter-uninstitutionalisation recurrence, base-institutionalisation/ununiversalisation,\textsuperscript{103} universalisation/non-positivism-or-medievalism and positivism/procryptic, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}--defect--as-Being-or-ontological-or-existential--defect\textsuperscript{85} in want for prospective transcendence-and-sublimity/sublimation/supererogatory--de-mentativity (notwithstanding that the defect-in-temporal-preservation is instigated from postlogism\textsuperscript{77} as disontologising-perverted-outcome-sought-precedes-existentially-veridical--‘attendant-intradimensional--apriorising/axiomatising/referencing’--logical-dueness mental-disposition eliciting temporal inclinations of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in upholding its temporal-preservation-as-pseudointemporal\textsuperscript{92}-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 pversion-of-reference-of-thought as
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation but rather the
‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or
unwittingly’ by prelogism-as-of-conviction,-in-profound-supererogation <existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at mental-dispositions in conjugated-
postlogism-/preconverging-or-dementing-integration (by ignorance, at best, then
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly
provide ‘supplanting–conviction-as-to-profound-supererogation of ‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism credulity’ to
elevate and integrate the pversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of a ‘slanted mind’. As of, virtuous construal arises
preconverging/postconverging–de-mentatively/structurally/paradigmatically from a
universal/intemporal projection which is operant and deterministic with no room for
‘temporal discretion’ regarding the manifestation of pversion-of-reference-of-thought as-preconvergingly-
apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in any registry-
worldview/dimension. The coherent and recurrent manifestation of phenomenal pversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect in a registry-
worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to
endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic society as preconverging/postconverging–de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation 83 reference-of-thought–categorical-imperatives/axioms/registry-teleology 99 do not endemise/enculturate the notion and the social vices-and-impediments 05 arising from it thereof. On the contrary, preconverging/postconverging–de-mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology 99 endemises/enculturate this with the consequent social vices-and-impediments 105. 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 73 reference-of-thought–categorical-imperatives/axioms/registry-teleology 99, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknowledged/registry-perverted/dialectically-preconverging-or-dementing –apriorising-psychologism at their uninstitutionalised-threshold 02 and thus the need for new 73 reference-of-thought–categorical-imperatives/axioms/registry-teleology 99, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, likewise the positivistic dimension 74 perversion-of–reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
subknowledging 97/mimicking/registry-perverting/preconverging-or-dementing 70–apriorising-psychologism of its 1 reference-of-thought–categorical-imperatives/axioms/registry-teleology 99, 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 registry-worldview’s/dimension’s enculturated/endemised vices-and-impediments associated with its perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and so, as the-Good/understanding/knowledge-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-explivating-ontological-contiguity construal, and not as a vague impression-driven construal. By and large, virtue is best understood as the knowledge/lack-of-knowledge ontological possibility offered in a registry-worldview’s/dimension’s reference-of-thought (whether as base-institutionalised, universalised, positivising or notional–deprocrypticism attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression—rules-of–apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) and not vagueness based on impression of discreet human or social qualities which just serve to confuse and distort the fundamental knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of all human subject-matter formalisms which are the-Good/understanding/knowledge-reification–
mentating/structuring/paradigming logical-basis/logic,-as-derived-from—transversality<for-
sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative—
disambiguated–‘motif-and-apriorising/axiomatising/referencing’> of the said registry-
worldview) and not logical defect (conviction-as-to-profound-supererogation\(^6\) defect or a
defect in the operation/processing of the preconverging–de-mentating/structuring/paradigming
logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential-
eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’> of the said registry-worldview); it is critical to note
that the mental state of the registry-worldview/dimension involved with the psychopath’s
slantedness-integration is not a ‘poor or bad supplanting–conviction-as-to-profound-
supererogation —of–attendant-intradimensional’–postconverging/dialectical-thinking —
apriorising-psychologism’ (which is a supplanting–conviction-as-to-profound-
supererogation —of–attendant-intradimensional’–postconverging/dialectical-thinking —
apriorising-psychologism or prelogism\(^8\) nonetheless) but an elicited threshold-of–
nonconviction/madeupness/bottomlining—in-shallow-supererogation —<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism>, construed by the slanted social protraction of the psychopath’s slantedness
inducing a social psychopathy; and it is these strands-of-perverting-temporal-dispositions
including that of the psychopathy that are the subject of every institutional-
cumulation/institutional-recomposure—(as-to—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>—level’s
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Technically, it
can be said that the underlying psychopathic phenomenon known as postlogism —as-of—
compulsing–nonconviction/madeupness/bottomlining—(<decontextualising/de-
existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional-ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >-in-shallow-
supererogation <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
is associated with all the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normaley/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 \(^{83}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\)/registry-teleology\(^{99}\) 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 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 >

existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-
and-apriorising/axiomatising/referencing’ 11 dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-
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, 1 de-mentation–{supererogatory–ontological–de-mentation-or-dialectical–de-
mentation–stranding-or-attributive-dialectics} a medieval mindset/ reference-of-thought with
respect to a superstitious-disposition or ‘ perversion-of’ reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of universalisation
categorical-imperatives’ and likewise 1 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<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic
categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising
characterisation in its depth-of-teleology as intemporal universal-projection; (iv) in the
bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as
it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any
defective reflex of human mental devising of representation of meaning such that it is the latter,
the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of
‘prelogism /candoring/straightness reflex’, ‘distractive-alignment-to’ reference-of-thought-
of-apriorising/axiomatising/referencing> (as decandored/oblongated) is always the mental
apriorising–registry alignment with regards to the 'perversion-of' reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview, as positivism by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) distractively/decandored/oblongated aligns non-
positivism/medievalism as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <as-to-'attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>, universalisation by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics) aligns ununiversalisation distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation <as-to-'attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>, base-
institutionalisation by de-mentation-(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) aligns recurrent-utter-
uninstitutionalisation distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-'attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>, and prospectively (though counterintuitive, as well) notional–deprocrypticism by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics) aligns procrypticism distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>; (v) in the bigger scheme of things, distinctive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing> at ‘uninstitutionalised-
threshold will perfectly explain how ‘apparently sound human mental-dispositions’ within
the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation’ go on to produce such consequences as ‘crowd effects’
and worst still in teleologically-degraded social and political environments rationalise and/or
partake in ‘genocidal acts’, for instance. Technically, distractive-alignment-to- reference-of-
thought-<of-apriorising/axiomatising/referencing> by the temporal-dispositions involves
simply conjugating/inflecting the underlying ‘(as dialectically-or-contendingly-out-of-phase or
hollow-mimicking) insane/slantedness fitment’ of the postlogic mind of the psychopath to
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-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
eexercise 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\(^3\)–sublimating–nascence.–disclosed-from-prospective-
epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness\(^3\)
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\(^3\) (more like the subconscious is that which holds existential
possibilities/existential potency for ontologically-veridical ontological-
normalcy/postconvergence \(^5\)maximalising-recomposuring-for-relative-ontological-
completeness’ —unenframed-conceptualisation consciousness reality/veridicality, or more like
quantum-mechanics is actually an ontologically-veridical ontological-
normalcy/postconvergence \(^5\)maximalising-recomposuring-for-relative-ontological-
completeness\(^3\)—unenframed-conceptualisation about evasive atomic-level physical reality,
more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation or existence-potency –sublimating–nascence,-disclosed-from-prospective-epistemic-digression for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism/organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to-reference-of-thought–of-apriorising/axiomatising/referencing/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ←as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, even as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implies a continually-evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows for a truly universal and dynamic psychological science (and sound foundation for grasping ‘the veridicality of meaning’). The tools for such an ontological entrapment is basically about ‘de-mentation⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics⟩ of reference-of-thought’ of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications ‘transdimensional-meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflicatedness as dialectical transformation as prospective reference-of-thought involving fundamentally the organic harnessing of the notions of candoring/prelogism, dialectically-or-contendingly-in-phase, organic-comprehension-thinking, prelogism–as-of-conviction,–in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on the one hand and on
the other hand decandoring, distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing>^9, dialectically-or-contendingly-out-of-phase, non-
ontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-
or-perspectivated-as-preconverging-or-dementing^9–apriorising-psychologism, not-veridical-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation >–and-not-of-logical-
contention as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation^9–<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> (mechanicalism,
alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-^3 reference-of-
thought, shortness-of-register-of–‘meaningfulness-and-teleology ’); which allows the human
mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-
totalising~self-referencing-syncretising/mirage, and truly have a fulsome picture of
universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for
the ‘ontological liberation of human mental-devising-representation (of meaning) from any
present {cumulated/recomposured}-consciousness-awareness-teleology ’ (whether in the
bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-
uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-
positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as
‘postdication doesn’t tie the mental-devising-representation process to any of the above
registry-worldview/dimension habituated {cumulated/recomposured}-consciousness-
awareness-teleology^9’ (given that these consciousness-awareness-teleologies are the
recomposured outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-deepening’) but ‘rather ties the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool’ (given that this allows for complete/utter understanding by the very nature of the ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-consciousness inherent in any {cumulated/recomposured}-consciousness-awareness-teleology representing the mentally devised state of any registry-worldview/dimension. Postdication is all about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as de-mentation–\{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)\} hermeneutically/textually/reprojectively/supererogatingly/zeroingly/re-acutingly-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\(^\circ\). However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recomposure–\{as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism–determinism’\>} have effectively occurred and so, counterintuitively to their natural {cumulated/recomposured}-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns {cumulated/recomposured}-consciousness-awareness-teleology\(^\circ\); there isn’t any particular
apriorising/axiomatising/referencing’ pedestal in ontological-escalation/aetiologisation)

enabling the preconverging-or-dementing \(\sim\)–apriorising-psychologism \(<\text{stranded-as-rightfully-obloneated/decandored-and-dialectically-or-contendingly-out-of-phase}>\) of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}>\). Even if this sounds unintelligible/existentially-suprastructural, in any case a retrospective registry-worldview/dimension is ‘existentially parochial/narrow-minded as reflected/perspectivated by its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(<\text{as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}>\) denaturing \(\sim\) 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 positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective
that is rather ‘in want of transcendence-and-sublimity/sublimation/supererogatory—dementativity’; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a 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—dementativity, 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—dementativity (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 preconverging/postconverging–de-
mentative/structural/paradigmatic conceptual 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 do not supersede/precede/override/undermine intrinsic-
reality/ontology; and the issue that then arises is that it doesn’t carries the meaningfulness
sought for transcendentally. On the other hand, transdimensional/transcendental
meaningfulness-and-teleology\textsuperscript{9} 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 \textit{(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} of temporal-
dispositions-postlogic-backtracking-\textit{<iterative-looping–‘set-of-dereifying-hollow-narratives-
and-acts’>\textsuperscript{76}}-subknowledging\textsuperscript{74}/mimicking-set-of-narratives, and wrongly leads to their
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-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'}→ process that human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is limited given perversion-of-'reference-of-thought→as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation }, as virtue is rather extended by successive re-institutionalisation in transversality←for-sublimating-existential-eventuating/denouement→of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ (not nested-congruence) by the intemporal-disposition intemporalisation skewing (‘intemporality–asymmetric-subsumption-of-temporality ’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) as deferential-formalisation-transference, going from base-institutionalisation, universisation, positivism and prospectively deprocrypticism. Such a ‘postconvergence referentialism’ skewed (‘intemporality52-
asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) hermeneutic-circle goes beyond a traditional hermeneutics exercise of subjective interpretation and rather arrives at an exercise in ‘universal objective (<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,for-explicating-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 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–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘intemporality /longness nature which is equally not ontologically true’ –the insight for this is that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of dimensionality-of-sublimating

(<amplituding/formative>supererogatory-de-mentativness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepiestemicity/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–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity -reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{82}—unenframed-conceptualisation
highlighting the uninstitutionalised-threshold\textsuperscript{102} and not analytically implying by reflex solely
on the basis of a human intemporal-disposition mental-disposition); and prospectively, do our
part of the ‘transcendental homework’ that has brought the human species this far taking cue
from retrospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. By
extension this explains how the notion of ‘knowledge problem’ is to be apprehended
transcendently/transdimensionally/interdimensionally (as a contiguous intemporal ontological
construct). Commonly, intradimensionally, the knowledge problem as ‘social
problem/questioning’ is an ‘intradimensional focus’ around logical
operation-processing/contention based on the \textsuperscript{83}reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–
tonological-preservation of the registry-worldview/dimension ‘towards resolution’, with the
temporal defect of possible denaturing\textsuperscript{6} of such \textsuperscript{83}reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–
tonological-preservation undermining the intemporal-preservation-entropy-or-contiguity–or–
tonological-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{99}—implying-it (and by
extension accounting for incompleteness of human mental/brain mentation-capacity which is
the reason of the institutional-cumulation/institutional-recomposure-\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing--\{perspective–ontological-
ormalcy/postconvergence-reflected–\{epistemicity-relativism-determinism\}\} process) to define
‘social problem/questioning’ as implying a \textsuperscript{83}reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to enable intemporal-preservation-entropy-or-contiguity—or—ontological-preservation when at the uninstitutionalised-threshold of the registry-worldview/dimension (the contiguous referential exercise of recomposuring/memetic-reordering/psychoanalytic-unshackling to perpetually enable intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is known as ‘postdication’, a term that is in contrast with ‘predication’ which is based on ‘constitutive categorisation elaboration on an intradimensionally affixed reference-of-thought—categorical-imperatives/axioms/registry-teleology whereas postdication refers to a transcendentally/transdimensionally/interdimensionally/ across-all-institutional-cumulation/institutional-recomposure-as-to-histoliality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> entropy as ontological-normalcy/postconvergence recomposuring/memetic-reordering/psychoanalytic-unshackling ontological-reconstituting—as-to-conflicatedness /deconstruction); involving avoiding making an intemporal-disposition representation (with the implication of a purely logical operation/processing/contention) instead of a notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> representation (with the implication of notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> disambiguation before logical operation/processing/contention; as apriorising—registry disambiguation, into the intemporal-disposition and conjugating temporal-dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitude-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, allowing for contextualisation in articulating the contrast of the intemporal-disposition’s organic-comprehension-thinking (organicism/intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness\(^{13}\) -or-ontological-reprojecting/longness-of-register-of-
meaningfulness-and-teleology\(^{99}\)) and temporal-dispositions threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation\(^{1}\) -<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^{2}\) –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\(^{17}\) 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\(^{13}\)-asymmetric-subsumption-of-temporality\(^{19}\), for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity), by way of institutionalisation/intemporalisation percolation-channelling–<in-
deferential-formalisation-transference>, towards the supersedingness of the intemporal-
disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation). Thus the ontological veridicality of the registry-
worldview’s/dimension’s persion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > at it uninstitutionalised-threshold \(^{12}\) is articulated, with contention then being
about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is
intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this
regard, the development of positivism from non-positivism/medievalism). It should be noted
then that the postconverging–de-mentating/structuring/paradigming is an
intemporal/ontological projection referencing beyond-and-non-implicative of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling) with the intradimensional ‘consciousness-awareness frame-of-social-stake-contention-or-confliction’ of the temporal/preconverging-or-dementing–apriorising-psychologism dimension, more like the positivist ontological biology and medicine postconverging–de-mentating/structuring/paradigming is beyond/supersedes-and-is-a-non-implication of an equivalence with the ‘consciousness-awareness frame-of-social-stake-contention-or-confliction’ of say non-positivism/medievalism temporal value dispositions with respect to the notion of disease, that is, it’s point is to define an altogether different and superseding meaningful frame or postconverging–de-mentating/structuring/paradigming and is not involved in an idle exercise of elevating and articulating its meaning in terms–as-of-axiomatic-construct of and implying an equivalence with non-positivism/medievalism meaningfulness. That is equally the relation between a transcending notional–deprocrypticism registry-worldview and the transcended procrypticism worldview. Postdication as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (postconvergence), as an ontological-reconstituting–as-to-conflatedness psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure-theory-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of reference-of-thought–categorical-imperatives/axioms/registry-teleology–, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness–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/charateral-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-conflicatedness/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\(^{(105)}\) –equivocates as of profound-supererogation\(^{(96)}\) to the highest teleologies of universalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments\(^{(105)}\) –equivocates as of profound-supererogation\(^{(96)}\) to the highest teleologies of Positivism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments\(^{(105)}\) –and prospectively, equivocates as of profound-supererogation\(^{(96)}\) to the highest teleologies of notional-deprocrypticism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of procrypticism–or–disjointedness-as-of-reference-of-thought and its vices-and-impediments\(^{(105)}\)). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential’ (in terms–as-of-axiomatic-construct of notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), and not equivalences of institutionalisation/intemporalisation levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a secondnature) doesn’t equivocate as highest teleologies to the existential projection that ‘had the vision’ in the prior/superseded subknowledging\(^{(94)}\)/mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism—of-social-functioning-and-accordance\(^{(77)}\)/much-more-likely-temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation-channelling-<in-deferential-formalisation-transference> the prospect of the transcended-registry-worldview/dimension-with-its-prospective-universal-virtue-over-the- vices-and-impediments\(^{(105)}\)-of-the-prior-registry-worldview/dimension even as it seem
unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing\textsuperscript{20}–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\textsuperscript{25}–\langle\text{amplituding/formative}\supercirc{supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle’ is the higher teleology\textsuperscript{39} ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality\textsuperscript{33}) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling-<in-deferential-formalisation-transference> the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn’t speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling-<in-deferential-formalisation-transference> an intemporally requisite prospective registry-
worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for ‘human registries-disambiguation at uninstitutionalised-threshold’14, and as being notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments 05 (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–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions. Going by the human ‘institutional-cumulation/institutional-recomposurc—as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>’ process involving variously candored/straightness/prelogism13 and decandored/oblongated/distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>30 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-suppererogation or transcendental/superseding; in any given registry-worldview’s social context, the notion of ‘existential idealism/success’ is averagely viewed invariably as ‘living to the ‘opportunistic ideals or conventioning/social-temporal-thresholding’ of the inherent registry-worldview’ irrespective of whether it is perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suppererogation 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-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}-process transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to take us from an uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic one; it is difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological perspective (in contrast to a temporal <amplituding/formative> wooden-language{imbued—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-’of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of the notional-phenomenal-
abstractiveness–of-presencing–
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
instantiative–context
conceptualisation
is what allows for human individual and collective
orieanteering–focussing–persisting of construal/conceptualisation by that transcendental–
enabling/sublimating/supererogatory–de–mentativity
(re–originary–as–
enenframed/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 to the full exhaustion of what intrinsic–reality/ontological
veridicality can avail to humankind as of the–Good/understanding/knowledge–reification–
gesturing
<in–prospective–psychologismic–apriorising/axiomatising/referencing
{of–attendant–
ontological–contiguity
–educted–existentialising/contextualising/textualising-contiguity
}–
conflatedness
in {preconverging–dissentiment–by}
postconverging
entailment
/<amplituding/formative–epistemicity
causality–as–to–projective–totalitative–
implications–of–prospective–
nonpresencing–for–explicating–ontological–contiguity
in
construing
meaningfulness–and–teleology
for the prospective institutionalisation; and so,
until humankind is dissatisfied of this finitude and aspires as of ontological–faith–notion–or–
ontological–fideism
–imbued–underdetermination–of–motif–and–
apriorising/axiomatising/referencing–as–so–being–as–of–existential–reality
as of beyond–the–
consciousness–awareness–teleology
<in–preconverging–existential–extrication–as–of–
existential–unthought
for a new/prospective elevating registry–worldview’s/dimension’s
prospective relative–ontological–completeness
–of–reference–of–thought
‘(re–originary–as–
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflicatedness ’-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> conceptualisation’. Being at the backend in reflecting holographically-
<conjugatively-and-transfuse> the ontological-contiguity —of-the-human-institutionalisation-process, it will be naïve to contend that the transcendental-enabling/sublimating/supererogatory–de-mentativity (re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflicatedness ’-of-
notional–deprocrypticism-prospective-sublimation} ) originary/event -of-prospective-ontology-origination psyche rule of our positivism–procrypticism registry-worldview/dimension mental-disposition should inherently be obvious. But that doesn’t factor in the implications of human limited-mentation-capacity-deepening that by successive prior institutional-cumulation/institutional-recomposure–(as-to– historicality/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} slow ‘of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity as of the notional–phenomenal-abstractiveness–of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity –~duced–
existentialising/contextualising/textualising-contiguity –<reifying-or-elucidating-of-
prospective-relative-ontological-completeness –of- reference-of-thought- developing-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 5 (I exist therefore
existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my
<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 notional–phenomenal-
abstractiveness–of-presencing-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

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incidenting-predicative-insights-of attendant–ontological-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- 
over-non-rules—apriorising/axiomatising/referencing–psychologism, and 
notional–deprocrypticism preempting—disjointedness-as-of- reference-of-thought,-as-to- 
<amplituding/formative–epistemicity> growth-or-conflatedness/<transvaluative- 
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere- 
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over- 
non-rules—apriorising/axiomatising/referencing–psychologism. This highlights that our own 
location at the backend in reflecting holographically-<conjugatively-and-transfusively> the 
ontological-contiguity—of-the-human-institutionalisation-process doesn’t dispense us from 
our own de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de- 
mentation—stranding-or-attributive-dialectics) for prospective transcendental possibilities. 
Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning 
and corresponding psychoanalytic-unshackling, percolation-channelling-<in-deferential- 
formalisation-transference> into an overall relaying defining the human anthropological- 
continuity or anthropopsychology or institutional-cumulation/institutional-recomposure/{as-to- 
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological- 
normalcy/postconvergence-reflected–'epistemicity-relativism-determinism’>} could be summed 
up this way: - a human-philosophical-conceptualisation of mythologies (of superstitious
causations with respect to human and existential destiny/teleology’ ‘inducing a human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of introducing comprehensive social institutionalisation/intemporalisation suprastructurally based around such mythologies (underlying suprastructurally the creation of superstitious practices, religions and belief systems, and practically ‘institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of mystical-principles (a system of the appropriate relations humans need to have with such superstitious causations with respect to human and existential destiny/teleology’ ‘renewing the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introdution 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 secondnaturising 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 amplituding/formative–epistemicity causality as-to-projective-totalitative–implications-of-prospective- nonpresencing–for-explicating-ontological-contiguity conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions–preconverging-or-dementing apriorising-psychologism underlying the suprastructural and practical introduction of notional–deprocrypticism postconverging-or-dialectical-thinking apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from the superstitious/religion, universal-notions/essences, principles-rationalism/positivist-idealism and then the rational-realism of notional–deprocrypticism as of ratiocintiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity as nondisjointing is that psychoanalytically/memetically/meaningfully the human psyche is inclined/shaped/desires to find an all-in-all-encompassing-response (magic wand) to explain its world, but then realises across institutional-cumulation/institutional-recomposure as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism' ⟩ that successive introduction of more and more ‘realistic’ conceptualisations enable a grander
<amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-
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 \(^\text{reference-of-thought}^{67}\) (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowling\(^\text{impulse/compulsive-dementing}^{20}\) /slantedness/psychopath,
\(^6\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional~deprocrypticism dialectical-thinking-or-postconverging–apriorising-
psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at ‘supplanting–conviction-as-to-profound-
supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking –
apriorising-psychologism anchors’ (on a wrong reflex basis of \(^\text{universal human intemporal/longness register/registry-teleology}^{\text{disposition}}\) disposition). Hence the present principles-rationalism/positivist-idealism unlike rational-realism as of deprocrypticism, in the exercise of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and corresponding \(^{\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{96}\), fails to account for
74perversion-of-83reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallowsupererogation96>

registries,

as

subknowledging94-impulse/compulsive-

dementing20/slantedness/preconverging-or-dementing20–apriorising-psychologism

of

the

psychopath, postlogicly conjugated/inflected/derived/mimicked/in-protraction-to-psychopathicpreconverging-or-dementing20–apriorising-psychologism by the temporal-dispositions of
50ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.
notional~deprocrypticism

is

particular,

as

imbued/recomposuring

with

the

other

institutionalisations and across all the successive institutional-cumulation/institutionalrecomposure-⟨as-to-46historiality/ontological-eventfulness38/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativismdeterminism’>⟩, in that it addresses the fundamental issue of

74perversion-of-83reference-of-

thought-<as-preconvergingly-apriorising/axiomatising/referencing-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation96> defect by recognising
the reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<soconstrued-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 subknowledging94-impulse/compulsivedementing20/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/inprotraction-to-psychopathic-preconverging-or-dementing20–apriorising-psychologism
74perversion-of-83reference-of-thought-<as-preconvergingly-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallowsupererogation96>

by

the

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temporal-dispositions

of


ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-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
dialectically-or-contendingly-out-of-phase/dialectically-primitive) \(^7\) perversion-of\(^5\) reference-
of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > positivistic
\(^7\) reference-of-thought– categorical-imperatives/axioms/registry-teleology \(^9\),-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation stranded-rightfully-as-
decandored/oblongated, and so with the ‘aetiologisation/ontological-escalation’ highlighting
temporal-dispositions \(^1\) de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–
de-mentation—stranding-or-attributive-dialectics). It should be noted that while the
prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to
positivistic institutionalisations have been rather incremental-to-utter, it is likely that procryptic
to deprocryptic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is
most probably an outrightly blunt/incisive utter construct, and why, because higher
institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normaley/postconvergence-reflected-'epistemicity-relativism-determinism'>) imply higher
perversion of \(^8\) reference-of-thought– categorical-imperatives/axioms/registry-teleology \(^9\),-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are ‘not readily
successive other such intellectual articulations, of the perpetuation-of-notional–deprocrypticism
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Methodologically, it
should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and
extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’
as the ‘ontologically effective, applicative and operant articulation insight’ to this background
phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity should be similar to say a literary work
like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-
diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity integration into the society’s
institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-
transference> undermines-psychoanalytically/psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring the society’s existentialism (full-existential-depth-
implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity. But then unlike Things Fall Apart,
such a perpetuation-of-notional–deprocrypticism transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity being not a cultural-diffusion-from-
another-society’s-philosophical-transcendence but rather a universal-human-
intradrational-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
psychological preconverging/postconverging–de-mentating/structuring/paradigming operates by way of candoring/prelogism\textsuperscript{77}/dialectically-or-contendingly-in-phase or in preconverging-or-dementing\textsuperscript{79}–apriorising-psychologism/decandoring/distractive-alignment-to\textsuperscript{79} reference-of-thought\textsuperscript{79} of apriorising/axiomatising/referencing\textsuperscript{79}/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or perversion-of- reference-of-thought\textsuperscript{79} as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{79} as preconverging-or-dementing\textsuperscript{79}–apriorising-psychologism’ respectively, as is implied in all the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset\textsuperscript{80} reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-dementing\textsuperscript{80}–apriorising-psychologism mental-devising-representation of its mind’ at its uninstituionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as procrypticism–or–disjointedness-as-of-reference-of-thought so reflected/perspectivated from notional–deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessas amplituding/formative–epistemicity\textsuperscript{80} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{80} mental ‘postconverging-or-dialectical-thinking\textsuperscript{80}–apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional–deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the
proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). Another ontological element of the perpetuation-of-notional-deprocrypticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are relatively ‘strongly positive opportunistic’ with base-institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism—of-social-functioning-and-accordance as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment and relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising/rules/principles/laws are constantly being remade competitively with respect to survival-possibilities and power-relations, but on the other hand base-institutionalisation tends to have weak institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in the long run due to ‘holding-on-to-the-initial-proven-survival-and-flourishing-assets/tradition’ and ‘a question of power relations’, and more likely than not, in such human society in ‘clanic turbulence’ base-psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring is a highly-diffusionary-juggling- and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or ¹⁰ universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-sublimity/sublimation/supererogatory-de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming rather than a temporal extricatory preconverging-de-mentating/structuring/paradigming in their cross-section of the social-construct. However, it will probably be more facile for such a cross-section of the social-construct to be strongly disposed to adopt an extricatory/temporality preconverging-de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming regarding the reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of ‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> accountability as intemporal—asymmetric-subsumption-of-
temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) rules/principles’ or notional—deprocripticism 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 deprocripticism; 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/supererogation de-mentativity. That is, transcendence-and-sublimity/sublimation/supererogation 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/supererogation 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/causeality-as-to-projective-totalitative-implications-of-prospective-nonpresencing, for explicating ontological-contiguity. This leads in the instance of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation to the notion of ‘memetic-corruption or psychoanalytic-misrepresentation of reference-of-thought–categorical-imperatives/axioms/registry-teleology’; requiring a
referential ‘memetic reordering/psychoanalytic-unshackling’ for the entropic preservation of intemporality/intrinsic-reality as validated by <amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity. The referential memetism as suprastructural-meaningfulness implying that meaning is in fact a ‘human mental devising construct’ (not inherently ontological or intrinsic-reality) and it is grounded on its validation/veridicality by its <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 secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicism/intemporal-prioritisation-of- reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology’s universal projection/intemporality keeps alive the notion of existential idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional–deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract eternality’ that is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the bigger scheme of things, all the vices-and-impediments of the successive registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and
prospectively procrypticism (pointing to the fact that virtue is about ‘the-Good/understanding/knowledge-reification–gesturing—<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ~in-{preconverging-disentailment by}–postconverging-
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity
constructs’ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, and not ‘good-natured/impression constructs’ which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent a recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging /mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-Good/understanding/knowledge-reification–gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness ~in-{preconverging-disentailment by}–postconverging-
entailment>/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–
implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity construct with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed to be our own God; that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve and articulate our temporality /shortness as being intemporal! (ii) ‘Intellectual solipsistic/emanant irresponsibility’ referring to ‘intellectual idealism’ success in conceiving
intemporal meaning but failure in preserving intemporal meaning from ‘temporal mimicking, denaturing\textsuperscript{16} and subknowledging\textsuperscript{11}’ 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{10} universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that \textsuperscript{10} universal idealism/intemporal projection is the sole disposition of humans as temporal dispositions like postlogism\textsuperscript{77}-slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation are endemically part and parcel of the reality of human dispositions; and so, as a matter of fact on a simple ‘scientific basis of determining first principles’ and not necessarily to stigmatise, as reality works on the basis that ‘what is, is what is!’ That then being the case, what then is the relevant question is how do we ensure by institutionalisation/intemporalisation (based on the-Good/understanding/knowledge-reification–gesturing–in-

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

contiguity ~eduex–existentialising/contextualising/textualising-contiguity \}—

confalnedness \{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.

secondnatureing 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-
Such an approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum-of-construal from human individuative manifestations of ‘ignorances’/desublimation/temporal-dispositions to knowledge/sublimation/intemporal-disposition which then allows for scrutinising and preempting ‘the ignorances/desublimation’/temporal-dispositions, i.e. apprehending not only intemporal implications of any knowledge construct, but being transversally/logically-incongruent preemptive to potential temporal undermining of that intemporal idealism construct). ‘Intemporal and temporal disjuncture’ basically refers to the fact that in the elaboration of conventioning with respect to ontological-veridicality with regards to social-stake-contention-or-confliction both the intemporal and temporal-dispositions are preservational in their finalities, i.e. temporal-dispositions do not transcend philosophically but by untenability/internal-contradiction/internal-incoherence/institutional-constraining, and it is vague and naïve to intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the formalisation effect of secondnaturing and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional-deprocrypticism and as procrypticism (perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or
prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews/dimensions share the same reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset/reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology—in-preconverging–existential-extrication-as-of-existentital-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– epismericity–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-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/knowledge-

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 will likely shift the reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A’s illness, the mental-devising-representation of the positivistic mindset/reference-of-thought will be that A is preconverging-or-dementing–apriorising-psychologism and that a germ and biological functioning theory of the human body is the reference-of-thought for A’s disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that uphold the prior/transcended/superseded reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/superrgatory–de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/superrgatory–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/akrasiac-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
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) do not acknowledge ontological-impertinence as of notional-discontiguity/epistemic-discontiguity

intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its “reference-of-thought–categorical-imperatives/axioms/registry-teleology”, with the latter only being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a relaying is not within the ambits of good-naturedness constructs but rather the-Good as a continuous refinement of \(<\text{amplituding/formative–epistemicity}>\text{causality} \sim \text{as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity}\) that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when \(<\text{amplituding/formative–epistemicity}>\text{causality} \sim \text{as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity}\) 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/knowledge-reification–gesturing-<in-prospectivepsychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity ~\text{educed–existentialising/contextualising/textualising-contiguity}\}\]}—

conflatedness -in {preconverging-disentailment by}–postconverging-entailment>/\(<\text{amplituding/formative–epistemicity}>\text{causality} \sim \text{as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity}\) as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
epistemic-digression indicating such a perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-

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conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>/<amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity does. This fundamentally explains why all prior/transcended/superseded registry-worldview’s/dimension’s present-consciousness/illusion-of-the-present/epistemic-totalising ~self-referencing-syncretising/mirage are necessarily preconverging-or-dementing –apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking’ –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/‘ontologically-reconstituted’ becoming of the prospective/transcending/superseding registry-worldview/dimension. The bigger insight here has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness- and-failing-intemporal-preservation> initiative/effort’ from the reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how perversion-of-reference-of-thought,<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supnerogation as to preconverging-or-dementing –apriorising-psychologism arise, due to sub-par reference-of-thought–categorical-imperatives/axioms/registry-teleology in misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by
slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect); but rather the notion of a ‘requisite and grander and grander sense of the-Good/understanding/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’ 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) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting–as-to-conflatedness towards intrinsic-reality wherein existence-definition-essence (along Sartrean existence-precedes-essence or existence-meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting–as-to-conflatedness’ and not a traditionally naïve ‘wrong hollow-constituting perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of attendant–ontological-contiguity that is usurpable/impostored by mere-formulaicity methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising –apriorising/axiomatising/referencing–residuality—in–re-originariness/re-origination’. This is the veridical ontological depth of mental-devising-representation/psychological-representation/ {cumulated/recomposured}-consciousness-awareness-teleology informed by the de-mentation (supererogatory ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics). The institutional-cumulation/institutional-recomposure {as-to- historiality/ontological-eventfulness }/ontological-aesthetic-tracing< perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> as specific
awareness-teleology\textsuperscript{(*)} is a ‘syncretising registry-teleology’\textsuperscript{(*)}-mentation that articulates the ‘intradimensional perversion-of’ reference-of-thought-as-preconverging-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing\textsuperscript{(*)}–apriorising-psychologism’ successive existentialisms/full-depths-implications disposition’ with the false implication of non-transcendability of these respective institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism⟩} (given their wrong circular-upholding of the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{(*)} of their same \textsuperscript{(*)}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(*)},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in lieu of upholding as ‘ontological-reconstituting–as-to-conflatedness’ the prospective ones that should carry the mantle for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as reflected by the fact that ‘any hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{(*)} initiative/effort’ to grasp intrinsic-reality from the ‘failing/not-upholding-as-of-apriorising/axiomatising/referencing\textsuperscript{(*)} and ontologically-wrong’ \textsuperscript{(*)}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{(*)},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-reality/ontology, and thus ‘dialectically-preconverging-or-dementing–apriorising-psychologism’ to enable its prospective superseding/transcending), and this is rightfully transcended/superseded by the ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of reference-of-thought institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-
psychologism registry-teleology -mentation is critical in understanding how to circumvent
temporal-dispositions circumventive/distractive-temporal-prioritisation-of-reference-of-
thought/temporal-preservation inclination associated with postlogism in hollow-constituting
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
reference-of-thought, as the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism\textsuperscript{77}-or-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness preconverging-or-dementing\textsuperscript{79}–apriorising-psychologism counts on the natural inclination (as ‘prelogism -as-of-conviction,-in-profound-supererogation\textsuperscript{96}–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{99}} re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation\textsuperscript{99}} mindset/ reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge\textsuperscript{85} 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\textsuperscript{99}; as being an even grander faulty-mentation-procedure-deception-or-urge\textsuperscript{85} of a registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{92}–defect–<as-Being-or-ontological-or-existential–defect>\textsuperscript{89} nature of registry-teleology\textsuperscript{99} mental-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual and knowledge dead-ends and introduce postconverging–de-
mentating/structuring/paradigming shifts often with unconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-of-sublimating \[\langle \text{amplituding/formative} \rangle \text{supererogatory-de}
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \] projection
nature and hardly just secondnatured, in thriving for an abstract sense of the intemporal beyond just functioning within the ambits of given "reference-of-thought–categorical-imperatives/axioms/registry-teleology" with their intemporal preservation limitations as well as their corrupting nature as distractive/circumventive \[\langle \text{amplituding/formative} \rangle \text{epistemicity} \]
\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}.
Within all registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure \[\langle \text{as-to-} \text{historiality/ontological-eventfulness} /\text{ontological-aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}\rangle\], there is a convergence that ensures intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by selecting as appropriate the ‘relatively ontologically/intemporally veridical’ among myriad possibilities and contradictions of human "reference-of-thought and meaningfulness, turning away from human shallow-limited-mentation-capacity/shortness-of-register-of–‘meaningfulness-and-teleology’/temporality–potency/ perversion-of–‘reference-of-thought–as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”\] (wherein ‘ontological/intemporal “reference-of-thought and meaningfulness’ is wrongly re-conjugated with the temporal-dispositions teleologies/dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, inducing corresponding denaturing\(^1\) of the ‘ontological/intemporal\(^2\) reference-of-thought and meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation-effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality\(^5\)-potency/registry-soundness which is behind the generation of ‘ontological/intemporal\(^2\) reference-of-thought and meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/understanding/knowledge-reification–gesturing\(^8\)<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \(\sim\)educed–existentialising/contextualising/textualising-contiguity }>–conflatedness \(\sim\)in-{preconverging-disentailment–by}–postconverging-entailment\(^9\)\(</amplituding/formative–epistemicity>causality \(\sim\)as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity\(\sim\)’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality\(^5\)-potency and the dismissal of temporality-potency, and so in dialectical <cumulating/recomposuring–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions as the successive/snowballing institutional-cumulation/institutional-recomposure\({as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>\(\rangle\)). Thus establishing a human approximating/proxying/aligning relationship with the ‘potency of intrinsic-reality/ontological-veridicality (ontological-normalcy) which is a coherent oneness’ that can very much be anticipated as ontological-normalcy/postconvergence. In this regard, it should be reiterated that ‘registry \(\langle\)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—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-measuring-instrument-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>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-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-vernidal-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-firstness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> (aetiological 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 of the threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as—to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism or formulaic-projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for—intemporal-preservation-entropy-or-contiguity—or—ontological-preservation since the implied slanting apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical reference-of-thought (‘perversion-of—reference-of-thought’ as—preconvergingly-apriorising/axiomatising/referencing-in—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging—or—dementing—apriorising-psychologism. - As conjugating by interlocutors deriving directly-or-indirectly/unconsciously-or-consciously from the consciously-slanting-as—psychopathic/postlogic-temporal-disposition as ‘derived-slanted—ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or—
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ dispositions thus which are parenthetically/incidentally- {by-their-specific-conjugations-to-the-slanting/postlogism} as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as formulaic-projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (as ontologically non-veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation since their slanting/postlogism-induced-and-implied-registry-elements of their respective implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are not ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical reference-of-thought (perversion-of–reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing—apriorising-psychologism. - As in registry-worldview terms, all the temporal-dispositions in their ‘dynamic-cumulative-aftereffect of subontologisation’ paradoxically define and establish the said registry-worldview’s ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as ‘ontological-reconstituting–as-to-conflatedness/deconstruction of new/prospective ‘terms of
expressions’ (along new/prospective veridical-ontological \cite{cat-imp-ax-reg-tele}, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) for new/prospective sound/veridical \cite{ref-thought} reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity\cite{ref-thought} of reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking\cite{apriorist-psych}’—apriorising-psychologism’. - As ‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’ 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\cite{deepen}, 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\cite{deepen} along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior \cite{hollow-constr} 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 \cite{ref-thought} 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\textsuperscript{20}–apriorising-psychologism  placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and failing/not-upholding\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity \textsuperscript{8} between prior-shallow-supererogation of-mentally-aestheticised\textsuperscript{99}–qualia-schema and prospective-profound-supererogation of-mentally-aestheticised\textsuperscript{99}–postconverging/dialectical-thinking–qualia-schema, and in so doing keeping the ‘superseding–oneness-of-ontology/ontological-veridicality/ontological-contiguity\textsuperscript{99}’ by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending \textsuperscript{8} reference-of-thought that re-establishes ontological-contiguity\textsuperscript{99}/ontological-veridicality by ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{13}/deconstruction in upholding the ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’; the implication is that the successive registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposeur–\textsuperscript{(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{6}/ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism\textsuperscript{2})} are a strive for successive better profoundness-of-ontology-as-a-oneness by perpetually undermining hollow-constituting\textsuperscript{8} as disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation and upholding ontological-reconstituting–as-to-conflatedness\textsuperscript{13} as ontological-
the-protracion-of-perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation-as-of-meaningfulness’ which refers to how on the one hand from a
suprastructuring construal-as-of-perversion-and-derived-perversion-of-reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation-as-to-
uninstitutionalised-threshold-self-referencing-syncetising-and-subtransversality-as-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-as-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-as-duced-existentialising/contextualising/textualising-contiguity-
reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology
by-maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation-insight, the psychopath/postlogic-character is contextually in vague-rhyming-
or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging—as_of_in-compulsing-
nonconviction/madeupness/bottomlining-
<decontextualising/de-existentialising-as-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 postlogically from social occasions
and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal
(as-of-‘perversion-and-derived- perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >–as-to-uninstitutionalised-threshold -self-referencing-syncretising–and-
subtransversality<-in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’-and-'corresponding-ontological-reconstituting–as-to-
conflatedness -of-veridical- reference-of-thought-as-prospective-
institutionalisation/supratransversality<-in-sublimating–existential-
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’) delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
contiguity^7<educed–existentialising/contextualising/textualising-contiguity^9-
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology^1
by ^5maximalising-recomposuring-for-relative-ontological-completeness^7—unenframed-
conceptualisation insight, in postlogic-backtracking<iterative-looping-'set-of-dereifying-
hollow-narratives-and-acts'>^76 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^77/purpose for articulating them is not
intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further
suprastructuring construal<as-of-‘perversion-and-derived- perversion-of- reference-of-
thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩−as-to-
uninstitutionalised-threshold −self-referencing-syncrétising−and−subtransversality−⟨in-
desublimating−existential-eventuating/denouement⟩−of-motif-and-
apriorising/axiomatising/referencing′−and−′corresponding-ontological-reconstituting−as-to-
conflatedness −of-veridical− reference-of-thought-as-prospective-
institutionalisation/supratransversality−⟨in-sublimating−existential-
eventuating/denouement⟩−of-motif-and-apriorising/axiomatising/referencing′⟩

delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant−ontological-
contiguity′−educed−existentialising/contextualising/textualising-contiguity′-
reification_or_intrinsic-reality−ontological-coherence_or_superseding−oneness-of-ontology′/ by 
maximalising-recomposuring-for-relative-ontological-completeness′—unenframed-
customisation insight, on the other hand how circumstantially it’s interlocutors 
unconsciously-or-consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest 
seemingly in-prelogic supplanting−conviction-as-to-profound-supererogation —of−′attendant-
intradimensional′−postconverging/dialectical-thinking −apriorising-psychologismly alignment
(as conjoining) to this formulaic slanting compulsing−
nonconviction/madeupness/bottomlining−{′<decontextualising/de-existentialising−of-attendant-
intradimensional−apriorising/axiomatising/referencing⟩−induced-disontologising′−of-the-
′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 postlogic meaningfulness, and so 
recurrently in ′conjoining-looping-set-of-narratives to the psychopathic/postlogic-character 
slantedness-of-meaningfulness postlogic-backtracking−<iterative-looping−′set-of-dereifying-
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
(perversion of reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-
worldview), as they are emphasising the ‘same-terms-of-expressions (seemingly-same-implied-
meaningfulness)’ without reference to existential reality whereas such a ‘Différance-existential-
transitory-articulation-of-the-protration-of—perversion-of—reference-of-thought—<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —as-to—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—of—perversion-and-derived—perversion-of —reference-of-
thought—<as—preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —as-to—
uninstitutionalised-threshold —self-referencing-syncretising—and—subtransversality—<in—
desublimating—existential-eventuating/denouement—of-motif-and—
apriorising/axiomatising/referencing’—and—‘corresponding-ontological-reconstituting—as-to-
conflatedness —of-veridical—reference-of-thought-as-prospective—
institutionalisation/supratransversality—<in—sublimating—existential-
eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing’
) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity —
reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology
by maximalising-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—
existentialising/contextualising/textualising-contiguity/reification_or_intrinsic-reality—
ontological-coherence_or_superseding—oneness-of-ontology’ or mere-formulaicity—as-to-
mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively—
losing-track-of—epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re-
originariness/re-origination state of essence-of-meaningfulness’ (in the case where essence-
of-meaningfulness is considered as definitely/absolutely given by the mere-formulaicity—as-to-
mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively—
losing-track-of—epistemic-totalising —apriorising/axiomatising/referencing—residuality—in—re-
originariness/re-origination of reference-of-thought—categorical-
imperatives/axioms/registry—teleology without considering whether these are in intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation in the very first place) is the
basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-
awareness—teleology—in—preconverging—existential-extrication—as-of-existential-unthought)
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-
conflatedness’-of-veridical- reference-of-thought-as-prospective-
institutionalisation/supratransversality—<in-sublimating–existential-
eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing’}
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity—
reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology
by “maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-
conceptualisation insight of essence-of-meaningfulness keeps/upholds the ‘superseding—
oneness-of-ontology’ in ontological-contiguity—ontological-veridicality and consequently is ‘postconverging-or-dialectical-thinking”—apriorising-psychologism’ unlike a ‘static or abstract unsound/virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference state of essence-of-meaningfulness’, which doesn’t keep/uphold the ‘superseding—oneness-of-ontology’ existentially and thus is of notional-
discontiguity/epistemic-discontiguity—<between—prior-shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-
schema— and consequently is preconverging-or-dementing—apriorising-psychologism. This latter point can be seen in context in the example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right in abstract terms but does the apriorising–registry apply?, i.e. The faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising–registry as of reference-of-thought–categorical-
imperatives/axioms/registry-teleology (by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal–(as-of-‘perversion-and-derived- perversion-of- reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold -self-referencing-syncretising-and–subtransversality–<in-desublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’-and-’corresponding-ontological-reconstituting–as-to-conflatedness –of-veridical- reference-of-thought-as-prospective-institutionalisation/supratransversality–<in-sublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity –reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of
registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity –of–reference-of-thought! So with the psychopath, you don’t watch the logic, you watch out for the apriorising–registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity –of–reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity –of–reference-of-thought do protract and an ignorant prelogism –as-of-conviction,-in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism –as-of-conviction,-in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting –<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or –conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking–<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>. This is known as postlogism or preconverging-or-dementing –integration or compulsive-slanting—preconverging-or-dementing –apriorising or conjugated-postlogism (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to–reference-of-thought–<of-apriorising/axiomatising/referencing> and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency –{transparency-of-totalising-entailing,-as-to-entailing–<amplituding-formative–epistemicity>totalising–in-relative-ontological-completeness} which protects the internal-coherence of meaning for virtue’ and so
postconverging/dialectical-thinking—as-apriorising-psychologism as prelogism—as-of-conviction,-in-profound-supererogation—<existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing—'logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the various characters-states-of-minds/the various characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions (conjugated-postlogism), intemporal-dispositions or postlogism compulsive-slanting—preconverging-or-dementing—apriorising), hence wrongly turning the analysis into a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, rather than an analysis of perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the very first place, as a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing—apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology—in-preconverging—existential-extrication-as-of-existential-unthought). - As previously explained, it is important to grasp that temporal-to-intemporal individuations dispositions are within the receptacles that
are individuals, and hence there is no contradiction in saying that all individuals potentially have both the intemporal-disposition and temporal-dispositions, with the major existential/contextual difference among individuals with regards to the existential/contextual inclination to preserve-intemporality or fail-intemporality as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporality /longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of intemporality’ may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or secondnatured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality or fail-intemporality /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\textsuperscript{53} by a re-equilibrating metaphysics-of-absence\{implicated-epistemic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩\}/postdication but is not even predisposed/inclined to an ontologically veridical \textsuperscript{8} 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\textsuperscript{53} in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation\textsuperscript{96} to the postlogic compulsing–nonconviction/madeupness/bottomlining\{‘⟨decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing⟩-induced-disontologising’-of-the-attendant-intradimensional–ontologising’–imbued-⟨contextualising/existentialising–attendant-ontological-contiguity⟩-in-shallow-supererogation-⟨as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩\}\}) conjugating with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitor-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation and leading to their registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{2}–defect-⟨as-Being-or-ontological-or-existential–defect⟩\textsuperscript{85}, because the temporal-dispositions-so-conjugated-to-postlogism\textsuperscript{77} are now ‘acting-recurrently-in-temporal-preservation, no-longer-as-attendant (defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ), while wrongly implying (beyond-the-consciousness-awareness-teleology\textsuperscript{79}–in-preconverging-existential-extrication-as-of-existential-unthought> \) they are ontologically-veridical or in intemporal-preservation’ in their state of conjugated-postlogism\textsuperscript{77}. By ‘dynamic-cumulative-aftereffect of subontologisation’ this defines the given
 registry-worldview’s ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing –apriorising-psychologism’ (uninstitutionalised-threshold 0 2 or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and thus it is dialectically-out-of-phase/dialectically-primitive. It is the exercise of: temporal-dispositions ‘acting-recurrently-in-temporal-preservation, and-not-as-attendant
they are ontologically-veridical or in intemporal-preservation’ in rather hollow-constituting
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
conjugated-postlogism 77 (as perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >) that is behind all the dialectical-out-of-phases/dialectical-primitivities
registry-worldviews/dimensions as recurrency-of-utter-uninstitutionalisation (‘persistence-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in recurrent-utter-
uninstitutionalisation), ununiversalisation ( perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of base-
institutionalisation), non-positivism/medievalism ( perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of universalisation), and procrypticism ( perversion-of- reference-of-thought<as-
long run construed as of \(\text{de-mentation-}^{(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics})}\), which then voids the prior reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\) as ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In many ways issues of \(\text{perversion-of-}^{(\text{reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-}\nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >})\) are rather with respect to ‘a-country-of-the-blind-scenario’, so to speak; wherein \(\text{perversion-of-}^{(\text{reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-}\nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >})\) necessarily imply a dialectical situation between two ontological-references with the one being prior/transcended/superseded and the other prospective/transcending/superseding. It is important to grasp that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, the ontological-contiguity —of-the-human-institutionalisation-process\(^9\) 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\(^7\) with regards to the cross-section of human interest in the middle to long run construed as of \(\text{de-mentation-}^{(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics})}\). However, no institutionalisation
construct, going by its implied transcendence-and-sublimity/sublimation/supererogatory de-mentativity alienating ‘present as prior/transcended/superseded ontological-reference conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference conceptualisation’, has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are
not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, however, at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional–deprocrypticism outlook should supersede a procrypticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of social reaction to transcendental conceptualisation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling—<in-deferential-formalisation-transference> and how transcendental ideas are taken up over time and induce untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance in the short run and secondnaturing in the middle to long run construed as of de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics). The fact is that while the social-construct is by and large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored, is an abstract-atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms–as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-reference construct relationship to the abstract summative social. Such insight on the nature of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will certainly highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect contributing in transforming medieval European societies mindsets into a positive worldview
by cynically putting together all the positive knowledge they could muster and disseminating it throughout Europe, and so over the forces of obscurity of the days who understood the implications of such a venture. The fact here as well as with all issues of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (by the prior relative-ontological-incompleteness-induced,‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism’, as-it-is-thus—‘in-wait’–for—perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—as-or-temporal-preservation-as-pseudointemporality-preservation, say of a medieval mindset/reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any mutually intelligible logical exercise. But rather it was a case of transversality-for-sublimating–existential-eventuating/denouement–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ wherein the <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-contiguity of positivistic meaningfulness over non-positivism/medievalism ontologically imposed the positivistic ‘reference-of-thought, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism—of-social-functioning-and-accordance from its relative ontological effectiveness such that it ends up being secondnatured further by percolation-channelling—in-deferential-formalisation-transference. Insightfully, in an intellectual conceptualisation exercise which, though
conceptually contiguous, and while not necessarily implying similar dramatisation, in addition
to its relatively diffuse implications in the sense of the contention being rather about human-
mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently
less dramatic, at least as of its apparent negative social consequence given it is so focussed on
human individuations as atomic-level point-of-departure of transformation but rather finding its
radicalness more in the boldly implied décomplexing/uninhibitedness
(suprastructuring/metaphysics-of-absence-{implicitied-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>}) emancipation of the positive/procrpytic
human, and as with all other institutionalisations, it is thus not an issue that
notional–deprocrypticism meets in the short-term and temporary with ‘resistance’ or rather
criticism (possibly by and large more in terms–as-of-axiomatic-construct of intellectual
agreement/disagreement, as obviously every notion seriously contemplated about is); such that
focus should be relatively more about construing veracity/ontological-pertinence and
percolation-channelling-<in-deferential-formalisation-transference> thereof, as an objectively
engaged intellectual/emancipating exercise. - As the above
circularity/recurrence/repetition/repeatability\(^1\) (of temporal-dispositions acting-recurrently-in-
temporal-preservation …) is the basis for the registry-worldview’s/dimension’s-
uninstitutionalised-threshold \(^2\)–defect-<as-Being-or-ontological-or-existential–defect>\(^3\)
reflected/perspectivated as the perversion-of- reference-of-thought\(<\text{as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation}> <amplituding/formative> wooden-language\{imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-
of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} of a
given dialectically-out-of-phase/dialectically-primitive registry-worldview in its ‘dynamic-
cumulative-aftereffect of subontologisation’ as the subontologisation/subpotentiation (in-a-
social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect; superseded/resolved not by logical-processing but as apriorising--registry (reference-of-thought) perversion, by the <amplituding/formative--epistemicity=causality ~as-to-projective-totalitative--implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity of the prospective apriorising--registry as it elicits by its positive-opportunism—of-social-functioning-and-accordance its untenability/internal-contradiction/internal-incoherence/institutional-constraining with respect to the prior one, going by ontological-normalcy/postconvergence. This articulation of the ‘given dialectically-out-of-phase/dialectically-primitive registry-worldview as a ‘dynamic-cumulative-aftereffect of subontologisation’’ can be construed going by an ontologically-veridical insight from a ‘Différence-existential-transitory-articulation-of-the-protraction-of- p perversion-of- reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-innonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > of-meaningfulness’ technique which allows essence-of-meaningfulness to be seen for what it really is as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity ~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-and-contextualisation, as can be understood insightfully by the notion of ‘existence defining/preceding essence’, as existential reality sets up the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic arrogation/impostoring with respect to the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity~educted- 

and peculiar registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–
defect\textsuperscript{35} as effectively preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking\textsuperscript{31}–apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation,\textsuperscript{103} universalisation, positivism and prospectively depoprophyclicism. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77}/preconverging-or-
dementing\textsuperscript{20}–integration leading to temporal-preservation-as-pseudointemporality\textsuperscript{82}– preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional\textsuperscript{75} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation; contextually it explains incidental occasions of\textsuperscript{7} perversion-of-reference-of-thought\textsuperscript{83} as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{4}, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality\textsuperscript{12}–preservation (in self-reference-syncretising) explains relative-ontological-incompleteness\textsuperscript{88}–induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation are, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality\textsuperscript{12}–preservation, intradimensionally and need for prospective institutionalisation to resolve the given relative-ontological-incompleteness\textsuperscript{88}–
nonconviction/madeupness/bottomlining-as-to–shallow–supererogation} – or–temporal– preservation-as–pseudointemporality-preservation, with respect to ontological-normalcy, and transcendentally/transdimensionally/interdimensionally this further explains ontological-normalcy/postconvergence as being about representing successive institutional-cumulation/institutional-recomposure{as–to– historiality/ontological–eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism–determinism’>} as of ‘diminishing–human–epistemic–abnormalcy–or–preconvergence’ so that the perspective is one of ‘abnormalcy’, such that the mindset/reference-of–thought in no institutionalisation including ours/positivistic should be ‘so–complexed’ as to wrongly imply a perspective of ‘its ontological-normalcy’ to be then defining itself as prospectively non–transcendable/unsupersedeable at its uninstitutionalised-threshold, thus being falsely ‘dialectically–unde–mentable/dialectically–unprimitivable and dialectically–un–out–of–phaseable’ while intuitively it appreciates that prior registry–worldviews/dimensions had been thus–construed in succession to deliver its own; thus speaking of an ‘ontological–bad–faith/inauthenticity’ for the prospective possibilities of the future. - As it is important to grasp that the postlogic/psychopathic characters instigation of conjugated–postlogism /preconverging–or–dementing –integration in the other temporal-dispositions doesn’t mean postlogism characters are the causation of the ‘dynamic–cumulative–aftereffect of subontologisation’ that induces the placeholder–setup/mental–devising– representation/mentation/consciousness–awareness–teleology of a dialectically–out–of–
phase/dialectically-primitive registry-worldview as preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening\textsuperscript{22} at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \texttt{<as-to-'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing~apriorising-psychologism>}(or uninstitutionalised-threshold\textsuperscript{02} or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism\textsuperscript{77} perversion-of- reference-of-thought\texttt{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism\textsuperscript{77} as perversion-of-reference-of-thought\texttt{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing perversion-of-reference-of-thought\texttt{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in a non-positivism/medievalism setup will not be effective in a positivistic social-setup, as the non-positivism/medievalism condition of being superstitious and non-empirical is by itself a condition ‘in wait’ for accusations and notions of sorcery to arise and be endemised/enculturated. Likewise, from ontological-normalcy/postconvergence insight, with regards to our positivistic registry-worldview reflected/perspectivated as being dialectically-out-of-phase/dialectically-primitive as proscripticism at its human limited-mentation-capacity-deepening\textsuperscript{13} registry-worldview/dimension-level as the threshold-of–
naturedness/wishfulness meaningfulness associated with the ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation \textcircled{amplituding/formative} wooden-language\{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} that ‘tends to reference/accommodate/orientate for a disposition to rather seek other humans ‘temporal-validation’ as rather ‘angling for the summative human mental-disposition’ with respect to social-stake-contention-or-confliction as ‘extrinsic-attribution’ over a ‘validation by inherent-veridicality/intrinsic-reality’ of meaningfulness as ‘intrinsic-attribution’ leading to social-and-temporal-trading, and so whether consciously-or-unconsciously/wittingly-or-unwittingly’, and thus inducing notional-discontiguity/epistemic-discontiguity\<between—prior-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-supererogation’ -of-mentally-aestheticised–postconverging/dialectical-thinking\<–qualia-schema> speaking of epistemic-decadence (postlogism\>). Insightfully again, going by the first example, it might (wrongly) be argued, by human ‘temporal extricatory preconverging–de-mentating/structuring/paradigming’, that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally ‘make-up’ accusations in their own defence to neutralise and possibly defend their own interests. But such a stance is a temporal extricatory preconverging–de-mentating/structuring/paradigming that faces human temporality\$/shortness with human temporality\$. Intemporal/ontological/social/species/\universal/transcendental/\maximalising-recomposuring-for-relative-ontological-completeness\—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming will garner the insight that humanity-at-large at all such non-positivism/medievalism setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on
rational-empiricism as the postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments\textsuperscript{105} that the enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently, together with the social-structural implications and derivations arising, with regards to the non-positivism/medievalism registry-worldview. The vocation of the intemporal-disposition (intemporality /ontological-construct/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}) is not-to-come-to-and-constre
meaningfulness-and-teleology\textsuperscript{99} at a same pedestal as a temporal-dispositions extricatory preconverging–de-mentating/structuring/paradigming, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporality\textsuperscript{56}) is ‘necessarily escalated ontologically at a humanity-at-large scale of amplituding/formative-epistemicity\textsuperscript{9}-causality\textsuperscript{9}~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{9}’. This construal is what enables ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation) or ontological-normalcy/postconvergence, and its amplituding/formative-epistemicity\textsuperscript{9}causality\textsuperscript{9}~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{9} on human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor across all the registry-worldviews/dimensions whether retrospective, present or prospective. In other words, inherent human ontologising-deficiency as implied by ontological-normalcy/postconvergence due to human limited-mentation-capacity-deepening\textsuperscript{53} is the inherent reason why humankind has to ‘make-up-for’ (by projection as ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{13}’/deconstruction) its ontologising-deficiency by renewing its \textsuperscript{83}reference-of-

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thought/implied-registry-worldview in successions as transcendence-and-
sublimity/sublimation/supererogatory de-mentativity involving a ‘placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology’ dialecticism’ (‘de-
mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) of reference-of-thought’) that involves
prospective/transcending/superseding registry-worldview as ‘postconverging-or-dialectical-
thinking –apriorising-psychologism’ which is dialectically-in-phase over
prior/transcended/superseded registry-worldview as preconverging-or-dementing10–apriorising-
psychologism which is dialectically-out-of-phase/dialectically-primitive. With the various
registry-worldview/dimensions postlogism7/postontologising-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 pervasion-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/pervasion-of-reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
> transcendental-dialecticism going by a ‘Différence-disambiguation-of-ontologically-veridical-
meaningfulness-and-teleology’. This differs from issues in relation with existentially
veridical logical-dueness and from thence enabling the construing of relevant soundness or
unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation that ‘comes only after the notion of a sound
reference-of-thought is established in the first place’ and are intradimensional, and doesn’t
put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-
reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-
ontological-good-faith/authenticity-of-reference-of-thought-or-soundness-of-mind/registry-
worldview, and furthermore are grounded on a same/common reference-of-thought/implied-
registry-worldview. Thus if strictly speaking a postlogism phenomenon (disontologising-
perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness) like a psychopathic disposition is not the
causation of a reference-of-thought perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, then what is its
relevance and pertinence? The fact is with or without postlogism including psychopathic
individuations, human limited-mentation-capacity-deepening warrants that our temporal-
dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity—or
ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold
that correspondingly mark the successive uninstitutionalised-threshold states of recurrent-
utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively
procrypticism, just by the mere fact of relative-ontological-incompleteness-induced,
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’, as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism’, as-it-is–‘in-wait’-for- perversion-of- reference-of-thought-
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, or-temporal-
preservation-as-pseudointemporality-preservation, (ontological-completeness-of- reference-
of-thought involving institutionalising, universalising, positivising and deprocrypticising,
with notional–deprocrypticism ‘conceptually’ marking ontological-completeness as it
subsumes-as-supplant-(as-of-the-more-profound-construal-of attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity -reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context}) all the rest). The critical thing however is that at these
uninstitutionalised thresholds, without the postlogic effects including psychopathic, the
corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity 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-
enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercorory–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\(^7\) 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\(^4\)* as conjugated-postlogism\(^7\)/preconverging-or-dementing\(^9\)-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\(^9\)/shortness preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism\(^7\)-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^9\)reference-of-thought\(^9\) devolving ontological-performance\(^7\)-<including-virtue-as-ontology> takes a turn into registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^2\)–defect-<as-Being-or-ontological-or-existential–defect>\(^5\) when these become temporally-preservational-as-pseudointemporality\(^7\)-preservation as of the circularity/recurrence/repetition/repeatability\(^0\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\(^7\)–educed–existentialising/contextualising/textualising-contiguity\(^7\)–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(^4\) in a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi
in its kind of pseudointemporality, for pathological reasons, as it takes a faulty-mentation-
procedure-shortcut to meaningfulness towards its naively sought-outcome/end-purpose as
‘meaning by its mere-formulaicity-as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
‘epistemic-totalising – apriorising/axiomatising/referencing–residuality—in–re-
originariness/re-origination’ as being deterministic of how others will act’, such that this is
actually part and parcel of its developmental psychology. While other temporal-dispositions
individuations come to pseudointemporality by
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, whether-
consciously-expeditiously-or-unconsciously-and-so-beyond-the-consciousness-awareness-
teleology –in-preconverging-existential-extrication-as-of-existential-unthought> -
manifestation. 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>\} as to ‘ compelling–
nonconviction/madeupness/bottomlining{‘<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >; in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>\}’ instigation of perversion-of-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\)–or-temporal-preservation-as-pseudointemporality\(^2\)-preservation, before even speaking of an issue arising from medieval postlogism\(^7\) like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset\(^5\)/reference-of-thought at its relative-ontological-incompleteness\(^8\)-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\langle\)as-to–‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism\(\rangle\)-threshold (as-it-is-thus–‘in-wait’-for– perversion-of–reference-of-thought <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\)–or-temporal-preservation-as-pseudointemporality\(^2\)-preservation) with respect to the mental-dispositions of the positivistic mindset/ reference-of-thought wherein obviously the latter’s more ontological-completude construes that notions-and-accusations-of-sorcery, however serene the mental states of persons in such medieval setup, are without any doubt ridiculous from its positivistic perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness\(^8\)-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\langle\)as-to–‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism\(\rangle\)-threshold (as-it-is-thus–‘in-wait’-for– perversion-of–reference-of-thought <as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\)–or-temporal-preservation-as-pseudointemporality\(^2\)-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\rangle-manifestation
intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing\textsuperscript{20} – apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102} or relative-ontological-incompleteness\textsuperscript{88} -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{96}<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{20}’-threshold \textsuperscript{(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-pseudointemporal\textsuperscript{52} -preservation), its disposition for temporal-preservation-as-pseudointemporal\textsuperscript{52} -preservation (whether instigated postlogically or arising from enculturated-postlogism\textsuperscript{77}) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness\textsuperscript{88} -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{96}<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{20}’ (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-pseudointemporal\textsuperscript{52} -preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\textsuperscript{99} -<in-preconverging-existential-extrication-as-of-existential-unthought>-manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness\textsuperscript{88} -induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{96}<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{20}’-threshold will reflect as of preconverging-or-dementing\textsuperscript{20}–apriorising-
psychologism the ‘recurrent-utter-institutionalised mindset/ reference-of-thought with respect to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective, likewise the ‘ununiversalised mindset/ reference-of-thought with respect to universalised mental-dispositions’ as from the universalised perspective, the ‘non-positivism/medievalism mindset/ reference-of-thought with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrypticism mindset/ reference-of-thought with respect to notional-deprocrypticism mental-dispositions’ as from the notional-deprocrypticism perspective. (This preconverging-or-dementing–apriorising-psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism–procrypticism registry-worldview/dimension is so-construed as of preconverging-or-dementing–apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural-psycho-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposure-{as-to- historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}, as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-positivism/medievalism context as highlighted above at its relative-ontological-incompleteness-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for’‘perversion-of’‘reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–or-temporal-preservation-as-pseudointemporality-preservation)
normalcy/postconvergence (deprocriptism) as ontological-completeness brings an end to derived-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’
<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism’>’ social constructions of meaningfulness that are veridically-unreal. These derived-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’
<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism’>’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold 02 requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology 02 )-<in-preconverging-existential-extrication-as-of-existential-unthought>-manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold 02 (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>}. It is more likely that in this regard, more likely than not perversion-of-reference-of-thought<-as-
preconvergingly-apriorising/axiomatising/referencing-in-
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 phenomena as to shallow-supererogation issue at the humanity-at-large scale for the need of human registry-worldview’s/dimension’s institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity) (from shortness-of-register-of–meaningfulness-and-teleology to longness-of-register-of–meaningfulness-and-teleology) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendental construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recompose/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the ‘incidental resolution of temporal-preservation-as-pseudointemporality-preservation’ (with respect to themselves in
transversality\textsubscript{\textless{}for-sublimating–existential-eventuating/denouement\textgreater{}}\textless{}of-affirmative-and-unaffirmative–disambiguated\textasciitilde{}motif-and-apriorising/axiomatising/referencing\textsuperscript{\textgreater{}\textsuperscript{\textgreater{}}} that all such incidentals of perversion-of\textasciitilde{}reference-of-thought\textless{}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textgreater{} and temporal-preservation-as-pseudointemporality\textasciitilde{}preservation endemisation/enculturation are construed and resolved by deferential-formalisation-transference of the intemporal-disposition approach as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-teleology\textasciitilde{}in-preconverging-existential-extrication-as-of-existential-unthought\textasciitilde{}-of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/preempting—disjointedness-as-of\textasciitilde{}reference-of-thought of procrypticism–or–disjointedness-as-of\textasciitilde{}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\textasciitilde{}(imbued-postconverging/dialectical-thinking\textasciitilde{}projective-insights\textasciitilde{}epistemic-projection-in-conflatedness\textasciitilde{}of-notional–deprocrypticism-prospective-sublimation\textsuperscript{\textgreater{}}} (as longness-of-register-of–meaningfulness-and-teleology\textasciitilde{}) 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 epistemic-totalising\textsuperscript{\textgreater{}}
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting orientation of this paper takes up such a maximalist approach in understanding phenomena of perversion-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 unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation the possibility of human
health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs ‘reason’ on the basis of intemporality\(^2\)/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\(^8\)-induced,’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(^5\)<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported \(^3\)‘reference-of-thought as well as the apriorising–\(^3\)‘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\(^9\)), and so beforehand/as-of-a-priori even without the instigating effect of any \(^7\)‘perversion-of-reference-of-thought’\(^6\)<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> like postlogism /psychopathy; such that such temporal/incremental/‘disjointedness-as-of-reference-of-thought’ reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however approximate in their success given the pervasiveness of the extended-informality\(\text{ (susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to– meaningfulness-and-teleology) }\) even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality\(\text{ (susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to– meaningfulness-and-teleology) }\) disruption of
formal effectiveness). Abstractly \(^5\) maximalising-recomposuring-for-relative-ontological-completeness \(^3\)—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of—meaningfulness-and-teleology\(^9\) and \(^1\) universal coherence that incremental meaningfulness doesn’t, and thus \(^5\) maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\(^6\) successive institutional-cumulation/institutional-recomposure—(as— to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'>), with human ontological development from ‘shallow limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—constitutedness \(^1\)—in—preconverging—entailment} to deeper limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~educated—existentialising/contextualising/textualising-contiguity }—conflatedness \(^1\)—in—{preconverging—disentailment—by—postconverging—entailment} reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. \(^5\) maximalising-recomposuring-for-relative-ontological-completeness \(^3\)—unenframed-conceptualisation as such is the mental-disposition to uphold ‘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 \(^7\)—sublimating—nascence—disclosed—from-prospective-epistemic-digression—rules—of— apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
incrementalism-in-relative-ontological-incompleteness\(^8\)—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporality\(^7\)/longness (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) that ontological development from 'shallow limited-mentation-capacity\(\langle\)as of relative apriorising/axiomatising/referencing\{-of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}\}—\) constitutedness\(^1\) in \{preconverging-entailment\} to deeper limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing\{-of-attendant–ontological-contiguity \~educed–existentialising/contextualising/textualising-contiguity \}\}—confalatedness\(^1\) in \{preconverging-disentailment–by\}–postconverging-entailment\}/relative-ontological-completeness\(^8\)/diminishing–human-epistemic-abnormalcy-or-preconvergence\(^1\) elicits, and in lieu it is rather of a temporality\(^7\)/shortness reflex mental-disposition such that correspondingly developed reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is related to in virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference) terms, whether unconsciously (ignorance), expediently (affordability) or consciously. Thus as mental-disposition, incrementalism-in-relative-ontological-incompleteness\(^8\)—enframed-conceptualisation across all registry-worldviews/dimensions involves teleological-decadence-\(<\)-in-dimensionality-of-desublimating-lack-of \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confalatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} at the uninstitutionalised-threshold\(^1\), speaking fundamentally of the reality of human-subpotency–aporia/undecidability/dilemma/ought-
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} (as secondnaturing/institutional-design defined by skewing (‘intemporality\textsuperscript{62}-asymmetric-subsumption-of-temporality\textsuperscript{58}’, 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\textsuperscript{99}) and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{99})—to—intemporal (longness-of-register-of—meaningfulness-and-teleology\textsuperscript{99}) as of human existential-form-factor. Thus the implication is that the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} succumbs to uninstitutionalised-threshold\textsuperscript{102} due to the dynamic-cumulative-aftereffect of human temporality\textsuperscript{98}/temporal-dispositions as of shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{99} in inducing uninstitutionalised-threshold\textsuperscript{102} which can only further be preconverging/postconverging—de-mentatively/structurally/paradigmatically resolved by \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/supererogatory—de-mentativity. Basically, \textsuperscript{5}incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality\textsuperscript{98}/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold\textsuperscript{102} towards the perversion/derived-perversion of the institutionalisation\textsuperscript{83}—reference-of-thought or\textsuperscript{8}—reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{44}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (whether unconsciously, expeditiously or consciously), involving flawed-existential-elevation-of—reference-of-thought\textsuperscript{8}. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs
maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{91} rescheduling (as it perpetually recomposure to the intemporal as the relative absolute in value and ontology) over incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening\textsuperscript{53} of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute reference-of-thought. Insightfully with respect to the notion of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—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 preconverging/postconverging–de-mentative/structural/paradigmatic construct that more vitally shapes human action and its ‘effective enforcement’ is actually a minor portion of the preconverging/postconverging–de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality\textsuperscript{52}/longness that is further summonable in improving the law with human ‘shallow limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated– existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment} to deeper limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educated– existentialising/contextualising/textualising-contiguity }—confatedness 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-
onontological-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/textually/reprojectively/supererogatingly/zeroingly/re-acutingly\} 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 \(\text{as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity}\) 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 \(\sim\) 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\(^9\) to solipsistic-intemporality\(^2\) and as such solipsism as of solipsistic-intemporality\(^5\) 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 notional–reflexivity
\{veridical/sound\}–relative-reflexivity–in-existence/relativising–from-limited-mentation, as–its-deepening–by–{flawed/unsound}–relative-unreflexivity–in-existence/absolutising–from-limited-mentation\ 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 antinhilism> constrained 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 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\ 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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation pursuits,
appears unnecessary from a temporal interest point of view, are
intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that
the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now
that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other
meaning including other additions, the child’s knowledge and learning has always been about
confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-
ontology; but this particular solution for the addition rather becomes outlying for the child
because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional
intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and
in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our
interrelationship to meaningfulness is most authentically and fundamentally by pointing out a
notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such
‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> as of <amplituding/formative–epistemicity> causality ~as-to-projective-
totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-
subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns
projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation (enabled obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct)’. By extension, our consciousness-awareness-teleology as of a solipsistic epistemic/notional–construct is equally the result of our animate-existential-referencing/subjectification as of our existential underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of <amplitudine/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns-and-accrues projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’, and existentially so as of our ‘social framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for the fact of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression accruing to each individual, implying our limited-mentation-capacity enables us at any given phase of our existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our ‘meaningfulness-and-teleology’
specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now critical determinants of its subjective and intersubjective meaningfulness-and-teleology. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness-of-reference-of-thought implied beyond-the-consciousness-awareness-teleology of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism at their non-positivism uninstitutionalised-threshold). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications’ human condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the ‘indubitable reality’ as far as they are concerned. Such a subjectivity and intersubjectivity conceptualisation/construal can be implied as well as of ‘wooden-language-imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications’ human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge’ across all the successive registry-worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism—
procreticism) with respect to their respectively relative-ontological-incompleteness\(^1\) of reference-of-thought implied uninstitutionalised-threshold\(^1\). However, without a solipsistic notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of purely ‘solipsistic-and-intersolipsistic insights in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\(^1\) of self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing.—for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to actually be defined whether beyond-the-consciousness-awareness-teleology\(^1\)<—in-preconverging-existential-extrication-as-of-existential-unthought> as implied by subjectivity and intersubjectivity as a ‘construct of human condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge’, with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is naively-and-wrongly interpreted as superseding ‘inherent intrinsic-reality/ontological-veridicality’ at registry-worldviews/dimensions uninstitutionalised-threshold\(^1\) (which is obviously fallacious, as it is ‘the possibility of humankind being subjected to the meaningfulness-and-teleological implications of further solipsistic-and-intersolipsistic elucidations in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment \textless \text{implied—self-assuredness-of-ontological-good-faith/authenticity} ~\text{postconverging–de-mentating/structuring/paradigming} ~\text{as-being-as-of-existential-reality} \textgreater \text{as-of-} \text{amplituding/formative–epistemicity} \text{causality} ~\text{as-to-projective-totalitative–implications-of-prospective-} \text{nonpresencing,-for-explicating-}\text{ontological-contiguity} \text{ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as of intrinsic-reality/ontological-veridicality that allows for the requisite pivoting/decentering as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enabling human emancipation and progress, and not the other way round). The further implication is that by a retrospective and prospective analysis the possibility of human transcendence-and-sublimity/sublation/supererogatory–de-mentativity, usually initiated as a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{\text{imbued-postconverging/dialectical-thinking}} \text{’projective-insights’/’epistemic-projection-in-conflatedness ’-of-}\text{notional-deprocrypticism-prospective-sublimation}) \text{solipsistic-and-intersolipsistic activity in referencing of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment \textless \text{implied—self-assuredness-of-ontological-good-faith/authenticity} ~\text{postconverging–de-mentating/structuring/paradigming} ~\text{as-being-as-of-existential-reality} \textgreater \text{as-of-} \text{amplituding/formative–epistemicity} \text{causality} ~\text{as-to-projective-totalitative–implications-of-prospective-} \text{nonpresencing,-for-explicating-ontological-contiguity} \text{ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is...
‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable-void-with-regards-to-prospective-apriorising-implications} mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-veridicality as to ontological-performance-including-virtue-as-ontology, is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativty hence implicited), the implications for its comprehensive and conscious understanding in the social world (for conceptualising knowledge while superseding human temporality/shortness as ignorances/desublimation, so-construed as ‘knowledge-notionalisation’) is decisive as it requires both an understanding of ‘the human condition in its construal/relation to intrinsic-reality/ontological-veridicality’ and ‘understanding of inherent intrinsic-reality/ontological-veridicality’; and so, as a prerequisite for the organic-knowledge necessary for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional—deprocripticism registry-worldview institutionalisation. For instance, the concepts of apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—constitutedness—in-preconverging-entailment, first-level presencing—absolutising-identitive-constitutedness, second-level presencing—absolutising-identitive-constitutedness, third-level presencing—absolutising-identitive-constitutedness and apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—

<existentially-verbatim—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising—logical-outcome—arrived-at>—to threshold-of—nonconviction/madeupness/bottomlining—in—shallow—supererogation—<as—to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism>—so-articulated previously as of ‘notional—conflectedness’/constitutedness—to-conflectedness—perspectivation of ontologically-veridical dynamic-cumulative-aftereffect/aftereffect’ in enabling a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only ‘inherent intrinsic-reality/ontological-veridicality’ but equally ‘the human temporal-to-intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality’ (so-underlying human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying—as—to—knowledge—developing>—and—empowering>—imbued theoretical/conceptual/operant implications). This is fundamentally so because ‘inherent existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether humankind knows about it or not’ but rather the point of human knowledge is an sublimating/emancipating exercise involving the need to decenter/pivot and supersede our animate-existential-referencing/subjectification as of the <amplituding/formative—epistemicity—totalising—self—referencing—syncretising/circularity/interiorising/akrasiatic-drag> human condition to derive knowledge-and-virtue, and so as human-subpotency/subpotent-mimetic-echoness-derivation—within—the—full—potency—of—existence/intrinsic-reality/ontology-as-of—its—mimetic—echoness or existence-in—reverberation or existence-potency—~sublimating—nascence,—disclosed—from—prospective—epistemic—digression). Solipsism as such is truly the
foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of existential-reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-categorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner’s experience tend to be driven heuristically actually as of presencing—absolutising-identitive-constitutedness or apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-disentailment—by—postconverging-entailment) but such solipsistic insight extends to the more convoluted social phenomenon studied by the social sciences, as well as the phenomenal convoluted equally inherent in scientific domains like quantum-mechanics, as herein contemplated should ideally be understood as of referentialism implied ontological-normalcy/postconvergence epistemic-projection perspective, more like maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation from
the most profound of conceptualisation which is intemporality/longness or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, as of inherent superseding—oneness-of-ontology, and so on the basis of the absolute a priori, ‘attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference—of—thought—devolving—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—teleology construal’, in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this epistemic—totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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 ‘operator sense’ it is an exercise of maximalising—recomposuring—for—relative—ontological—completeness unenframed—
conceptualisation as of transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more pertinent insight of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a same superseding–oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-defining-<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-epistemie-veracity-of–nonpresencing,<perspective–ontological-normalcy/postconvergence>} implying that nothingness is likewise tautologically the emanation-as-to-the-all-defining-<amplituding/formative–epistemicity>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 (mental-devising-representation of teleological reorientation), as it doesn’t speak of any inherent change in intrinsic-reality but rather of change of human <amplituding/formative—epistemicity>—totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder—setup-ontological-rescheduling<(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism—true—to—the—new—referencing—basis—of—prospective—meaningfulness—and—teleology—)> just as the many conceptualisation herein like the registry-worldviews/dimensions and
ontological-contiguity —of-the-human-institutionalisation-process are actually speaking of human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology in grasping a superseding-oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of transcending from shallow to deeper superseding-oneness-of-ontology is no more than about human <amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-
prospective—meaningfulness-and-teleology } as ‘subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or
existence-in-reverberation or existence-potency ~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression already given as ontological-normalcy/postconvergence
oneness) along the same lines with the notion of [1] de-mentation-(supererogatory—ontological—
de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) in compensation
of human limited-mentation-capacity-deepening as ‘shallow limited-mentation-capacity-
{as of relative apriorising/axiomatising/referencing—of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment] to deeper limited-mentation-capacity—{as of relative
apriorising/axiomatising/referencing—of-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—
disentailment by]—postconverging-entailment] reconstrual/reconceptualisation’. That is, such
‘conceptual devices’ are reformulations arising from ‘grander/transcendental insights’ about the
same question but implying a radical transformation of ontological/meaningful
conceptualisation of the human mind and human teleology. The idea is that ‘intrinsic-
reality/ontology is not changed’ but rather it is ‘human <amplituding/formative—
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-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-conflicatedness of human thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of meaningfulness-and-teleology’ as the alternate logical outcome, but then with this latter construal/conceptualisation being rather ‘an unequal measure alternative’ since it has the drawback of ‘putting an end to contemplation itself’, of ‘misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity’, besides abandoning the notion of human existentialism/thrownness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/thrownness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency amplituding-formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity ‘enabling 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—as-of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—nondisjointedness/entailment-of-prospective-nonpresencing—relativism-determinism implied <amplituding/formative—epistemicity—causality—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—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—historiality/ontological—eventfulness/ontological—aesthetic-tracing—perspective—ontological—normalcy/postconvergence—epistemicity—relativism—determinism’ narrowing the framework of human existential contingency, with the further possibility of prospective <amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought as notional—deprocrypticism as of ontological-normalcy/postconvergence. Such maximalist intemporal projection reasoning doesn’t entertain banal ordinary logic (that is all too readily incremental, ‘disjointedness-as-of-reference-of-thought’ and temporally-preservational-as-pseudointemporality—preservation) of the sort: she deserves to be raped because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-
incremental, non-‘disjointedness-as-of-’ reference-of-thought’ and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skews (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{53}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) \textsuperscript{56} meaningfullness-and-teleology\textsuperscript{99} towards the \textsuperscript{105}universal/intemporal as of implication. In other words, \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{82}—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the \textsuperscript{10}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{10}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–<perspective–ontological-normalcy/postconvergence-implicated-epistemic-veracity-of–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩, is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that reinvents new reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as a metaphysics-of-absence⟨implicit-epistemic-veracity-of-nonpresencing–<perspective–ontological-normalcy/postconvergence⟩} conceptualisation in further human limited-mentation-capacity-deepening\textsuperscript{51} 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. maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation is an intemporal framework of dimensionality-of-sublimating

depth-of-thought’ as if such wooden-language ⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ arose all by itself whereas a maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of meaningfulness-and-teleology that account for the possibility of our present and prospectively opened-construct-of–meaningfulness-and-teleology for enabling future possibilities. Even when it comes to the social integration of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming, it is often the case that such meaningfulness-and-teleology is bound to the denaturing in many ways as of human ordinarness wooden-language ⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ temporal extricatory preconverging—de-mentating/structuring/paradigming concatenation to it, if the requisite percolation-channelling-in-deferential-formalisation-transference institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology-<in-preconverging-existential-extrication-as-of-existential-unthought> as ‘derogation to the fact that such maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically

defines successive institutional-cumulation/institutional-recomposure-{as-to-

historiality/ontological-eventfulness /ontological-aesthetic-tracing→<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}

uninstitutionalised-threshold explaining why institutionalisation becomes stuck at that level until the corresponding threshold is superseded for a prospective/transcending/superseding institutionalisation) for prospective transcendental possibilities. On the basis of such hollow-

constituting→as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation→ circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of ‘ontological-bad-faith/inauthenticity’, but then a maximalising-recomposing-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-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation was what was in the minds of the Copernicuses, Galileos, Rousseaux, Darwins and the enlightenment Encyclopédistes led by Denis Diderot in cynically vouching for the possibilities of the future of positivism over a non-positivism/medievalism worldview. Such that vague arguments of the type we’ve been living well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation came about and future institutionalisation possibilities; since we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-utter-institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by extention (but for the complexes arising from our metaphysics-of-presence→(implicated-'nondescript/ignorable–void 'as-to-
presencing—absolutising-identitive-constitutedness ) all humans in our pro crypticism—or—
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation
<amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
nondescript/ignorable—void—<as-regards-to-prospective-apriorising-implications>}

simply engages in ‘<amplituding/formative—epistemicity>totalising—self-referencing-syncretising’ to
its prior/transcended/superseded reference-of-thought with its prior/old reference-of-
thought—categorical-imperatives/axioms/registry-teleology that are failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation due to their temporal-preservational nature with respect to their

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—an-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
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, cannot correspondingly ‘dialectically-
think’ in terms–as-of-axiomatic-construct of the ‘reference-of-thought mindset’ reference-of-thought of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, going by human limited-mentation-capacity-deepening as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding institutionalisation at the corresponding threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—‘attendant-intradimensional’—prospectively—disontologising—preconverging/dementing —apriorising-psychologism> (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). However, contrary to the ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation <amplituding/formative> wooden-language (imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void’—with-regards-to—prospective-apriorising-implications>’ disposition, it is only solipsism-of-thought by its emphasis on intrinsickness (I come to reality alone solipsism) that has the requisite and socially-uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at such uninstitutionalised-threshold requiring prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’, by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the
prospective/transcending-superseding reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-contiguity’. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to allow for successive transcendence-and-sublimity/sublimation/supercerogatory de-mentativity; and as a social conceptualisation operates as a relation of intersolipsistic mindsets in transversality-<for-sublimating–existential–eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity’. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity/attendant-projective-and-predicative-validation, and metaphysics arises though metaphysical constructs tend to harken back towards ontology in trying to explain the metaphysical-as-of-existential thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct that doesn’t strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point answers the fundamental philosophical quest to escape metaphysics for
ontology as of the very ontological-contiguity\(^\text{67}\)—of-the-human-institutionalisation-process\(^\text{68}\) which is rather about ‘successions of metaphysics-of-absence\(^{\text{implicated-epistemic-veracity-of-nonpresencing}-}\langle\text{perspective-ontological-normalcy/postconvergence}\rangle\) insights as the successive transcendental-enabling/sublimating/superserogatory-de-mentativity rules in reflecting holographically-\(<\text{conjugatively-and-transfusively}\) the ontological-contiguity\(^\text{67}\)—of-the-human-institutionalisation-process\(^\text{68}\) yielding in-lockstep the successively more ontologically profound metaphysics-of-presence\(^{\text{implicit}-'\text{nondescript/ignorable–void }'-\text{as-to-presencing—absolutising-identitive-constitutedness}}\) construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional–deprocrypticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/postconvergence’. Likewise, since in effect there is hardly any ‘present pure-ontology’ as one that is beyond existential implications contentions about the purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive construal of metaphysics as that which is subject to present existential implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a maximalising-recomposuring-for-relative-ontological-completeness\(^\text{55}\)—unenframed-conceptualisation insight, the amplituding/formative-epistemicity\rangle\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of ‘‘incrementalism-in-relative-ontological-incompleteness\(^\text{88}\)—enframed-conceptualisation amplituding/formative wooden-language\langle\text{imbued—averaging-of-thought\langle-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology }-\text{as-of-‘nondescript/ignorable–void }'-\text{with-regards-to-prospective-apriorising-implications\rangle}\rangle\rangle’ disposition is rather the prior/transcended/superseded \text{reference-of-thought to be construed as preconverging-or-dementing\(^\text{20}\)—apriorising-psychologism and dialectically-out-of-"}
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\footnote{incrementalism-in-relative-ontological-incompleteness}—enframed-conceptualisation disjointedness-as-of\footnote{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\footnote{uninstitutionalised-threshold})}, and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\footnote{supposedly of prelogism}\footnote{as-of-conviction,-in-profound-supererogation}\footnote{<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/mirages as <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\footnote{<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 of the failing/not-upholding-<as-of-}}
apriorising/axiomatising/referencing> supplanting–conviction-as-to-profound-supererogation

apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability, effectively as its uninstitutionalised-threshold. For instance, where a non-positivism/medievalism mindset/ reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism) wherein we’ll need to psychoanalytically-unshackle/mimetically-reorder/institutionally-recomposure from a positivism–procrypticism mindset/mental-devising-representation/mentation. Further, the notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> implies that where there is postlogism-and-conjugated-postlogism as uninstitutionalised-threshold, the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex is actually of preconverging-or-dementing—apriorising-psychologism reflex (and not new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation—of–

uninstitutionalised-threshold \(^2\) (including associated postlogism\(^7\)-and-conjugated-postlogism\(^7\)-of-temporal-dispositions) in the existential-flux of ontologically-veridical in circularity/recurrence/repetition/repeatability\(^1\) of same-terms-of-expressions (seemingly-same-implied-meaningfulness) alternating with ontologically-non-veridical alterity/alterations of same-terms-of-expressions (seemingly-same-implied-meaningfulness’), as Différance, that is critical in defining notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguated teleological-differentiations. It is the dynamic-extension of this Différance-suprastructurally-disambiguated-mental-dispositions-meaningfulness-as-the-various-notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in ‘dynamic-cumulative-aftereffect of subontologisation’ (as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) at the-individuations level to registry-worldview level and the-transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation level that explains the ‘alterating iterability dynamism’ at these three levels; whether at the-individuations level involving the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration’ by temporal-dispositions as slanted-and-formulaic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\(^5\) of meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-existential-elevation-of-‘reference-of-thought’\(^4\)’ of the slanted-and-formulaic perverted meaningfulness as the conjugated-postlogic disposition, meted with the ‘ontological-reconstituting–as-to-conflatedness\(^1\)/deconstruction compensating-alteration or realteration of meaningfulness’ of the intemporal-disposition), as the basis of the
institutionalisation/intemporalisation process at registry-worldview/dimension or intradimensional level, and ultimately explaining the transcendent/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by ‘a human limited-metation-capacity-deepening’ recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability by temporality*, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability (as longness-of-register-of–meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporality-preservation alterity/alteration-in circularity/recurrence/repetition/repeatability as shortness-of-register-of–meaningfulness-and-teleology, requiring the further realterity/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability as ‘ontological-reconstituting–as-to-conflatedness /deconstruction’ by intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in iterability/iteration (for the preservation of ontologically-veridical-meaningfulness-and-appropriateness-of- reference-of-thought-as-of-conflatedness*). In the bigger picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-cumulative-effect-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" supererogatory-dementativeness/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–dementativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality-preservational-alterity/alterations in distraction/circumvention of intemporality-preservation-iteration for contruct of
ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-
common-ontological-reference-of-the-meaningfulness-of-the-various-
notional-firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’, likewise at registry-worldview level,
‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’
ensures that (by factoring in the distraction/circumvention of intemporally/ontologically-
veridical-meaningfulness in circularity/recurrence/repetition/repeatability, by temporal-
preservation-alterity/alteration in circularity/recurrence/repetition/repeatability, requiring the
further intemporal-preservation compensation-alterity/alteration of such temporal-preservation-
alterity/alteration in circularity/recurrence/repetition/repeatability to uphold intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn’t imply
a same/common reference-of-thought with temporal-dispositions, and in so doing avoid to
wrongfully elevate postlogism-and-conjugated-postlogism in preconverging-or-
dementing-integration-of-temporal-dispositions to a ‘conviction-as-to-profound-
supererogation-reflex’ rather as of postconverging-or-dialectical-thinking—apriorising-
psychologism when dealing with their meaningful-reference-defect/registry-
defect/ perversion-of-references-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥ defect. The implication being that the intemporal-disposition ontological-
reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-
teleology—<in-preconverging-existential-extrication-as-of-existential-unthought>) of the
postlogism-and-conjugated-postlogism which is in preconverging-or-dementing-integration-of-temporal-dispositions (which explains the latter
subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation)
by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-
drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Ultimately the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue, in naively construing that such an achievement is a definitiveness-construct-of-meaningfulness rather than an ‘iterability-construct-of-meaningfulness for the upholding of the intemporal construct of ontologically-veridical-meaningfulness’ as implied by the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence. Strangely enough, this idea can be derived from the contrastive implications of metaphysics-of-presence-(implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness } (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising~self-referencing-syncretising) and metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>) as postdication (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} in their evolving de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} registry/registry-worldview/ontological-reference dialecticisms as at one moment ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’ and at another preconverging-or-dementing—apriorising-psychologism are effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ’}’ and ‘metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>}’ retracing of


phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the
suprastructuring transcendent-al-insight-projection (metaphysics-of-absence⟨\{implicated-
epistemic-veracity-of- nonpresencing-＜perspective–ontological-normalcy/postconvergence＞\}\)
reference-of-thought, wherein there is perversion-of- reference-of-thought＜as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation＞ of positivistic
reference-of-thought of ontologically-veridical meaningfulness as procrypticism
preconverging-or-dementing -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–educated–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–educated–
existentialising/contextualising/textualising-contiguity -reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology being (metaphysics-of-absence
⟨\{implicated-epistemic-veracity-of- nonpresencing-＜perspective–ontological-
normalcy/postconvergence＞\}\⟩) suprastructuring notional–deprocrypticism reference-of-
thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such
temporally-preservational-as-pseudointemporal–preservation iterability-\{of-ontological-
veridicality\}-by-\{hollow-constituting-＜as-disjointed-misappropriation-of-meaningfulness-and-
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity~/~/~reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology~/~/~as ‘successive slanted-and-formulaic-postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’> with their corresponding ~conjoining-looping-set-of-narratives’ perverted-meaningfulness and extrinsic-attribution with successive sets of interlocutors and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), in grasping the true nature of the fundamental psychopathic-postlogism -and-other-temporal-conjugated-postlogism mental-dispositions in ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventional-rationalising, and temporal-enculturation/temporal-endemisation-effect’), and so, as of aetiologisation/ontological-escalation in grasping the importance of social and formal institutionalisation percolation-channelling-<in-deferential-formalisation-transference> in the construing of institutionalised deconstruction/(engaged)-destruktion as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run as with other preversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in prior institutionalisations (for instance a scientific worldview over notions-and-accusations-of-sorcery in medieval times). The insight from an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective with regards to perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > arises by the mere
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—or-temporal-preservation-as-pseudointemporality-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>-in-shallow-
supererogation–<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>}

by conjugating to temporal-dispositions inducing ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect–<as-Being-or-ontological-or-existential–defect> or intradimensional’ as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity-
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology.

This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-threshold, and so, as fundamentally imbued in human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatureredness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor which is preconverging/postconverging–de-mentatively/structurally/paradigmatically susceptible to
relative-ontological-incompleteness\textsuperscript{84}-induced, \textquotesingle{threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation}' \textsubscript{<as-to-'attendant-intradimensional'>}-prospectively-disontologising-preconverging/dementing \textsuperscript{-apriorising-psychologism}\textsuperscript{85}, up to notional\textendash deprocripticism which when effectively achieves escapes uninstitutionalised-threshold\textsuperscript{02} by the mere fact that notional\textendash deprocripticism psychologism is one that factors in in its \{cumulated/recomposured\}-consciousness-awareness-teleology\textsuperscript{99} the reality of human-subpotency\textendash aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional\textendash firstnaturedness—temporal-to-intemporal-dispositions\textless so-construed-as-from-perspective\textendash ontological-normalcy/postconvergence\textgreater '—existentialism-form-factor. Thus issues of \textsuperscript{74}perversion-of-reference-of-thought\textless 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 preconverging/postconverging\textendash de-mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of notional\textendash deprocripticism with respect to notional\textendash procripticism, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal \textless preconverging\textendash 'motif-and-apriorising/axiomatising/referencing’\textendash entailing\textgreater -existentialising\textemdash enframing/imprintedness\textsuperscript{as-to- historicity-tracing\textendash in-presencing\textendash 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\textsuperscript{20}–apriorising-psychologism consciousness-awareness-teleology\textsuperscript{20} which \textsuperscript{20}reference-of-thought is invalid in the very first instance, going by ontological-normalcy/postconvergence epistemic-or-notional\textendash projective-perspective for intemporal-preservation-entropy-or-contiguity--or--
purported ‘presencing—absolutising-identitive-constitutedness’ poorly appreciative of dimensionality-of-sublimating (<amplituding/formative>supererogatory−de-
mentativeness/epistemic-growth-or-conflatedness/transvalutive-
rationaiising/transepiesticemioc/anamnestie-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−
poria/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued−
‘notional−firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor thus needing its secondnatured skewing (‘intemporality’−asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory−de-mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/supererogatory−de-
mentativity) and that’s why society and more specifically formal organisations ‘operate on the clairvoyance of institutionalising principles and rules’, and ‘not the purported impression-
driven/good-naturedness dispositions of the one or the other’, as this is an unsustainable construct and is simply a call for institutional failure in the middle to long run. A human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-
disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘mouling’, as actually intemporality/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-
upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and it is only a devised institutionalisation construct as secondnaturing that achieves that potential-
construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional–deprocrypticism individual in procrypticism, as at best such emancipating intemporal individuals are ‘moulting’ their intemporal individuations and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. - As the notion of ‘dynamic-cumulative-aftereffect of ontology and subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect),’ is rather an operant conceptualisation that highlights the need for an operant conceptualisation of psychology in grasping human dynamics. But then psychological science as we know today in many ways mainly takes the form of an adjunct construct in grasping the social as is equally the case with social psychology; as the focus of can mostly be resumed to ‘identity’ of individual dispositions such that psychology tends more to have a subjective intercessory practice nature involving intersubjective valuation). Thus, as with all such approaches it is hardly surprising that we haven’t got an academic ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as an ontology-driven
existentialising/contextualising/textualising-contiguity -reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> conceptualisation); but rather a ‘psychology of qualifications’ as is
equally the case with social psychology. The author as previously implied with the notion of a
‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ perceives the need for defining human psychology from a
transcendentally-enabling-level-of-ontological-good-faith-or-
authenticity /objectification/desubjectification-as-objectification-<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>
and thus operant perspective of ontologically-dynamic-and-coherent
construal/conceptualisation, as a profound superseding–oneness-of-ontology. This is implied in
ontological-normalcy/postconvergence, and should be more precisely invigorated in the
construal/conceptualisation of the ‘reference-of-thought as futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
registry-worldview/dimension as metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>}
of the
positivism/procrypticism 8 reference-of-thought metaphysics-of-presence{implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }’;
implying an ontologically-driven conceptualisation of ‘postconverging-or-dialectical-
thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ as the prospective psychoanalysis, implying the epistemic-
abnormalcy/preconvergence 4 perspective (preconverging-or-dementing 70–apriorising-
psychologism 83 reference-of-thought) of the prior positivism/procrypticism with respect to
ontological-normalcy/postconvergence perspective of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology of prospective notional—deprocrypticism (‘postconverging—or-dialectical-thinking’—apriorising-psychologism’ reference-of-thought). With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is just a ‘placeholder-setup’ that doesn’t has any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality, the ‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology has been developing all along from the mindset/reference-of-thought of a recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that the latter’s mindset/reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/supercalory/de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is essentially about a same species of a same underlying human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor induced
dynamism of shallow limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity ~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}. In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology process with the difference that such comprehensively conceptually-directed constructs as is implied with notional~deprocrypticism with respect to the present positivism/procrypticism are relatively more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be ontologically-pertinent’; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. Transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology *(from the present)* but rather, on the basis of ‘prospective~reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing—apriorising-psychologism~reference-of-thought’, and so implied by the ‘prospective~reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology defect as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology -<in-preconverging-existential-extrication-as-of-existing-unthought>) of the ‘old present’/retrospective as prior. That is it is critical to grasp that 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’ and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’. This is actually about maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior reference-of-thought as veridical. maximalising-recomposuring-for-relative-ontological-completeness—unenframed—
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 \( \text{defect} < \text{as-Being-or-ontological-or-existential–defect} > \)

transcendently/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension; for instance, capable of putting in question medieval intradimensional superstition in the first place supersedingly/transcendentally by implying the need for positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism–procrypticism postlogism and-conjugated-postlogism in the first place supersedingly/transcendentally by implying the need for notional–deprocrypticism rather than temporalities-drives reciprocal equivalence of procrypticism–or–disjointedness-as-of–reference-of-thought. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or
postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social universal-transparency\(^\text{103}\)\(\text{universal-transparency}^{104}\)\(\text{universal-transparency}^{105}\)\(\text{universal-transparency}^{106}\)\(\text{universal-transparency}^{107}\) -transparency-of-totalising-entailing-as-to-entailing-\(\text{amplituding/formative–epistemicity}^{108}\) totalising-in-relative-ontological-completeness) of their mental denaturing\(^{108}\) disposition is socially opaque); engaging meaningfulness at a same \(^{83}\)reference-of-thought will wrongly imply that there is an issue of ‘logical-processing-or-logical-implicitation\(^\text{15}\)supposedly-apriorising-in-conviction-as-to-profound-supererogation’ at hand rather than in veridicality one of \(^{74}\)perversion-of-reference-of-thought\(^\text{18}\) as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^\text{19}\) >, requiring instead a maximalising-recomposuring-for-relative-ontological-completeness\(^{87}\) —unenframed-conceptualisation that is ‘postconverging-or-dialectical-thinking\(^{11}\) –apriorising-psychologism’ from the ‘deeper superseding–oneness-of-ontology construal/conceptualisation’ as existentialist/‘ontologically-reconstituting’ of A as intemporally-preservational, (in a pointedness of notional–deprocrypticism prospective \(^{83}\)reference-of-thought which maximalising-recomposuring-for-relative-ontological-completeness\(^{87}\) —unenframed-conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation deprocryptic mental-dispositions, postlogism\(^{7}\)/psychopathic procryptic mental-dispositions and conjugated-postlogism /preconverging-or-dementing -integration procryptic mental-dispositions’ as \(^{103}\)universal and aetiological \(\text{amplituding/formative–epistemicity}^{109}\) causality \(\text{as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity}^{110}\) construct), and reflecting in transversality\(\text{for-sublimating–existential-eventuating/denouement}^{111}\) of affirmative-and-
unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ as both B’s postlogism
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of >reference-of-
thought—categorical-imperatives/axioms/registry-teleology>) when reflecting/perspectivating
ontologically-veridical existential reality, such that there is a rule of recurrence in existential-
transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity—
reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology[(1)]
defined by the uninstitutionalised-threshold which arises preconverging/postconverging—de-
mentatively/structurally/paradigmatically and accounts for vices-and-impediments. This is
more than just a question of acts-execution/logical-processing defects but registry-
worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-
existential—defect>, that speaks of the registry-worldview’s/dimension’s inherent relative-
ontological-incompleteness—induced,¬threshold-of—nonconviction/madeupness/bottomlining-
in-shallow-supererogation—as-to—‘attendant—intradimensional’—prospectively-
disontologising—preconverging/dementing—apriorising-psychologism>, as-it-is—thus—‘in-
wait’—for—perversion-of—reference-of-thought—<as-preconvergently—
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as-to-shallow-
supererogation>,—or-temporal-preservation-as-pseudointemporality—preservation. That is at
the basis of the <amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag nature of a registry-worldview/dimension
vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes
tend to be incomplete and requiring further re-categorisations and readjustments as rather
construed/conceptualised on an <amplituding/formative—epistemicity>totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag basis of organisation that isn’t
in the full potency for grasping intrinsic reality and requiring further adjustments all along (the
whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously
articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis
need 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
representation/mentation/consciousness-awareness-teleology
allusions to superstition in its
syncretising/circularity/interiorising/akrasiatic-drag
apriorising-psychologism and unintelligible/existentially-suprastructural and being as of
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—prospective_attendant–ontological-contiguity
existentialising/contextualising/textualising-contiguity
with it will wrongly imply the
ontological-veridicality of its meaningfulness, a notional–deprocrypticism placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a
procrypticism mindset/reference-of-thought will rather be utterly preconverging-or-
dementing—apriorising-psychologism and unintelligible/existentially-suprastructural of ‘our
procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant–ontological-contiguity
existentialising/contextualising/textualising-contiguity
recognition of the soundness of our
procrypticism–or–disjointedness-as-of-reference-of-thought at the (deprocrypticism)
unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation in other to effectively and adequately reflect
the requisite metaphysics-of-absence–(implicated-epistemic-veracity-of-
nonpresencing–
<perspective–ontological-normalcy/postconvergence>) necessary to act as the
referenced/registered/decisioned–psychical-backdrop for futural Being–

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implicited-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>]/postdication of the individual as ‘metaphysics-of-presence–\(\text{implicited-'}\text{nondescript/ignorable–void }\text{'}-\text{as-to-}\text{presencing—absolutising-identitive-constitutedness }\}; \text{ 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–\(\text{implicited-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}\)/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–\(\text{implicited-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}\)/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–\(\text{implicited-'}\text{nondescript/ignorable–void }\text{'}-\text{as-to-}\text{presencing—absolutising-identitive-constitutedness }\)) in ontologising/ontological-conceptualising. This thus validates and operates on the fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-
iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\textsuperscript{[7]}-educed–
existentilising/contextualising/textualising-contiguity\textsuperscript{[7]}-reification_or_intrinsic-reality–
onological-coherence_or_superseding–oneness-of-ontology\textsuperscript{[1]} involving iterability-by-
alterations-and-realterations as ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{[1]}’ realterations
over hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> alterations in upholding ontology over subontologisation/subpotentiation and so beyond-intradimensional-institutionalisation-limits/transcendently/transdimensionally/interdimensionally, is what effectively allows for the ‘postconverging-or-dialectical-thinking\textsuperscript{[3]}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring that sustains the possibility for human-crossgenerational prospective institutionalisation
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity towards ontological-normalcy. As previously indicated, a registry-worldview/dimension ontological/being-construal-defect (as its subontologisation) is ‘not caused’ by compulsling–nonconviction/madeupness/bottomlining<\textsuperscript{‘}<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
onological-contiguity >; in-shallow-suprerogation <-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>\textsuperscript{[1]} or postlogism\textsuperscript{[1]}, whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-
worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{(1)} ‘in wait’ for such compulsling–
nonconviction/madeupness/bottomlining<\textsuperscript{‘}<decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising/existentialising–attendant-
pathological/psychopathic-and-enculturated compelled–nonconviction/madeupness/bottomlining\(\langle \text{decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising} \rangle \text{of-the-attendant-intradimensional–ontologising–imbued-contextualising/existentialising-attendant-ontological-contiguity} \rangle \text{-in-shallow-supererogation} \text{<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical} \rangle \text{attendant-intradimensional–apriorising/axiomatising/referencing‘-logical-dueness}>\text{or postlogism}^{-1}\text{and conjugated-postlogism}/preconverging-or-dementing-integration that undermine and blur recurrently intemporal-disposition supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism to induce social universal-transparency\(\langle \text{transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity} \rangle \text{totalising–in-relative-ontological-completeness} \rangle \text{of the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound}^{-3}\text{reference-of-thought of meaningfulness and the positive-opportunism—of-social-functioning-and-accordance}^{-5}\text{thereof} \text{for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold endemised/enculturated temporal-preservation-as-pseudointemporality-preservation}. \text{This aspect of postlogism}^{-7}\text{and conjugated-postlogism}/preconverging-or-dementing-integration temporal-preservation-as-pseudointemporality-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendability’ at the uninstitutionalised-threshold; (in contrast with either a state of logical-processing-or-logcal-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that doesn’t speak of ‘recurrence of perversion/unsoundness of
reference-of-thought’ or an ‘abstract’ state of inherent uninstitutionalised-threshold but which is ‘transiently transcendable’ as it is not in temporal-preservation-as-pseudointemporality-preservation instigated by postlogism-compulsing-nonconviction/madeupness/bottomlining-(<decontextualising/de-existentialising-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 it is the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism and conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for ontological-reconstituting–as-to-conflatedness /deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), and it basically encapsulates the phenomenality of preconverging/dementing–apriorising-psychologism mental-devising-representation of postlogism and temporal-dispositions-conjugated-postlogism so-construed as threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation (<as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> (and so-reflected of the registry-worldview’s/dimension’s social-construct of notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> at its uninstitutionalised-threshold defined by recurrence and ‘non-transient transcendability’). Thus subontologisation/subpotentiation is induced as threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation (<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism  
so-associated with postlogism—and-conjugated-postlogism  
leading to temporal-preservation, and so at a registry-worldview’s/dimension’s uninstitutionalised-
threshold  
defined by recurrence and ‘non-transient transcandability’. The ‘maximalising-
recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation
construct’ for prospective institutionalisation transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is thus fundamentally grounded on the
‘backdrop’ of the construal of the threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation’—<as-to-’attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> which is reflected and
superseded postconvergently as of supplanting–conviction-as-to-profound-supererogation  
of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-
psychologism  
in existentially-veridical ontology as shallow to deeper superseding–oneness-of-
ontology construal/conceptualisation. The so-reflected ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> and supplanting–conviction-as-to-profound-supererogation —of-‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ is actually
central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-
of-presence  
{implicated-’nondescript/ignorable–void ’–as-to- presencing—absolutising-
identitive-constitutedness } and metaphysics-of-absence  

cf. nonpresencing–<perspective–ontological-normalcy/postconvergence>}, with the capacity of
easily reflecting both preconverging-or-dementing  
–apriorising-psychologism and
postconverging-or-dialectical-thinking  
–apriorising-psychologism as implied from a renewed human mentation transcendental insights (in notional–reflexivity  
<

veridical/sound>–relative-
reflexivity–in-existence/relativising–from-limited-mentation, as its deepening by
{flawed/unsound}–relative-unreflexivity–in-existence/absolutising–from-limited-mentation
)
about intrinsic-reality/ontological-veridicality. Threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation
(as-to–‘attendant–
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–
psychologism) implies that at registry-worldview’s/dimension’s uninstitutionalised-
threshold at which they are prospectively reflected/perspectivated as being in epistemic-
abnormalcy/preconvergence (as shallow superseding–oneness-of-ontology construal/conceptualisation) with respect to ontological-normalcy/prospective-transcendence-
in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation (as deeper superseding–oneness-of-ontology construal/conceptualisation), correspondingly the ontological-veridicality of human dispositions is construed as requiring a
notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> disambiguation of reference-of-thought
(rather than naively, an assumption of universal human intemporal-disposition as
reflected/perspectivated within a functional institutionalised registry-worldview
<preconverging–‘motif-and-apriorising axiomatising/referencing’–entailing>–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> reference-of-thought and
meaningfulness. This broadly sums up the importance of elucidating the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant–
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–
psychologism when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold as being in epistemic-abnormalcy/preconvergence, as it enables the conceptual articulation of meaningfulness that the 'perspective of a functionally institutionalised registry-worldview/dimension' doesn't permit beyond its totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage limits at its uninstitutionalised-threshold. The suprastructuring effect of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation is what actually allows to prospectively reflect/perspectivate perversion-of-reference-of-thought and as dialectically-out-of-phase/dialectically-primitive at the uninstitutionalised-threshold marking out recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from universalisation, non-positivism/medievalism from positivism and procrypticism from deprocrypticism; thus enabling the requisite 'postconverging-or-dialectical-thinking'–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by which prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ‘ontological-reconstituting–as-to-conflatedness'/deconstruction is undertaken to supersede (as deeper superseding–oneness-of-ontology construal/conceptualisation) the drawback or vices-and-impediments of the prior registry-worldview/dimension as now preconverging-or-dementing–apriorising-psychologism
and dialectically-out-of-phase. Thus the reality of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism> implies that virtue shouldn’t naively be perceived in terms—as-of-axiomatic-construct of ‘a universal human intemporal-disposition nature or intemporal-disposition nature’ since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor speaks otherwise (even though such an axiom of ‘a universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality /longness to avoid the cumbrous need for disambiguating reference-of-thought of meaningfulness into notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold102; that is, virtue is preconverging/postconverging–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-threshold102 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~firstnaredness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature into an absolutely intemporal-disposition nature, but rather reduces human epistemic-abnormalcy/preconvergence towards ontological-normalcy/postconvergence as deeper and deeper superseding–oneness-of-ontology construal/conceptualisations. The bigger point being that it is by effectively grasping that any human intemporal-disposition individuations that can ‘spontaneously’ arise in whatever concern there is should be directed/skewed (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-al-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

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institutionalisation-as-virtue (in tacit recognition of our notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence), however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring required in fully assuming the reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘amplituding/formative–epistemicity–totalising rationalism’ by Descartes based on methodical thinking, universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/reference-of-thought as a postconverging–de-mentating/structuring/paradigming shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposurer-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity–relativism–determinism> process) this is not spontaneously given, when we consider that many of such
emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of prospective ontologically-veridical transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound construal/conceptualisation as of that superseding—oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence⟩\{implicated-’nondescript/ignorable—void ’-as-to—presencing—absolutising-identitive-constitutedness ⟩. Thus metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-⟨perspective—ontological-normality/postconvergence⟩\} notion of threshold—of—nonconviction/madeupness/bottomlining-in-shallow-supерerogation —⟨as-to—’attendant— intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising—psychologism⟩ (substituting, to induce ‘a preconverging-or-dementing”—apriorising—psychologism mentation reflex’ in sync with the ontological perspective, over the same notion as subontologisation/subpotentiation as metaphysics-of-presence⟩\{implicated-’nondescript/ignorable—void ’-as-to—presencing—absolutising-identitive-constitutedness ⟩, which rather wrongly induces ‘a postconverging—or-dialectical-thinking”—apriorising—psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to ⟨amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage) effectively arises from a maximalist construct in grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising nature of intrinsic-reality/ontology over incrementalism-in-relative-ontological-incompleteness”—enframed-conceptualisation notional—procrypticism or notional—disjointedness-as-of—reference-of-thought as the natural intradimensional summative
temporal mental-disposition (which speaks of a registry-worldview/dimension relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
\textsuperscript{96}<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism\textsuperscript{20},’
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{52}—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 \textsuperscript{87}incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation notional–procripticism or notional–disjointedness-as-of-\textsuperscript{83}reference-of-thought however represents the enculturation/endemisation that is defining of given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102}. In other words, without a \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory−de-mentativity will be possible, as base-institutionalisation is the ultimate \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation construct over a summative mental-disposition of \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}} in recurrent-utter-uninstitutionalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory−de-mentativity, likewise \textsuperscript{103}universalisation is the ultimate \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation construct over a summative mental-disposition of \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}} in ununiversalisation enabling the latter’s transcendence-and-
should be of ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the uninstitutionalised-threshold is sound as its reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval reference-of-thought–categorical-imperatives/axioms/registry-teleology for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of de-mentation–(supererogatory–ontological–de-mentionation–stranding-or-attributive-dialectics) instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought as of a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendent maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is rather grounded on a relatively intemporal-
and-deeper existential-reference-of-meaningfulness with the positive-opportunism—of-social-functioning-and-accordance of the prospective institutionalisation dunking/formative–epistemicity-causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity over its corresponding uninstitutionalised-threshold to put in question the latter’s reference-of-thought—categorical-imperatives/axioms/registry-teology for the ones of the prospective institutionalisation, and it is only after that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms—as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-thought’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding–oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding–oneness-of-ontology
55maximalising-recomposuring-for-relative-ontological-completeness87—unenframed-

natural

conceptualisation to avoid mix-up of
the

83reference-of-thought)

with such a mix-up arising from

<amplituding/formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag34
induced

subontologisation/subpotentiation

(whether

wittingly

or

unwittingly)

(in-a-social-dynamism-of-meaningfulness-

misappropriation) so-construed as metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–
void60’-as-to-79presencing—absolutising-identitive-constitutedness14⟩. So both notions are
conceptually the same but implying different approaches with respect to the temporal
undermining

of

referencing/biased

ontological-veridicality;
within

the

contextual

with

subontologisation/subpotentiation

perspective

of

institutionalised

registry-

worldview/dimension, with existential-decontextualised-transposition referencing/biased within
the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter
enabling an appropriate disambiguation of notional~firstnaturedness—temporal-to-intemporaldispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> with
respect to ontologically-veridical

83reference-of-thought,

and by extension it is the concept of

apriorising-psychologism> that is appropriate in all instances of implied uninstitutionalised
registry-worldviews/dimensions as metaphysics-of-absence-⟨implicited-epistemic-veracity-of61nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩

avoids

the

perspective since it

<amplituding/formative–epistemicity>totalising~self-referencing-

syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when
reasoning

by

a

metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void60’-as-to-

79presencing—absolutising-identitive-constitutedness14⟩

induced subontologisation. Besides

even within the intradimension contextual perspective of institutionalised registry3952


worldview/dimension, it is equally the best approach with respect to the
construal/conceptualisation of the instigating of postlogism\(^\text{77}\)-as-of\(^\text{77}\) compulsing-
nonconviction/madeupness/bottomlining-\{\langle\text{decontextualising/de-existentialising/of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-\langle\text{contextualising/existentialising–attendant-
ontological-contiguity }\rangle-\langle\text{as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness}\rangle\} \text{hollow-constituting}\langle\text{as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\rangle \text{mental-disposition}
that will induce temporal-preservation-as-pseudointemporality-preservation in temporal-
dispositions as conjugated-postlogism\(^\text{77}\)/preconverging-or-dementing-integration (by hollow-
constituting\langle\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation}\rangle \text{on the } \langle\text{reference-of-thought–categorical-imperatives/axioms/registry-
teleology}\rangle \text{of the priorly institutionalised registry-worldview/dimension} \text{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\{(implicated-’nondescript/ignorable–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\{(implicated-}
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\textsuperscript{77} instigates the temporal-preservation-as-pseudointemporality\textsuperscript{52}-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold\textsuperscript{02} even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus–in-wait’-for-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation-or-temporal-preservation-as-pseudointemporality-preservation, with respect to ontological-normalcy’ by ‘undermining social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative
epistemicity-totalising–in-relative-ontological-completeness) for ontological-veridicality’;

wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding temporal-preservation-as-pseudointemporality-preservation and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality-preservation by supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional–postconverging/dialectical-thinking apriorising-psychologism inclination whether naively conjugating to postlogism\textsuperscript{7} as misconstrual or good supplanting–conviction-as-to-profound-supererogation
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\(^72\)-preservation at its uninstitutionalised-threshold \(^{102}\). Thus this is the underlying dimensionality-of-sublimating\(^21\)

\[\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\] in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions->so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor across all the institutional-cumulation/institutional-recomposure-\((\text{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\(^73\) explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold \(^{102}\) (in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the \(^7\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology
by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, reflecting ‘shallow/temporal superseding–oneness-of-ontology to deeper/intemporal superseding–oneness-of-ontology mental-conceptions teleologies’; from the perspective of a suprastructural superseding/transcending/deeper/intemporal superseding–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/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 deprocrpticism. 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 ‘moultng’ 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
superseding of the uninstitutionalised-threshold of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>). In other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview superseding the vices-and-impediments of the prior registry-worldview that enables the ontological possibilities for such prospective registry-worldview to even arise existentially; as the temporally-inclined recurrent-utter-institutionalised individuation is non-cognisant of any such thing as base-institutionalisation and the ontological possibilities availing to it, likewise with the temporally-inclined ununiversalised individuation with respect to universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to notional–deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won’t be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence-⟨implicated-epistemic-veracity-of- nonpresencing-⟩⟨perspective–}
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, universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities (comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-worldview/dimension-level, in terms—as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed— existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging—entailment} to deeper limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity ~educed—}
existentialising/contextualising/textualising-contiguity }—confatedness —in—{preconverging–
disentailment by}—postconverging-entailment by enabling ‘solipsistic moulting’ (as
‘intemporal-disposition individuation as of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality’ at uninstitutionalised-threshold states, with a human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence’–existentialism-form-factor mental-
disposition due to lack of social universal-transparency—{transparency-of-totalising-
entailing, as to entailing—<amplituding/formative–epistemicity> totalising— in relative-
ontological-completeness } about virtue inducing supplanting–conviction-as-to-profound-
supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking —
apriorising-psychologism’) and the secondnaturing of the social-construct (as
institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In
another respect, ontological-consistency as highlighted previously is in coherence with the
notion of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence’–existentialism-form-factor, and as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising-contiguity ~reification_or_intrinsic-reality–
tonological-coherence_or_superseding–oneness-of-ontology with the implication that ‘the
reflected/perspectivated notional–firstnaturedness—temporal-to-intemporal-dispositions—so-
construed-as-from-perspective–ontological-normalcy/postconvergence’ disambiguation’ (at the
uninstitutionalised-threshold\(^{102}\) as `<amplituding/\textit{formative–epistemicity}>\text{causality} ~ \text{as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–ontological-contiguity}`, underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting–as-to-conflatedness\(^{117}\)/deconstruction realteration over the perpetuating hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration by temporal-dispositions. Fundamentally, a normally institutionalised functional disposition warrants that there is ‘a common/same ontological-reference of ontologically-veridical-meaningfulness’ but this is voided at the uninstitutionalised-threshold\(^{102}\) where temporal-dispositions become temporally-preservational-as-pseu.do.intemporal-preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^ {102}\)–defect-<as-Being-or-ontological-or-existential–defect>\(^{85}\) (whether beyond-the-consciousness-awareness-teleology\(^9\)-<in-preconverging-existential-extrication-as-of-existential-unthought> ), as may arise with postlogism\(^{77}\)-and-conjugated-postlogism\(^{77}\), with the effective consequence of ‘temporal-to-intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporal-preservation `<amplituding/\textit{formative–epistemicity}>\text{totalising–self-referencing-syncretising}`, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology\(^9\)) by the intemporal-disposition in construing the `<amplituding/\textit{formative–epistemicity}>\text{causality} ~ \text{as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–ontological-contiguity}` as of the circularity/recurrence/repetition/repeatability\(^{10}\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\(^{10}\)–educed–existentialising/contextualising/textualising-contiguity\(^{10}\).
This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity –reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology develops, with changing contextualisation, at the registry-worldview/dimension or intradimensional level as the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), and is equally characteristic across registry-worldviews; with the implication that this is an attribute of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—’notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. That is, the uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> <amplitudding/formative–epistemicity> causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing, for-explicating-ontological-contiguity’. It is mainly a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ that can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the effective ontological-references of the various notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations, and so not only at an instant or act or specific circumstance or context (which is
rather an act construal and not a being/ontological construal) but projectively in their retrospective-to-present-to-prospective existentialism-deambulation/meandering which provides the full insight of notional-firstnatures—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 ‘Différerance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is in line with and further elucidates the ‘Différerance-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—oneeness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. What is critical to understand here is to distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneeness-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—prospective_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity basis of meaningfulness that is purely and wrongly grounded on grasping that reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-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—(impllicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>/postdication, and thus subjects meaningfulness to hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation. Intemporal-disposition as supplanting—conviction-as-to-profound-supererogation—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 delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity

existentialising/contextualising/textualising-contiguity

reification_or_intrinsic-reality–

ontological-coherence_or_superseding–oneness-of-ontology

maximalising-

recomposuring-for-relative-ontological-completeness

—inframed-conceptualisation

requires their subjection to ‘ontological-reconstituting–as-to-conflatedness

‘provides licence’ to then (recursively) in concurrence—in the case of the

prospective-attendant-ontological-contiguity–reduced–basis of meaningfulness on the ground

that plausible constituting, false-premising to an existential-context-of-reference-narrative

establish the existential context of reality thus establishing ontologically-veridical-

meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension

temporal-dispositions conjugated-postlogism

/postconverging-or-dementing

integra

static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness’ with respect to

as-disjointed/misappropriation-of-meaningfulness-and-failing-intemporal-preservation

and hence failing/not-upholding-as-of-apriorising/axiomatising/referencing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) by exploiting the plausibility derived from the concurrently-false-premising existential-context-of-reference-narrative. So the latter disposition, and so particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on ‘static-or-abstract non-veridical/vacuous-state (abstract reference-of-thought–categorical-imperatives/axioms/registry-teleology) of essence-of-meaningfulness terms, so long as their existential basis is established, including and critically for its purpose, where it is so deceptively implied’, to artificially or opportunistically construe a plausible existential-context-of-reference-narrative which then ‘provides licence’ to articulate existentially-unreal-and-abstract-narratives in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation concurrently-false-premising on the initial plausible existential-context-of-reference-narrative, with the idea that that human mental-reflex will by reflex naively-and-wrongly imply the existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic hollow existentially-unreal-and-abstract-narratives; and so, in terms—as-of-axiomatic-construct of the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of-reference-of-thought- devolving-as-of-instantiative-context>)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology\textsuperscript{9} as highlighted priorly. This preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting–conviction-as-to-profound-supererogation\textsuperscript{20}–of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism) which is always inclined to ensure that the succession-of-narratives it propounds are tied to successive-instances as of the circularity/recurrence/repetition/repeatability\textsuperscript{0} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\textsuperscript{0}~educed–existentialising/contextualising/textualising-contiguity\textsuperscript{0}–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{41} by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{0}—unenframed-conceptualisation. Thus, the reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic individuation characters and conjugated-postlogism\textsuperscript{7} /preconverging-or-dementing\textsuperscript{20}-integration individuation characters is rather as an intemporal/ontological suprastructuring (implying dementation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)) of their hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ontologically-veridical-meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. Going by the example of a medieval setup again as effectively in <amplituding/formative–epistemicity>totalising~‘ratiocontiguity/ratiocination-as-referentialism—implicated_attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity’–phenomenal-abstractiveness–of-presencing-in–‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising-contiguity→reifying-or-elucidating-of-prospective-relative-ontological-completeness→reference-of-thought-devolving-as-of-instantiative-context> and not analogy (epistemic-totalising→ratiocontiguity/ratiocination-as-referentialism—implicited_attendant–ontological-contiguity→educed–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→educed–existentialising/contextualising/textualising-contiguity}—constitutedness→in-preconverging-entailment→towards apriorising/axiomatising/referencing→{of-attendant–ontological-contiguity→educed–existentialising/contextualising/textualising-contiguity}—conflatedness→in-{preconverging-disentailment-by→postconverging-entailment} from shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening with the succession of institutionalisations, but with the non-positivism/medievalism as being lower from our positivistic perspective, thus providing a sound basis of transcendental analytical insight since the positivistic present is in metaphysics-of-absence→{implicited-epistemic-veracity-of-nonpresencing→<perspective–ontological-normalcy/postconvergence>} with it, in contrast to our more or less blurred disposition to <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence-{implicited-'nondescript/ignorable–void '-'as-to-presencing—absolutising-identitive-constitutedness } problem), if say a totem was to be presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-narrative) for establishing plausibility for subsequent comprehensive articulation of existentially-unreal-and-abstract-narratives accusing the target of sorcery, a transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the ontological-normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval mental-perversion/ pversion-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 pversion-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 pversion-of- reference-of-thought
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—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—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—end-apriorising/axiomatising/referencing wherein the superseding (and ontologically—
veridical) \(^8\) reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing\(^3\)–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity -of- \(^8\) reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding \(^8\) reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional–deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal \(^1\) reference-of-thought over temporal \(^1\) perversion-of-\(^3\) 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\(^3\) as prospective registry-worldview/dimension structural-resolution of positivism–procripticism preconverging-or-dementing\(^3\)–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/\(^3\) universal/transcendental/\(^3\) maximalising-recomposuring-for-relative-ontological-completeness\(^1\)—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmimg (in contrast to a temporal extricatory preconverging–de-mentating/structuring/paradigmimg) can only be transcendental as superseding (by implying an altogether different \(^1\) reference-of-thought as ‘postconverging-or-dialectical-thinking\(^1\)–apriorising-psychologism’), and not incremental/’disjointedness-as-of-\(^8\) reference-of-thought’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^2\)–defect-<as-Being-or-ontological-or-existential–defect>\(^3\) reference-of-thought which is actually preconverging-or-dementing\(^3\)–apriorising-psychologism/oblongated and dialectically/contendingly-out-of-phase). Taking the
previously articulated case of sorcery in a non-positivism/medievalism setup, it has no ontological structural-resolution by reciprocity of sorcery accusations on the same reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/reference-of-thought with an altogether superseding positivistic reference-of-thought that is in transversality/for-sublimating–existential-eventuating/denouement/of-affirmative-and-unaffirmative–disambiguated–’motif-and-apriorising/axiomatising/referencing’ with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews/dimensions with regards to their own corresponding perversion-of-reference-of-thought/with-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–deprompticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/reference-of-thought is bound to be incremental/disjointedness-as-of-reference-of-thought’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of de-mentation
percolation-channelling-<in-deferential-formalisation-transference> for the necessary ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory–dementativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendentally/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism-and-conjugated-postlogism of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendentally rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—(as‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded
ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules
universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the ‘transcendental deprocrypticism/rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation/subpotentiation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthly life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is preconverging/postconverging–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-normality/postconvergence’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising~self-referencing-syncretising), across all registry-worldviews/dimensions from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/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/ignoreable—void ’—as-to—presenting—absolutising-identitive-constitutedness }’ thus upholding its soundness-or-ontological-good-faith/authenticity—of-reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> while the prospective registry-worldview/dimension implying a new reference-of-thought that preconverging/postconverging—dementatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought/preconverging-or-dementing—apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold ). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its <amplituding-formative-epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing—apriorising-psychologism and unintelligible/existentially-suprastructured, a notional—deprocrypticism
placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposured}-consciousness-awareness-teleology\(^{\text{10}}\) of \(^{\text{100}}\)pro Crypticism–or–disjointedness-as-of-\(^{\text{10}}\)reference-of-thought mindset/ reference-of-thought will rather be construed as decentered and preconverging-or-dementing\(^{\text{20}}\)–apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold\(^{\text{10}}\) in order to effectively and adequately reflect the requisite metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infra structure-of–meaningfulness-and-teleology as of prospective deprocrypticism, as implied by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de- mentation–stranding-or-attributive-dialectics) as-uninstitutionalised-threshold\(^{\text{15}}\)-suprastructuring de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de- mentation–stranding-or-attributive-dialectics) that is the mechanism of a ‘postconverging-or-dialectical-thinking\(^{\text{21}}\)–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\(^{\text{15}}\)–defect-<as-Being-or-ontological-or-existential–defect>\(^{\text{20}}\) is central to superseding it, and so the idea of implying preconverging-or-dementing\(^{\text{20}}\)–apriorising-psychologism/out-of-phase/dialectically-primitive is ‘beyond the notion of an idle denotative exercise’, be it validly so, and the meaningfulness of such conceptualisations certainly do not carry the poorer connotations of temporal/banal mental-dispositions, but rather
it is technically a necessary and useful ontological conceptualisation in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from our shallow limited-mentation-capacity—\{as of relative apriorising/axiomatising/referencing—\{of-attendant-ontological-contiguity —educated—existentialising/contextualising/textualising-contiguity \}—constitutedness \(\text{in preconverging entailment} \)}} to deeper limited-mentation-capacity—\{as of relative apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity —educated—existentialising/contextualising/textualising-contiguity \}—conflatedness —in \{preconverging—disentailment—by}—postconverging entailment}. Thus psychoanalysis is actually in effect an existentialism process of human skewing towards intemporal-disposition as we construe meaningfulness and value-referencing, and so beyond the Foucauldian referenced critique of a relatively ‘economic/traded/exchange/battered’ conceptualisation of psychology we know of when we talk of psychoanalysis in the subject matter of psychology, but rather construed as a natural ontologically-driven ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ behind human secondnaturing across the successive institutional-cumulation/institutional-recomposure—\{as-to-historiality/ontological-eventfulness \{ontological-aesthetic-tracing—\{perspective—ontological-normaley/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-normaley/postconvergence-reflected—‘epistemicity-relativism-determinism’\}> are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms—as-of-axiomatic-construct of the
central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the th century with its nature in the late 20th and early 21st century. Further to the two elucidations made of postlogism /psychopathic and conjugated-postlogism /preconverging-or-dementing -integration distortion/perversion of essence-of-meaningfulness that go on to endemise psychopathy and social psychopath with reference to with the ‘Différence-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology and its ‘Différence-existential-transitory-articulation-of-the-protration-of- perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-meaningfulness’ technique as well as plausibly concurrently-false-premising to an existential-context-of-reference-narrative providing licence for postlogic narratives, a third elucidation provides an even more profound insight of the distortion/perversion of essence-of-meaningfulness and the implications at the comprehensive existential level. This basically has to do with the ontological consequences and implications of the ‘existentialist’ and ‘non-veridical/vacuous’ conceptualisation of reference-of-thought and meaningfulness, and so with respect to perception of registry-soundness/soundness-or-ontological-good-faith/authenticity -of-reference-of-thought and perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity of-reference-of-thought, and ultimately the disambiguation of ontological-reference (trace) with respect to postlogism and conjugated-postlogism threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising–psychologism individuation characters, and supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of reference-of-thought–categorical-imperatives/axioms/registry-teleology ‘supposedly’ in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human supplanting–conviction-as-to-profound-supererogation—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, presumptionousness-or-arrogation, assumptions, value-reference and teleology—of every interlocutor, and so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and can be undermined and usurped, but it is standard as it ‘saves mental energy and time’. This ‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of prelogism–as-of-conviction,—in-profound-supererogation—<existentially-veridical–‘attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising-contiguity’<reifying-or-elucidating-of-prospective-relative-ontological-completeness’-of- reference-of-thought> devolving-as-of-instantiative-context> and even better when mutually of good supplanting–conviction-as-to-profound-supererogation~of-‘attendant-intradimensional’-postconverging/dialectical-thinking ~apriorising-psychologism~ (than when one or the other is of ‘poor or bad supplanting–conviction-as-to-profound-supererogation ~of-‘attendant-intradimensional’~postconverging/dialectical-thinking ~apriorising-psychologism’ even though the latter is relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as defect–of- ‘logical-processing-or-logical-implicitation~supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s~reference-of-thought-for-social-functioning-and-accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold ~defect~<as-Being-or-ontological-or-existential–defect> associated with postlogism , whether pathological/psychopathic or enculturated, and conjugated-postlogism ~). However, with the psychopathic/postlogic and social psychopathic case where compulsing–nonconviction/madeupness/bottomlining~(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>~induced-disontologising’~of-the- ‘attendant-intradimensional–ontologising’~imbued~<contextualising/existentialising–attendant-ontological-contiguity >;~in-shallow-supererogation ~<as-to-disontologising–perverted- outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional– apriorising/axiomatising/referencing’-logical-dueness>) or postlogism ~ as disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness is the underlying principle as vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect>; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic—
drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology } articulated in hollow-constituting—<as—
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>—or
otherwise by the rather non-veridical/vacuous implied meaningfulness and reference-of-
thought or otherwise by the non-veridical/vacuous implied meaningfulness and reference-of-
thought based on inductive limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing—<amplituding/formative—
epistemicity—totalising—in-relative-ontological-completeness as they require that others do not
act likewise or their implications should be limited to given target(s) and not be totalisingly-
entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but
speak more of temporal motive. In other words meaningfulness and reference-of-thought is
only veridical as an ‘ontologically-veridical construct’ validated in the construal of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_attendant—ontological-contiguity—educed—
establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with
respect to ontologically-veridical meaningfulness and reference-of-thought thus allows for an
overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation induced from postlogism/psychopathic and temporal-dispositions-conjugated-postlogism which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as ontologically-veridical-meaningfulness, and particularly so as the postlogism/psychopathic disposition is basically recursive (recursive denaturing alteration of the essence-of-meaningfulness and so ‘pathologically iterative’, in the form of hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation ‘denaturing postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts’-with-successive-shifting-of-the-narratives-and-acts-foci-construed-as-deception-of-successively-shifting-or-noncohering-narratives-and-acts’-social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism/preconverging-or-dementing-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-affordability) in their hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-

postlogism instigation as a ‘false-sense-of-good-to’–poor or bad supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism”; postlogism and conjugated-postlogism’/preconverging-or-dementing‘-integration in psychopathic and social
psychopathic situations. Thus unlike in the instance of defect–of-\(^{54}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^{96}\) of the registry-worldview’s/dimension’s–\(^{11}\) reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (\(^{54}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^{96}\)) in a same or different circumstance, is invalidated when dealing with perversion-of- reference-of-thought–\(^{96}\) as-preconvergingly,

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation \(^{83}\) as registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{97}\)–defect–\(^{95}\) as-Being-or-ontological-or-existential–defect\(^{85}\) (with regards to both postlogism\(^{71}\) and conjugated-postlogism \(^{77}\)); with the implication that there can’t be mutual contention but rather transversality–\(^{96}\) for-sublimating–existential-eventuating/denouement–\(^{101}\) of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\(^{101}\) wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and non-veridical) as preconverging-or-dementing\(^{70}\)–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\(^{84}\)–reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding \(^{83}\) reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of \(^{83}\) reference-of-thought–\(^{96}\) categorical-
imperatives/axioms/registry-teleology\textsuperscript{9}, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{9}. It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogically/disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9} as-to—‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{9} 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\textsuperscript{7}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{7}—reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context\textsuperscript{7}’) as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{9} are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism\textsuperscript{7} not essentially in terms—as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
mental-disposition will, but rather in terms—as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex—logic to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism—as-of-conviction,—in-profound-supererogation | <existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> relation to its postlogism’—formulaic slanting | compelling—nonconviction/madeupness/bottomlining—{‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’—of-the—‘attendant-intradimensional–ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity >}-in-shallow-supererogation | <as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’—logical-dueness>} or disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’—logical-dueness mental-disposition’ in order for the interlocutor to go on to conjoin the psychopath’s postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’>’). Paradoxically, the basis of the adult psychopath ‘concurrently-false-premising-of-meaningful thread/tracing’ is the disposition of a supplanting—conviction-as-to-profound-supererogation —of—‘attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism mindset/ reference-of-thought to be open-minded in wrongly granting supplanting—conviction—as-to-profound-supererogation —of—‘attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism (be it ‘good or poor/bad supplanting—conviction-as-to-profound-supererogation —of—‘attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism’) to a compelling—
nonconviction/madeupness/bottomlining-‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–>–induced-disontologising’–of-the–

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‘notional–firstnaturedness—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–dementating/structuring/paradigming for futural **Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology** as of prospective deprocripticism, in contrast to a ‘wrongly misconstrued universal human intemporal-disposition nature’ (which is rather a ‘functional construal/conceptualisation’ arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnatured but not beyond its uninstitutionalised-threshold) as it will fail to account and register for the ontological/being-construal-defect of the present as procripticism which should enable superseding for the prospective transcendent institutionalisation secondnaturing as deprocripticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ gives ontological-anchoring for a Derridean metaphysics-of-presence⟨implicated-nondescript/ignorable–void ’as-to-presencing—absolutising-identitive-constitutedness ⟩ (due to human limited-mentation-capacity-deepening) propped up by a metaphysics-of-absence⟨implicated-epistemically-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—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—’—existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a 'Différance—disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is rather about the ontological-veridicality of 'reference-of-thought. It should not be confused with the more familiar issue involving existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and this doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of 'reference-of-thought. Thus unlike in the instance of defect—of—logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—'reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise ('logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation') in a same or different circumstance, is invalidated when dealing with
rendered operant by ‘ontological-reconstituting–as-to-conflatedness’/deconstruction over hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (with ‘ontological-reconstituting–as-to-conflatedness’/deconstruction more like ‘a making-up for projection’ in transcending as a metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>} conceptualisation over hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as a ‘failing, due to limited-mentation-capacity-deepening’,’ metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness} conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s institutionalisation/intemporalisation process that is behind the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} as it dialectically leaves by the wayside human temporality/shortness and temporal reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology implications are utterly different between such a familiar logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ as the latter calls upon ‘de- mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in setting up two dialectical reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing—apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking—apriorising-psychologism. In other words, ‘Différance-disambiguation-
former, and so ‘by virtue of its more profound intemporality’ -potency’ validated by its greater
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity in the middle to long-run
with respect to the dialectically corresponding prior meaningful-reference/anchoring-of-
meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-
worldview. For instance, there is no logical-basis/logic,-as-derived-from—transversality<for-
sublimating–existential-eventuating/denouement>--of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing’> for a positivistic
mindset/ reference-of-thought to convince a non-positivism/medievalism mindset/ reference-
of-thought that it > reference-of-thought is better but for the fact that its better
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity will in the middle to
long-run be ontologically untenable thus ‘collapsing’ the non-positivism/medievalism
mindset/ reference-of-thought; and so reflecting ‘Derridean underdetermination-imbued
force/violence conception’ and ‘Foucauldian knowledge/power conception construed as
knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring<as-to-postconverging-or-dialectical-thinking ~apriorising-
psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-
preconverging-or-dementing ~apriorising-psychologism>’ so-underlining existence—as-the-
absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-
withdrawal/unenframing,-elicited-from-prospective–profound-supererogation”<as-to-
perspective–ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-
overcoming/unovercoming’>. This is the only basis for establishing the relative ascendency of
divergent reference-of-thought (not to be confused with ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ as this by definition will instead make circular references to a prior reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective reference-of-thought that precedes and defines the pertinence of an exercise of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking—apriorising-psychologism over preconverging-or-dementing—apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism’> with regards to the postconverging-or-dialectical-thinking—apriorising-psychologism and preconverging-or-dementing—apriorising-psychologism dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notional–deprocrypticism over procrypticism. It should equally be noted that just as no reference-of-thought will recognise itself as rather preconverging-or-dementing—apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of itself as postconverging-or-dialectical-thinking—apriorising-psychologism) as we may appreciate from our relative
vantage point being at a higher registry-worldview ontological-completeness-of-reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{10} of our present positivistic registry-worldview as rather preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism (as procrypticism–or–disjointedness-as-of\textsuperscript{3} reference-of-thought) 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 higher registry-worldview ontological-completeness-of-reference-of-thought; as in both instances, the \textquote{Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology}\textsuperscript{100} highlights that the prior preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism reference-of-thought faces a \textquote{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 \textquote{ontological-reconstituting–as-to-conflicatedness} of the prospective postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism \textsuperscript{99}reference-of-thought over the hollow-constituting\textsuperscript{6}as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of the prior preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural \textquote{argumentation reflex’/new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation} as \textquote{prelogic supplanting–conviction-as-to-profound-supererogation} of \textquote{attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism} re-engaging reflex’ with respect to the more familiar existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-

perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor
individuations dispositions) towards the ascendency of the intemporal-disposition’s
meaningfulness (longness-of-register-of–meaningfulness-and-teleology’)) as
institutionalisation/intemporalisation, this highlights that ‘Différance-disambiguation-of-
ontologically-veridical–meaningfulness-and-teleology’ which is rather about perversion-
and-derived–perversion-of–reference-of-thought–as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > (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 as of postlogism–
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ‘reference-of-thought–devolving ontological-performance’
<including-virtue-as-ontology> ‘conjugate with and thus pervert intemporal/ontological
meaningfulness’ requiring ‘ontological-reconstituting–as-to-conflatedness’ over their hollow-
constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> ) contrasted to ‘notion of agreement-disagreement’, is a permanent construct for
the ontological/intemporal resolution/skewing of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and in
registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology’ is the mechanism of transcending the registry-worldview
‘reference-of-thought as ‘ontological-reconstituting–as-to-conflatedness’/deconstruction’
articulates better and better reference-of-thought–categorical-imperatives/axioms/registry-teleology\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 recomposing-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 secondnaturizing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality /shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>′–existentialism-form-factor will now rather conjugate temporarily as shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{12}–<including-virtue-as-ontology>) to the new reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold\textsuperscript{102}, and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for
successive institutional-cumulation/institutional-recomposure \{as-to-\} historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> thus leads to notional-deprocrypticism which specificity going by the increasing ‘rational-realism’ of the institutional-cumulation/institutional-recomposure \{as-to-\} historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> process is to recognise the veridicality of this human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor (as of the intemporal-disposition and temporal-dispositions of postlogism \(77\)-slantedness/\(77\)-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(83\)-reference-of-thought–\(84\)-devolving ontological-performance–<including-virtue-as-ontology>) and construct prospective knowledge factoring it in, as ‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning, and be conceptually preemptive of human temporality/shortness since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor can’t be emanantly/becomingly/solipsistic transformed as ‘of intemporal-disposition only’ (it’s a lost cause as that is not our firstnatureness since we are effectively of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’
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 emanance~reference-of-thought when in reality it is of notional–firstnatures—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–firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, the determinant nature of intemporal/ontological constructs induced by institutionalisation with respect to social-stake-contention-or-confliction is always bound to elicit two classes of human mental-dispositions with respect to it whether as a temporal extricatory preconverging–de-mentating/structuring/paradigming or as an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, and knowledge-notionalisation is grounded on addressing meaningfulness insightfully in these two respects. The veridical insight to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–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\(^2\) or
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–
attendant-intradimensional”–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\(^3\); as basically intemporality\(^4\)/longness is a pathway from base-
institutionalisation to universalisation to positivism and prospectively
notional–deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency,
and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-
axiomatic-construct of “Différence-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology\(^5\)” 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
holo-graphically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process\(^8\) often lead to ontological-bad-faith/inauthenticity\(^6\) as
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
substrate-transpositions=<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’\(^7\) 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–firstnateralness—temporal-to-intemporal-dispositions—so construed as from-perspective–ontological-normalcy/postconvergence> as shortness-to-longness-of-register-of—meaningfulness-and-teleology or perversion-of reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> teleologies) which failure only leads to unrealistically grounded reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective postconverging–de-mentating/structuring/paradigming, just as preceding registry-worldviews/dimensions had to deal with their preconverging–de-
mentating/structuring/paradigming that led up to our positivistic registry-worldview) and aspiring for the intemporal while factoring in the temporal. In a further elaboration, there is no pathway for prospective base-institutionalisation without a recognition of recurrent-utter-
inuninstitutionalisation for its superseding, no pathway for prospective universalisation without a recognition of perversion-of reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—of-base-institutionalisation-as-ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of perversion-of reference-of-

thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—of-universalisation-as-non-positivism/medievalism for its superseding, and there is equally no pathway for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology as of prospective
notional-deprocrypticism without a recognition of ‘perversion-of’ reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation–positivism-as-deprocrypticism for its superseding. However, such an intemporal-disposition of transcendental depth-of-thought, it must be acknowledged is hardly the panacea of a wooden-language-⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications⟩ temporal mental-disposition that is more predisposed to project mainly in terms—as-of-axiomatic-construct of ‘temporal lifespan of living scale’ rather than ‘humanity-at-large spatial and timeless scale’ of intemporal projection-of-thought mental-disposition; with the inherent moral and intellectual superiority of the latter warranting an uncompromising stance over the former, in transversality-⟨for-sublimating—existential-eventuating/denouement⟩–of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing⟩, as has always been the case all along in reflecting holographically-⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process, and so ‘looking down’ at temporality/shortness effects of ‘country-of-the-blind effect’ and ‘crowd effects’. Already with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential ‘perverting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’, the bigger prospect though lies in fully unleashing such a potential for a knowledge-notionalisation emancipation that is consciously aware of the full implications and thus paradoxically uninhibited/decomplexified in dealing with this realism rationally and further expand human
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96} \textless{} as-to-\textquote{attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textgreater{}}, (beyond-the-consciousness-awareness-teleology\textsuperscript{99} \textless{} in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{6} manifestation intradimensionally) as temporal-dispositions are actually involved in pseudointemporality\textsuperscript{62} inducing temporal-preservation-as-pseudointemporality\textsuperscript{62}-preservation defining the corresponding uninstitutionalised-threshold \textsuperscript{62}, beyond-the-consciousness-awareness-teleology\textsuperscript{99} \textless{} in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{6} manifestation, thus represented as ‘preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism and dialectically-out-of-phase/unsoundness-or-ontological-bad-faith/inauthenticity’-of- reference-of-thought’, and thus the ‘point of engagement’ with all established uninstitutionalised-threshold \textsuperscript{62} is rather a ‘reflection of postlogism’-formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}–or–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}–<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textgreater{}’ reflex disposition or preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism’ and not the ‘natural institutionalisations inclination to reflect a prelogic supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}–of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism re-engaging reflex or thinking reflex’, for instance ‘we don’t think’ with a non-positivism/medievalism uninstitutionalisation-mindset\textsuperscript{6} reference-of-thought as the point-of-meaningful-engagement’ with it from our positivistic perspective is its out-of-phase decentering and preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism, likewise the point-of-meaningful-engagement from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of prospective notional–deprocrypticism perspective with our registry-
worldview/dimension \textsuperscript{80} procrepticism–or–disjointedness-as-of- \textsuperscript{81} reference-of-thought is ‘not a thinking relation’ but a ‘decentering and preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism’ as dialectically-out-of-phase and logically-incongruent) arise because of intermittent/relative \textsuperscript{103} universal transparencies induced by knowledge in grasping over recurrent-utter-uninstitutionalisation-recurrency the notion of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, ⟨as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ social \textsuperscript{103} universal-transparency \textsuperscript{103} ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ as base-institutionalisation which temporal hollow-constituting⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ as ununiversalisation led to \textsuperscript{103} 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 \textsuperscript{103} universal-transparency \textsuperscript{103} ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ as \textsuperscript{103} 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 \textsuperscript{103} universal-transparency \textsuperscript{103} ⟨transparency-of-totalising-entailing,-as-to-entailing-
as deprocrypticism. The conceptualisation of ‘knowledge-notionalisation’ is rather based on the fundamental notion of a superseding-oneness-of-ontology with respect to knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’ conceptualisation of knowledge often predisposed to overlook the temporal, and critically so, with respect to understanding the social as of the human condition together with inherent ontological-veridicality in naively assuming the intemporal/longness-of-register-of-meaningfulness-and-teleology by reflex focussed mostly on inherent ontological-veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship with the first-order-ontology/notional-philosophy-as-to-the-verbatim-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness,-beyond-a-convenient-division-of-labour-conception-of-knowledge 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⟩ 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 <$amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation$> as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation, and in the same token there is a case to be made that suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite human teleology of mindset/reference-of-thought/{cumulated/recomposured}—consciousness-awareness <$amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought for the prospective knowledge-form/meaningfulness-and-teleology associated with notional–deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating <$amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation$> as to existence—as-sublimating-withdrawal/unenframing,-elicited-from-prospective–profound-supererogation; as ‘different institutional-cumulation/institutional-recomposure{(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing}<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism' have their knowledge-form/meaningfulness-and-teleology psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ highlighting the defining stage by stage psychical development as from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to universalisation–non-positivism-or-medievalism to positivism—procrypticism, and prospectively notional–deprocrypticism psyche. Suprastructuralism ultimately reflects the ontological-contiguity—of-the-human-institutionalisation-process by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social universal-transparency’—{(transparency-of-totalising-entailing,-as-to-entailing-,amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) the insight of a lockstep relationship of the-postconverging-or-dialectical-thinking-narrative—by—the-preconverging-or-dementing-narrative’ in grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by de-mentation—{supererogatory–ontological–de-mentation—dialectical–de-mentation—stranding-or-attributive-dialectics} with a corresponding comprehensive grasp of the implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor with respect to institutionalisation possibilities and more precisely and prospectively, preempting—disjointedness-as-of—reference-of-thought—as-to—amplituding/formative—
epistemicity>growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness— in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human-vices-and-impediments—as-arising-from-disjointedness-as-of-reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing of institutionalisation possibilities as subknowledging. Going by our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put into question by ‘an increasing realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. - As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to ushering in the requisite preempting—disjointedness-as-of-reference-of-thought—<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
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing —apriorising-psychologism> of rational-empiricism/positivising-rules’ as a suprastructural tautological/existential-reference representation of existence/intrinsic-reality/ontology as of inherent ontological-normalcy/postconvergence teleology”. Thus, such a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ involves, mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus postdicatory (as metaphysics-of-absence {implicated-epistemic-veracity-of- nonpresencing}<perspective–ontological-normalcy/postconvergence>} conceptualisation), 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 experimentation depending on the inherent nature of the said subject-matter, so long as this then allows for causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity.) Thus notionally speaking all human knowledge is philosophical knowledge as being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground
(as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation—logical-coherence—causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn’t speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of "meaningfulness-and-teleology" but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–
oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening. The fact is science is preconverging/postconverging–de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn’t have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism-imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order ontologies, as inventing the overall knowledge psyche and their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human amplitudising/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a prospective mindset/reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the superseding drive behind the ‘inventing/creating’ of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from ‘ordinary apathy and constraining framework of secondnatured institutionalisation’ to rearticulate dimensionality-of-sublimating (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection
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—and 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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions’ as wooden-language {imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of– meaninglessness-and-teleology-as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications} blithe
to such retrospective-and-thus-prospective insight by their temporal extricatory preconverging-de-mentating/structuring/paradigming in distractive-alignment-to-reference-of-thought-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-conceptualisations’ in domains concerned with predication as introduced (besides the ‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper taking cognisance of metaphysics-of-absence as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising~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 <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity and insight. Central to such ‘ontological-tautologisation/existential-reference conceptual-scheme’ is the idea of superseding–oneness-of-ontology, as obviously there can’t be any predication-and-postdication without a ‘sole ontology’ with a ‘sole intrinsic ontologically-veridical-meaningfulness’ (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-reality/ontology having to do with our relative-ontological-incompleteness-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’
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—or-temporal-preservation-as-pseudointemporality\textsuperscript{42}-preservation, is transcended/superseded as preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism ushering in a new present registry-worldview of less relative-ontological-incompleteness\textsuperscript{8}–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 reference-of-thought<as preconvergingly–apriorising/axiomatising/referencing-in–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—or-temporal-preservation-as-pseudointemporality\textsuperscript{42}-preservation, which is transcending/superseding as ‘postconverging-or-dialectical-thinking\textsuperscript{1}–apriorising-psychologism’, and at the ‘individuation-level of conceptualisation of knowledge’ construed as predisposed to either hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{1} and ‘ontologically-reconstituting (upholding-intemporal-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{1}–educated–existentialising/contextualising/textualising-contiguity–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{1} by \textsuperscript{55} 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\textsuperscript{9}), with regards to the fact that the ‘reflex supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of\textsuperscript{襄} reference-of-thought–‘categorical–
imperatives/axioms/registry-teleology\(^9\) representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation \(^1\) reference-of-thought where intemporality //longness-of-register-of-meaningfulness-and-teleology\(^9\) has been more or less secondnatured, at its uninstitutionalised-threshold \(^2\) as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>-‘existentialism-form-factor unlike a naïve foundation wrongly based solely on an intemporal human nature conceptualisation specifically at a registry-worldview’s/dimension’s uninstitutionalised-threshold \(^2\), and that in all instances, to ensure ontologically-veridical-meaningfulness, this is deduced of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity\(^3\)–educated–existentialising/contextualising/textualising-contiguity\(^6\)–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\(|\text{by }\)\(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation that is readily available in construing the hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>-’ and ‘ontologically-reconstituting/upholding-intemporal-preservation’ trace-of-transitioning-in-existence that ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous constructs of \(^8\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\) representation of meaningfulness affirmations (and, specifically with a \(^7\)perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenon like a psychopathic-and-social-psychopathic-situation, it is never about bringing up or falling back to the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation but in the first place, rather the preceding/superseding ontological notion of the appropriateness/soundness-or-ontological-good-faith/authenticity reference-of-thought of implied reference-of-thought in establishing what is ‘postconverging-or-dialectical-thinking’—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity reference-of-thought of meaningfulness is established, dismissing hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> nonveridical/vacuous constructs of 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’> \textsuperscript{76} 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 \textsuperscript{10} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-contiguity \textsuperscript{17}—educated—existentialising/contextualising/textualising-contiguity \textsuperscript{10}–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology \textsuperscript{11} by maximalising-recomposing-for-relative-ontological-completeness \textsuperscript{12}—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{76} 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{17}—educated—existentialising/contextualising/textualising-contiguity \textsuperscript{10}–reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology \textsuperscript{11} 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{76} 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 causality as-to-projective

- totalitative-implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity of the postlogism psychopathic and conjugated-postlogism interlocutors as well as the reality of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation whereas the same exercise with supplanting–conviction-as-to-profound-supererogation 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 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 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-

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profound-supererogation\textsuperscript{70}—of-‘attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{—apriorising-psychologism}’ whereas retracing of the mental-disposition foregoes elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant—ontological-contiguity\textsuperscript{77}—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\textsuperscript{<amplituding/formative–epistemicity>causality \textsuperscript{—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 \textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{—apriorising-psychologism} as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94} of its narratives. That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially veridical context and so that their interlocutors should rather undertake elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant—ontological-contiguity\textsuperscript{77}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{10} 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\textsuperscript{10} as of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological–
contiguity\textsuperscript{9}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{9}–
reification\_or\_intrinsic-reality–ontological-coherence\_or\_superseding–oneness-of-ontology\textsuperscript{9},
at the relative-ontological-incompleteness\textsuperscript{9}–induced,\textsuperscript{9}–\textasciitilde{threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation}\textsuperscript{9}–\textasciitilde{as-to–\textquoteleft\textquoteleft attendant-intradimensional\textquoteright\textquoteright–prospectively-disontologising–preconverging/dementing \textquoteleft\textquoteleft apriorising-psychologism\textquoteright\textquoteright–threshold (as-it-is-thus–\textquoteleft\textquoteleft in-wait\textquoteright\textquoteright–for–\textasciitilde{persistence-of–reference-of-thought\textquoteright\textquoteright \textasciitilde{as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \textasciitilde{as-to–\textquoteleft\textquoteleft attendant-intradimensional\textquoteright\textquoteright–prospectively-disontologising–preconverging/dementing \textquoteleft\textquoteleft apriorising-psychologism\textquoteright\textquoteright–psi
sy of successive uninstitutionalised-threshold\textsuperscript{12} (beyond-the-consciousness-awareness-teleology\textsuperscript{9}–\textasciitilde{in-preconverging-existential-extrication-as-of–
esternal-unthought\textsuperscript{4} manifestation intradimensionally, and so-construed from the perspective of their corresponding superseding/transcending/prospective institutionalisations)
as recurrent-utter-uninstitutionalisation preconverging-or-dementing\textsuperscript{9}–psyche, ununiversalisation preconverging-or-dementing \textquoteleft\textquoteleft psyche, non-positivism/medievalism preconverging-or-dementing\textsuperscript{9}–psyche and our uninstitutionalised-threshold\textsuperscript{12} as\textsuperscript{9} procrypticism–or–disjointedness-as-of–reference-of-thought preconverging-or-dementing\textsuperscript{9}–psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing\textsuperscript{9}–apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism\textsuperscript{9}/preconverging-or-dementing \textquoteleft\textquoteright integration to psychopathy is not significant as its\textsuperscript{7} perversion-of–reference-of-thought\textsuperscript{9}–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{9} is still\textsuperscript{9} universally transparent as delirious and thus it doesn’t elicit
temporal-preservation by conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{77}-integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness\textsuperscript{88}-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textasciitildeatisation<as-to-attendant-inradimensional’-prospectively—disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{77}’-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\textsuperscript{82}-preservation) as so-manifested at the uninstitutionalised-threshold\textsuperscript{102}, 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–firstnatedness—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\textsuperscript{77} and conjugated-postlogism , it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the \textasciitildeation<as-to-thought in order to wrongly elicit its implied—logical-dueness-or-
scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/inferring/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social universal-transparency\(\textsuperscript{103}\) resulting in other temporal characters, beyond-the-consciousness-awareness-teleology\(\textsuperscript{99}\) 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\(\textsuperscript{87}\)) and intemporality/longness (longness-of-register-of meaningfulness-and-teleology\(\textsuperscript{87}\)) are both basically the same notion of intemporality\(\textsuperscript{52}\), 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\(\textsuperscript{87}\)) 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-
incidenting-predicative-insights-of attendant–ontological-contiguity ~reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> construct), equally perfectly renders the notion of temporality^/shortness and intemporality^/longness operant for a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. The notion of temporality^/shortness as actually ‘pseudointemporality’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions (specifically, in the moral sense as temporality^/shortness is much more than morality as derived from intemporality^/longness which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality’ of such individualizations induces ‘notional-disjointedness-as-of- reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation (at individuation-level as relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’, as-it-is-thus–‘in-wait’–for- perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality ‐preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality^, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology’ as bad, as evil, as wicked… etc. Now, the consequences of
pseudointemporality\textsuperscript{72} individuations (postlogism\textsuperscript{-slantedness, 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{82} reference-of-thought\textsuperscript{-89} devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality\textsuperscript{52} individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation/subpotentiation in ‘disjointedness-as-of-\textsuperscript{83} reference-of-thought’ misappropriated ‘meaningfulness-and-teleology\textsuperscript{77} in arrogation (at individuation-level relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism>’}, as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought-\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{>–or-temporal-preservation-as-pseudointemporality\textsuperscript{72}-preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments\textsuperscript{105}, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. Such a ‘postconverging-or-
dialectical-thinking 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–<conjugatatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, human secondnaturting is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as it recognises that (and
explains why) the mental-disposition/consciousness-awareness-teleology of a recurrent-utter-
institutionalised mindset/ reference-of-thought varies from that of a based-
institutionalised/ununiversalised mindset, the latter from that of a universalised/non-
positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism 

mindset/ reference-of-thought (our own mental-disposition), and the latter from that of futural 

Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of– meaningfulness-and-teleology as of prospective 

notional–deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of 

variation within each mindset; and wherein de-mentation-{supererogatory–ontological–de-

mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) is the central 

concept for such a succession of human ‘postconverging-or-dialectical-thinking–psychology 

or psychology-of-mentation-dynamics or natural–psychological-dynamics’ renewal 

retrospectively, presently and prospectively, with ontological-normalcy/postconvergence 

teleology being the central determinant driving and defining human psychology construed by 

its metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective– 

ontological-normalcy/postconvergence>} as diminishing–human-epistemic-abnormalcy-or-

preconvergence . Interestingly, psycho-ontological-tautologisation/psycho-existential-

reference as a human disposition for correspondence/equalisation/squaring-off with 

existence/intrinsic-reality/ontology, as of subpotency-to-full-potency as qualified by 

recomposuring from shallow limited-mentation-capacity{as of relative 

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

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

entailment} to deeper limited-mentation-capacity{as of relative 

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

existentialising/contextualising/textualising-contiguity }–conflatedness in {preconverging–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{[9]} \textless as-to-`attendant-intradimensional'-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{[9]}), wherein tautologically/by-existential-reference `being-in-existence'/existing implies there can’t be any elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
prospective_attendant–ontological-contiguity\textsuperscript{[9]} \textless edured–
existentialising/contextualising/textualising-contiguity\textsuperscript{[9]} (induced by our `limited-mentation-
capacity as of our relative-ontological-incompleteness\textsuperscript{[9]} -induced,-`threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{[9]} \textless as-to-`attendant-
intradimensional'-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{[9][9]}) ‘outside of attendant–ontological-contiguity\textsuperscript{[9]} \textless edured–
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{[9]} -sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality that syncing with
existential reality’, in wrongly implying existence-in-existence which is nothing but ‘virtuality-
or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
external-reference’ (wherein the disposition to ‘constitute/abstract/extrapolate/deduce/infer
essence-of-meaning is wrongly preceding/defining or even superseding existential reality’
rather than the Sartrean reality of ‘existence or existential reality preceding/defining essence’),
so actually ‘existence is rather a contextualising-contiguity of existence-
potency\textsuperscript{[9]} -sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality that supersedes the elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospective_attendant–ontological-contiguity”~educed—
existentialising/contextualising/textualising-contiguity’”, when so-construed from our ‘limited-
mentation-capacity as of our relative-ontological-incompleteness”~induced,~‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-
intradimensional”~prospectively-disontologising~preconverging/dementing—apriorising-
psychologism”’. Attendant–ontological-contiguity~educed—
existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-
prospective-relative-ontological-completeness~of~reference-of-thought~devolving-as-of-
instantiative-context> as to existence-potency~sublimating–nascence,~disclosed-from-
prospective-epistemic-digression~rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality in sync with existence
‘speaks of threaded-or-intertwined subsumed referencing of all in existence’ beyond just
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—prospective_attendant–ontological-contiguity”~educed—
existentialising/contextualising/textualising-contiguity”’, thus validating philosophically such
approaches in physics as string-theory concepts lending support to the string phenomenology
approach. This conceptually implies that the ‘all-in-one/oneness’ (of ontology) implied of
existence supercedes our elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—prospective_attendant–ontological-contiguity”~educed—
existentia
existentialising/contextualising/textualising-contiguity these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening as of our relative-ontological-incompleteness -induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to-’attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism’), will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency’ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existenti-
real-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—
prospective_attendant–ontological-contiguity’ ~educed—existentialising/contextualising/textualising-contiguity of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/inferring will have to be adjusted-in-a-
‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the existential reality implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations, and as metaphysics-of-presence{implicated-
nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness }
(i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’) metaphysics-of-absence{implicated-epistemic-veracity-of-
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩) is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting–as-to-conflicatedness’/deconstruction (i.e. implying ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity’—duced–existentialising/contextualising/textualising-contiguity’—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context> as to existence-potency—sublimating–nascence,—disclosed-from—prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further—epistemically-unconceal—the-very-ontologically-same-existential-reality/dynamic-cumulative—aftereffect/aftereffect’). This is more of a simplistic though conceptually correct demonstration, and the implications to meaningfulness can be much more elaborate and as explained further below, with the notion of elaboration-as-to-mere—extrapolating/constituting/abstracting/deducing/inferring—elucidation—outside—prospective_attendant–ontological-contiguity’—duced—existentialising/contextualising/textualising-contiguity’( as ontologically-veridical only as abstract-construal (such as the abstract arithmetic operations) but its wrong ontological derivation in lieu of being-construal/existential-reference/existential-tautologisation is ontologically wrong/non-veridical as it leads to ‘virtuality—or-Being-construal—abstract—construal—as-of—flawed—shallow—and—non—veridical—existential-reference’ (wherein the elaboration-as—to—mere—extrapolating/constituting/abstracting/deducing/inferring—elucidation—outside—prospective_attendant–ontological-contiguity’—duced—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
construal/existential-reference/existential-tautologisation harkens to a disposition for postdication (projective-insights as predicative, brought to their full potential as metaphysics-of-absence–(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>)). But, then how is the ontological-veridicality of being-construal/existential-reference/existential-tautologisation attained? Though ontologically non-veridical, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ as metaphysics-of-presence–{implicated-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context> as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as with all
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context> as to existence-potency\(\sim\)sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as ontologically-veridical, as it reflects-and-supersedes the defectiveness of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ with respect to ontological-veridicality and in so doing attaining ontological-veridicality or veracity/ontological-pertinence as a being-construal/existential-reference/existential-tautologisation. This can readily be appreciated when we grasp that we cannot just operate basic principles in producing scientific research for instance, as there is a
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’), however mild or elaborate the ontological-reconstituting—as-to-
confutedness /deconstruction. Equally, ‘virtuality-or-Being-construal-as-abstract-construal-as-
of-flawed-and-shallow-and-non-veridical-existential-reference’ is metaphysics-of-presence-
{implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-
constitutedness } that is the ‘honing exercise’/recomposure backdrop for metaphysics-of-
absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-
normalcy/postconvergence>} as ‘projective-insights of imbricatedness/threadedness/recomposing as of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity →reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-
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—educed—existentialising/contextualising/textualising-contiguity’ <reifying-or-elucidating-of-prospective-relative-ontological-completeness —of—reference-of-thought—devolving—as-of-instantiative-context> as to existence-potency —sublimating—nascence, disclosed from—prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further—epistemically-unconceal—the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/afereffect’, 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—prospective_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their
consciousness-awareness-teleologies and registry-worldviews/dimensions


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-mented-mentation-capacity to deeper-mented-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
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
worldviews/dimensions at the uninstitutionalised-threshold of the corresponding-successive-prospective-institutionalisations-registry-worldviews, ‘as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ which are ‘ontologically filled-up’ by the corresponding-successive-prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-superseding of prospective reference-of-thought over the prior one’ (even where the prior as the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in grasping intrinsic-reality/ontological-veridicality with respect to whether it is of abstract-construal or being-construal/existential-reference/existential-tautologisation in order to avoid the ontologically non-veridical ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant−ontological-contiguity educed—existentialising/contextualising/textualising-contiguity of reference-of-thought categorical-imperatives/axioms/registry-teleology of the prior positivism institutionalisation leading to procrypticism—or-disjointedness-as-of reference-of-thought, and failing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) has bearing when it comes to the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme meant to be the ontologically-veridical basis, as of aetiologisation/ontological-escalation, for construing an insightful storied-construct/ontologically-valid-narration articulating on an intuitive level the conceptualisations introduced in this paper. The aetiologisation/ontological-escalation implied by such a storied-construct/ontologically-valid-narration will be grounded on ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity educed—
intrinsic-reality/ontological-veridicality tends towards temporality\textsuperscript{6}/shortness as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity \textsim{}-educed- existentialising/contextualising/textualising-contiguity \textsim{}-constitutedness \textsim{}-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 \textsim{}-<implied–self-assuredness-of-ontological- good-faith/authenticity \textsim{}-postconverging–de-mentating/structuring/paradigm\textsim{}-as-being-as- of-existential-reality> as of \textsim{}<amplituding/formative–epistemicity>\textsim{}-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 \textsim{}<amplituding/formative–epistemicity>\textsim{}-totalising–devolved– purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ such as logic/mathematics/virtue/space/time\textsuperscript{15}/historiality/ontological-eventfulness\textsuperscript{13}/ontological-aesthetic-tracing\textsim{}<perspective–ontological-normalcy/postconvergence-reflected–\textsim{}epistemicity-relativism-determinism\textsuperscript{16}>/instantaneity/cogency/methodology (or in the case herein ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence
‘instantaneity’ as knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-
notion/articulation is just incidentally-associated-and-not-the-actual-basis for logic or
mathematics domains-of-study articulations. Thus, requiring on our part an
imbricatedness/threadedness/recomposuring exercise in grasping how the underlying
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> as of <amplituding/formative–epistemicity>causality –as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-
subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns
projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the
‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-
construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation for the
<amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality articulation’ should be construed to compensate for our
temporality /shortness disposition associated with apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity } — constitutedness — in–preconverging entailment, with this compensating exercise
construed as of ‘ presencing—absolutising-identitive-constitutedness’ or more
consummately as apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity } —
conflatedness — in–{preconverging-disentailment by}—postconverging-
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, thus reflecting the registry-worldview’s/dimension’s reference-of-thought ontological-performance taken-including-virtue-as-ontology as of its historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective~ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism-determinism’ as so-analysed as from notional~deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential instance’. It is critical to uphold this distinction with respect to the existentially attendant nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all ‘intersolipsistic-intercessory-notions/notional~referential-notions’/knowledge including our grasp of logic or mathematics. As ‘abstractly-speaking’ there is no absolute certitude that in say a million years from now ‘a given as of yet unelucidated notion’, as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the ‘existential-instantiations’ validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsicness beyond-and-over human construal/conceptualisation of meaningfulness-and-teleology about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation
of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or unimbricated/unordered/unrecomposured is of the inherently valid scope of existence itself as of its superseding–oneness-of-ontology and precedence, thus meaningful.) Logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) are only as meaningful as when reflecting a reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality whether as of a science, a social science or social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the naïve use of logic or mathematics (and/or any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) become a relatively sub-ontological–as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence exercise qualified more pertinently as ‘conceptual-patterning’ as of apriorising/axiomatising/referencing–of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity constitutedness in preconverging entailment in any such <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather than actually conceptualising a reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of mathematics, logic, information processing, etc. can further contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic, information processing or for that matter any other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite ontological cogency’ can by themselves develop a reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given <amplituding/formative-epistemicity>totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry. The latter at best induces a vague and blurred ‘conceptual-patterning’ particularly in such domains-of-study where the positive or negative sanctioning by <amplituding/formative-epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing, for-explicating-ontological-contiguity of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity is not immediately perceptible but rather remote like in the human sciences and to some extent as well with some studies in the natural sciences (where for instance the overall cogency of the whole experimental framework relative to the conclusions advanced of many a research study is dubious as not pertinently unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be introduced with regards to the underlying articulation herein and based say on an ‘arbitrary historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normaley/postconvergence-reflected–epistemicity-relativism-determinism> grounded methodology on the basis of just vague impression’ it will rather be conceptual-patterning. What is required is an underlying reference-of-thought–categorical-
imperatives/axioms/registry-teleology\(^9\), \(\text{for-}\)
aposteriorising/logicising/deriving/intelligising/measuring–\(^9\) meaningfulness-and-teleology\(^9\)
(as implied by this author herein, as of ‘human limited-mentation-capacity construed as of
ontological-normalcy/postconvergence metaphysics-of-absence\(\text{\{implicated-epistemic-veracity-}\)
of- nonpresencing-\(\text{\langle perspective–ontological-normalcy/postconvergence\rangle}\)/Doppler-thinking as
\(\text{\langle amplituding/formative–epistemicity\rangle}\) causality –as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity\(^4\)). The contention being that studies
and research that do not develop their conceptual formulations validly and succinctly as the
underlying framework of the \(\text{\langle amplituding/formative–epistemicity\rangle}\) totalising–devolved–
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect
to dangle/associate methodologies including statistical and mathematical analyses are rather
involved in vague conceptual-patterning as of reference-of-though
apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity \(\text{\sim}\)educated–
existentialising/contextualising/textualising-contiguity \}–constitutedness\(^1\)–in preconverging–
entailment. This insight is critical with respect to the validity of interpretations and conclusions
in many experimental and study frameworks in the social sciences often ‘under-elaborating the
ontological \(8\) reference-of-thought or axiomatic-construct of their study’ to which the
implications of statistical and mathematical methodologies and analyses are naively brought to
bear. This further speaks in the bigger scheme of things, of the need for the articulation of what
will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity constraining social science’ as futural

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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\(^{11}\)–\(<\text{preconverging-existential-extrication-as-of-}\) existential-unthought\(^{>1}\) 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\(^{>2}\)–apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medieval-virtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or-dementing\(^{>2}\)–apriorising-psychologism and dialectically-out-of-phase state of our procrypticism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking\(^{>2}\)–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\(<\text{as-preconvergingly}\>\).
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\(^{18}\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{19}\)’ or ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^{20}\)’, 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\(^{18}\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\(^{19}\)’ or ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^{20}\)’ or uninstitutionalised-threshold\(^{22}\) meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness\(^{18}\)-induced, ‘threshold-of–
onconviction/madeupness/bottomlining-in-shallow-supererogation\(^{19}\)’ or ‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^{20}\)’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation\(^{19}\)’ (beyond-the-
consciousness-awareness-teleology\textsuperscript{9} -in preconverging existential-extrication-as-of-existential-unthought\textsuperscript{10}) hence inducing uninstitutionalised-threshold\textsuperscript{11}, 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\textsuperscript{12} with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-threshold\textsuperscript{12}; whether annulling notions of deities, sorcery, essences, etc., and prospectively annulling the incrementalism-inrelative-ontological-incompleteness\textsuperscript{13}—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought associated with procrypticism—or—disjointedness-as-of-reference-of-thought for notional—deprocrypticism attendant—ontological-contiguity\textsuperscript{14}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{15} as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very—ontologically-same-existential-reality ‘preempting the threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism\textsuperscript{2} of rational-empiricism/positivising-rules’. This consequent ‘postconverging-or—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{12}—preservation) as
construal-of-positivistic-categorical-imperatives/axioms/registry-teleology–as-of-flawed-and-shallow-existential-reference-as-virtuality'. Correspondingly, such a

‘notional–deprocrypticism imbricatedness/threadedness/recomposing referential-depth-or-existential-reference-or-tautologisation storied-construct/ontologically-valid-narration aetiology/ontological-escalation’ as of the reflecting/perspectivating/highlighting of

‘procrypticism uninstitutionalisation threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to-‘attendant-intradimensional’–prospectively-

disontologising–preconverging/dementing –apriorising-psychologism’ will be critically about: (i) the phased storied articulation of procrypticism uninstitutionalisation threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism as being a social-construct ‘uninstitutionalised-threshold mirroring development of the fundamental insane-fitment of the childhood-psychopath/cinglé perversion-of– reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mental-disposition structure’ (which is very much socially universally transparent at childhood and thus does not start to elicit protracted social postlogism –as-of–compulsing–nonconviction/madeupness/bottomlining–(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;–in-shallow-
supererogation –as-to-disontologising-perverted-outcome-sought-precedes-existentially–veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>)
as conjugated-postlogism /preconverging-or-dementing –integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with
its postlogism), (ii) and creatively protracting this fundamental phased storied articulation in
‘successive phased phases of integration with the social construction’ (wherein the ‘increasing
shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism
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
‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing
apriorising-psychologism is rather ‘storied-construed/conceptualised from a broader society-
at-large/humanity-at-large angle-of-perception as of a creative dynamic-cumulative-
aftereffect/contextualising-contiguity of existence-potency sublimating–nascent disclosed-
from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-
further-epistemically-unconceal-the-very-ontologically-same-existent-realality
aetiologisation/ontological-escalation of notional–firstnaturedness—temporal-to-intemporal-
dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence
individuations and social-circumstances phenotyping elucidation in the social-construct,
wherein the social-dynamics-of-individuation-phenotypes-of-individuals is a construable
metaphysics-of-absence\{implicated-epistemic-veracity-of nonpresencing-perspective—
ontological-normalcy/postconvergence\} of the social as metaphysics-of-presence\{implicated-
nondescript/ignorable–void as-to-presencing—absolutising-identitive-constitutedness\}
(arising because of the decreasing social universal-transparency\{transparency-of-
totalising-entailing,as-to-entailing—amplituding/formative—epistemicity—totalising—in-relative-
ontological-completeness\} of the cinglé’s postlogism-slantedness/disontologising-perverted-
outcome-sought-precedes-existentially-veridical‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness as well as increasing temporal-
dispositions enculturation and thus endemisation of conjugated-postlogism\textsuperscript{77}-slantedness in a social atmosphere where it is not\textsuperscript{103} universally transparent to be the denaturing\textsuperscript{16} of reference-of-thought with respect to social-stake-contention-or-confliction), as postlogism\textsuperscript{77}-and-its-conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{77}-integration is upheld by temporal-preservation-as-pseudointemporality\textsuperscript{72}-preservation threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{79}\textsuperscript{-as-to-’attendant-intradimensional’}-prospectively-disontologising-preconverging/dementing–apriorising-psychologism\textsuperscript{23} of the procrysticism uninstitutionalisation, and thus is temporally integrated by conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism/conjugated-temporal-enculturation, of course, with the broader point and purpose for aetiologisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity construction’ is what creates our virtue in superseding our vices-and-impediments\textsuperscript{105}, just as for instance, ‘medieval vices-and-impediments\textsuperscript{105}’ 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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology and value-reference as of notional–deprocrypticism imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism-and-procrypticism mental orientations’, (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of ‘positivism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval uninstitutionalised-threshold 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⟨implicated-nondescript/ignorable–void ’-as-to-presencing–absolutising-identitive-constitutedness ⟩or illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referencing-syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context} and wrongly implied soundness/non-perverted-”reference-of-thought, whereas in reality it is just an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to–’attendant-intradimensional’-prospectively-
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 a defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold ~defect<as-Being-or-ontological-or-existing–defect> having to do with the defect of ‘reference-of-thought and relative-ontological-incompleteness is utterly different from ‘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 which doesn’t bar a new 54logical-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’ as the latter is with regards to wrong 54logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation which might be well/soundly-be logically-processed or effectively-executed upon reengagement, so long as the 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 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-recomposing of the reference-of-thought, and so a decentering of meaningfulness; the causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity being more like what it takes to get a medieval as non-positivistic mindset/ref 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-
an altogether deeper underlying human relative-ontological-incompleteness
reference-of-thought issue, in this case as of psychopathy and its conjugated-postlogism at the uninstitutionalised-threshold of positivism–procrypticism as well as providing a revealing overall understanding of the human uninstitutionalised-threshold—by-ontological-contiguity—of-the-human-institutionalisation-process with notional–deprocrypticism prospective institutionalisation causality as-to-projective-totalitative–implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity, which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation as the prospective relative-ontological-completeness reference-of-thought issue which is then the-entire-reconceptualised-problem as of the aetiologisation/ontological-escalation in producing the science/laws of physics and equally inspiring other such similar positivistic causality as-to-projective-totalitative–implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity approaches in human conceptualising of the natural world as the prospective relative-ontological-completeness reference-of-thought. Hence contrary to what we may think from our totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective the mere fact of relative-ontological-incompleteness reference-of-thought is preconverging/postconverging–de-mentatively/structurally/paradigmatically associated with a perversion-or-derived perversion-of reference-of-thought as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation by the very inherent nature of ontology/intrinsic-reality as preceding superseding our reference-of-thought conceptualisation as of its shallow limited-
perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ will elicit an ordinariness <amplituding/formative> wooden-language
The document appears to contain complex and philosophical text, discussing concepts of thought, meaning, teleology, and ontological completeness. It references terms such as procrypticism, disjointedness, apriorising, and axiomatising. The text seems to analyze the nature of thought and its implications on the understanding of reality and philosophy. The overall theme appears to revolve around the critique of positivism and the exploration of alternative ontological frameworks.
meaningfulness-and-teleology exists beyond their wooden-language-\{imbued—averaging-of-thought—\textless{}as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\textless{}as-of—nondescript/ignorable—void —with-regards-to—prospective-apriorising-implications\}\textrangle as of the respective notional—deprocrypticism as preemiting—disjointedness-as-of—reference-of-thought and positivism—reference-of-thought that carry the prospective relative-ontological-completeness \textlangle—of—reference-of-thought opened-construct-of—meaningfulness-and-teleology\rangle. Ultimately, the very transversality of <for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness—of—reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness—of—reference-of-thought is ‘the very paradox of ‘meaningfulness-and-teleology\rangle 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 preconverging/postconverging—de-mentative/structural/paradigmatic <amplituding/formative—epistemicity> causality —as-to-projective-totalitative—implications-of—prospective—nonpresencing,—for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of a crossgenerational exercise and why such implied transcendent \textlangle—meaningfulness-and-teleology\rangle might seem arbitrary when \textlangle—meaningfulness-and-teleology\rangle is rather interpreted in terms of the prior \textlangle—reference-of-thought. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times
reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory--de-mentativity, and so as of human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued--'notional--firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor; but then humankind has always been called upon to show itself capable of surperseding/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of de-mentation-(supererogatory—ontological—de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in that relative-ontological-incompleteness—of—reference-of-thought ‘is not a logical issue/problem’ but ‘a Being/existential/ontological/axiomatic-construct problem’ with its preconverging/postconverging–de-mentative/structural/paradigmatic implied vices-and-impediments, as it is rather an issue of uninstitutionalised-threshold as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation requiring universalisation institutionalisation, non-positivism/medievalism uninstitutionalisation requiring positivism institutionalisation, and our procrypticism–or–disjointedness-as-of—reference-of-thought uninstitutionalisation requiring prospective notional–deprocrypticism institutionalisation as preempting—disjointedness-as-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
virtue’ that brings about prospective relative-ontological-completeness of reference-of-thought; 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 ‘which is effectively the concatenated mechanism that engenders sublimating historiality/ontological-eventfulness/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-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’ prospectively-disontologising–preconverging/dementing apriorising-psychologism as procrypticism–or–disjointedness-as-of–reference-of-thought in endemising/enculturating it, thus in need of notional–deprocrypticism as preempting—disjointedness-as-of–reference-of-thought as an overall preconverging/postconverging–dementative/structural/paradigmatic resolution to the vices-and-impediments of our positivism–procrypticism registry-worldview/dimension. That is, with acts of perversion-and-derived-perversion-of–reference-of-thought as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their universally implied prior relative-ontological-incompleteness-of-reference-of-thought’ with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-
incompleteness \(^3\)-of-\(^3\) 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-\(^7\) perversion-of-\(^7\) reference-of-thought-\(<\)as-preconvergingly-apriorising/apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\), as revealing of the grander framework of vices-and-impediments \(^{15}\) inherent to the relative non-positivism/medievalism relative-ontological-incompleteness \(^3\)-of-\(^3\) reference-of-thought. Rather it is about articulating the ontological-completeness-of-\(^3\) reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, \(^{10}\) universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional–deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism \(^7\) associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism \(^7\) perversion-of-\(^7\) reference-of-thought-\(<\)as-preconvergingly-apriorising/apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) and will equally be inclined to charade regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically preconverging/postconverging–de-mentative/structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of-\(^3\) reference-of-thought in overcoming \(<\amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(\geq\).
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–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–dementativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening, the possibility for perversion-of- reference-of-thought–arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold in want for prospective institutionalisation as the ontologically-veridical preconverging/postconverging–de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean event), it is properly time to ‘trample’ the melee of common sense disposition for self-preserving extrication/temporal preconverging–de-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality' 8\textsuperscript{r} reference-of-thought, wherein the ‘induced de-individuation 8 reference-of-thought’ is rather reconstrued in its veridical existential-reality of narratives by SUPRATRANSVERSALITY<<IN-
SUBLIMATING–EXISTENTIAL-EVENTUATING/DENOUEMENT>>~OF-MOTIF-AND-
APRIORISING/AXIOMATISING/REFERENCING (ontologically-veridical 8 reference-of-
thought of ‘notional–deprocrypticism preemping—disjointedness-as-of- reference-of-thought
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity ’ of psychopathy and social psychopathy along all implied thematics of the social-construct whether as of phenomenal/criminal/social/corporate/value-structure/social-structure/registry-worldview
insight for aetiologisation/ontological-escalation rather as of intellectual-and-moral-
inequivalence/non-correspondence with the subtransversality<<in-desublimating–existential-
eventuating/denouement>>~of-motif-and-apriorising/axiomatising/referencing; and so by way of
the-transcendental-enabling/sublimating/supererogatory–de-mentativity-that-is-intrinsic-reality-
or-ontological-veridicality as against ‘social-aggregation-enablers undermining of prospective intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity’ with perverted use of such notions as differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity\textsuperscript{r}, implying an equivalence between
universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a
universal construct but targeted, avowing its reality as fake and thus of temporal-disposition,
etc.), while the ‘induced pri-individuation 8 reference-of-thought’ of psychopathic postlogism\textsuperscript{r}
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 preconverging/postconverging–de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination along formal constructs based on a postconverging–de-mentating/structuring/paradigming for skewing (‘intemporality–asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards intemporality, and not wrongly averaging of human thought in equivalence as logical-congruence of temporality/shortness and intempolity/longness-of-meaningfulness, such that knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental enabling’ that allows what is intemporal as of mental-disposition to be effective
by causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity as of ontological and virtue constructs, and be imposed as knowledge. Thus it is critical to understand that the exercise of reconstituting ontological veridicality is a wholly maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation in grasping ‘attendant-ontological-contiguity’—educed–existentialising/contextualising/textualising-contiguity


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’-postconverging/dementing –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’ 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’>-<successively-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’> towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, of the childhood-psychopath’s meaningfulness is effectively in conjugated-postlogism and has ‘joined the childhood-psychopath in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’
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-
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-
psychologism’ as procrypticism—or–disjointedness-as-of– reference-of-thought which can’t
be overlooked for aetiolisation/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 aetiolisation/ontological-
escalation, and this particular example symbolises why virtue is a ‘The—Good/understanding/knowledge-reification—gesturing—<in—
prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity ~educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-dsentailment_by}—postconverging—
entailment}<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-dysfunional and social universal-transparency of the postlogism is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is ‘more than just benign and incidental/on-occasional with dramatic social consequences and as there is further eliciting of enculturated postlogism as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level as dynamic-cumulative-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-
thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity~reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>)’ are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, even though the natural reflex to be of supplanting–conviction-as-to-profound-supererogation—of-attendant–intradimensional–postconverging/dialectical-thinking–apriorising-psychologism as prelogism—as-of-conviction,—in-profound-supererogation—<existentially-veridical–attendant–intradimensional–apriorising/axiomatising/referencing–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> means that we rather tend to assume by reflex that the implied–logical-dueness-or-implied-scape of every interlocutor we engage with or by extension of the referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity~reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>)’, which is the psychopath foundational faulty-mentation-procedure-deception-or-urge as first-order level of faulty-mentation-procedure-deception-or-urge, as it further enables an infinitely expansive second-order level deception arising from wrongful logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge logically/elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—prospective_attendant–ontological-contiguity~educed–
dementing\textsuperscript{20}-distractive-loopings-{in-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\textsuperscript{<as-to-’attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{21}-as-preconverging-or-
dementing\textsuperscript{20}–apriorising-psychologism-and-dialectically-out-of-phase}|-to

the-supratransversality\textsuperscript{<in-sublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing (as-of-non-pseudointemporality\textsuperscript{13}; referring to sound

\textsuperscript{reference-of-thought, and so as ‘upholding imbricatedness/threadedness/recomposuring as of
attendant–ontological-contiguity \textsuperscript{–educed–existentialising/contextualising/textualising-
contiguity \textsuperscript{<reifying-or-elucidating-of-prospective-relative-ontological-completeness –of-
reference-of-thought- developing-as-of-instantiative-context> as to existence-potency\textsuperscript{10}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality as existential-reality or deprocripticism, speaking of a
mental-disposition thriving in all instances for intemporal-preservation but with-or-without
necessarily subsequent perfect \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation , hence postconverging-or-dialectical-
thinking \textsuperscript{–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 \textsuperscript{–{as-the-deprocripticism-
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\textsuperscript{<in-
desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing (as-of-pseudointemporality) as of threshold-of–
<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality\textsuperscript{\textdegree}) will imply a deeper intellectual-and-moral ontological construct (in a projection of a positivistic worldview where the mental-dispositions and conventioning in a non-positivism/medievalism setup are construed as prospectively questionable) of non-equivalence over that projected by a non-positivism/medievalism subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality\textsuperscript{\textdegree}) as a ‘distractive looping-alignment-of-narratives’ in distraction to the former, with the positivistic supratransversality<in-sublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing rather a maximalising/transcendental firmament for obtruding the subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing as of its ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-
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 preconverging/postconverging–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 epistemicity totalising–renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity—of-the-human-institutionalisation-process is ‘not a human emanance/seeding/incipient—transformation–as-to-Derridean-messianicity–wherein-even-when-the-messiah-as-intemporal-drive-comes-they–

(<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality>) but rather is solely a positive-opportunism—of-social-functioning-and-accordance secondnaturing to supersede the uninstitutionalised-threshold divulged as to its relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism’. The implication is that acting as-of-a—‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemperal projection <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought’ for the requisite prospective maximalising—recomposuring—for-relative-ontological-completeness unenframed—conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemperal as-of—universal-and-abstractive originariness-parrhesia,—as—spontaneity-of-aestheticisation nature’ but is rather in <amplituding/formative—epistemicity>totalising—self-referencing—syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence

(implicated—‘nondescript/ignorable—void ’—as—to— presencing—absolutising—identitive—constitutedness ). Thus institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to—‘attendant—
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—
institutionalisation, maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation in base-institutionalisation-ununiversalisation inducing transcendental/intemporal-preserving universalisation, maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology) in universalisation–non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology) in positivism–procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that secondnatured as institutionalisation as their corresponding institutionalised-being-and-craft setups even though paradoxically the ordinariness within such institutionalised-being-and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/supercerogatory-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/maximising-recomposuring-for-relative-ontological-completeness\(^a\)—unenframed-conceptualisation Copernicus, an intemporal-prioritising/maximising-recomposuring-for-relative-ontological-completeness\(^b\)—unenframed-conceptualisation Rousseau, an intemporal-prioritising/maximising-recomposuring-for-relative-ontological-completeness\(^c\)—unenframed-conceptualisation Galilei or an intemporal-prioritising/maximising-recomposuring-for-relative-ontological-completeness\(^d\)—unenframed-conceptualisation Darwin, and so as a fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism–form-factor. 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/maximising-recomposuring-for-relative-ontological-completeness\(^e\)—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/maximising-recomposuring-for-relative-ontological-completeness\(^f\)—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 –
without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (that goes beyond subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern-day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-
and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-’nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications) or banality-of-thought doesn’t necessarily as of solipsistic intemporal projection appreciate ‘the need for prospective transcendental/’ maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming over the extricatory/temporal/expediency preconverging—de-mentating/structuring/paradigming with respect to its registry-worldview/dimension’ (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather about intemporal/ontological/social/species/universal/transcendental/’ maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming which is necessarily antipodal to the everyday temporal extricatory preconverging—de-mentating/structuring/paradigming mental-disposition, ontologically justifying ‘subtransversality—in-desublimating—existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing—as-of-pseudointemporalities/suprastraversality ’point-of-departure-of-construal of reference-of-thought technique of distractive-alignment-to—reference-of-thought—as-of-apriorising/axiomatising/referencing) given its applicative pertinence and validation to the ontologically-veridical but counterintuitive notion of threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—’attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism” underlying all uninstitutionalised-threshold, and so beyond their

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>-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ technique of transversality-<for-sublimating–existential-eventuating/denouement>-of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality") or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality") was of ‘sound registry-(reflected-as-soundness-or-ontological-good-faith/authenticity -of- reference-of-thought)” in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-
reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-
hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought’ (as
lacking notional–deprocrypticism from an ontological-normalcy/postconvergence epistemic-or-
notional–projective-perspective) arising from its procrypticism–or–disjointedness-as-of-
reference-of-thought (as social universal-transparency (transparency-of-totalising-
entailing–as-to-entailing–amplituding/formative–epistemicity) totalising–in-relative-
ontological-completeness) about the child-psychopath’s postlogism wasn’t available to it)
implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’
(by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation) its meaningfulness as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation (as-to–attendant-
intradimensional–prospectively-disontologising–preconverging/dementing—apriorising-
psychologism), as subtransversality–in-desublimating–existential–eventuating/denouement–of-motif-and-apriorising/axiomatising/referencing (as-of-
pseudointemporalities), of the visiting stranger rather as a virtuality-or-ontologically-flawed-
construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
existential-reference given the visiting stranger’s (as-of-pseudointemporality) ignorance-
conjugated-postlogism, such that it was actually in ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation (as-to–attendant-
intradimensional–prospectively-disontologising–preconverging/dementing—apriorising-
psychologism). This ‘decentering drive’ rather construed by ‘maximalising-recomposuring-
for-relative-ontological-completeness—unenframed-conceptualisation that then reveals the
true center as ‘notional–deprocrypticism supplanting–conviction-as-to-profound-
supererogation (as–attendant-intradimensional–postconverging/dialectical-thinking —
apriorising-psychologism as of transcendental-projection/intemporal-
apriorising-psychologism as of transcendental-projection/intemporal-preserving/maximalising-recomposuring-for-relative-ontological-completeness

unenframed-conceptualisation imbricatedness/threadedness/recomposuring of attendant-ontological-contiguity/educed-existentialising/contextualising/textualising-contiguity


apriorising-psychologism as to intemporal-preserving/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

teleological reference-of-thought as supratranversality, and as conjugated-postlogism/preconverging-or-dementing-integration (as per the corresponding mental-dispositions highlighted earlier for the various conjugated-postlogism, with corresponding ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of

subtransversality/<in-desublimating–existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing, as-of-pseuointermoralities, in relation to

subtransversality/<in-sublimating–existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing, as-of-non-pseuointermaliry—arises from ignorance-conjugated-postlogism, affordability-conjugated-postlogism, opportunism-conjugated-postlogism, exacerbation-conjugated-postlogism, social-chainism-conjugated-postlogism and temporal-enculturation-conjugated-postlogism, such that correspondingly these are ‘decentered’ (by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation) as virtualities/being-construals-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference with ‘a more and more profound/elaborated notional–deprocrypticism supplanting–conviction-as-to-profund-
supererogation —of–attendant-intradimensional’–postconverging/dialectical-thinking —
apriorising-psychologism as of transcendental-projection/intemporal-
preserving/ maximalising-recomposing-for-relative-ontological-completeness —
unenframed-conceptualisation ‘imbricatedness/threadedness/recomposing as of attendant–
ontological-contiguity’ —educed–existentialising/contextualising/textualising-contiguity —
<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-
thought- devolving-as-of-instantiative-context> as to existence-potency —sublimating–
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking21,32 reference-of-thought in relative-ontological-completeness as depth-of-
thought’) reflecting their corresponding perversion-of- reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and these are
ontologically never allowed to escape the intrinsic-reality of their threshold-of–
onconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to–’attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing —apriorising-
psychologism>, wherein ‘the notional–deprocrypticism supplanting–conviction-as-to-profund-
supererogation —of–attendant-intradimensional’–postconverging/dialectical-thinking —
apriorising-psychologism as of transcendental-projection/intemporal-
preserving/ maximalising-recomposing-for-relative-ontological-completeness —
unenframed-conceptualisation threadedness/thread as of existential-reality never breaks’ (given
that intrinsic-reality/existential-reality is an ontological-contiguity that precedes and
supersedes any threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
–<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing–apriorising-psychologism>! This ‘continuous profound/elaborate notional–deprocrypticism supplanting–conviction-as-to-profound-
supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking –
apriorising-psychologism as of transcendental-projection/intemporal-preserving/
maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of attendant–
ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity’—
<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-
thought—devolving-as-of-instantiative-context> as to existence-potency—sublimating—
nascence,—disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-
dialectical-thinking—reference-of-thought in relative-ontological-completeness as depth-of-
thought’) is the supratransversality—in-sublimating—existential-eventuating/denouement—of-
motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality ) 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—
apriorising-psychologism or transcendental/intemporal/maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation disposition of —reference-
of-thought which ‘bounces off and decenters’ (by maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation)
the-recursive/progressive/regressive-preconverging-or-dementing—distractive-looping-narratives—
of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-dispositions (postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77}) as the subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and- apriorising/axiomatising/referencing (as-of-pseudointemporalities), to their collapsing (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Thematically (with regards to ‘associated-themes-and-social-contexts’/thematic) psychopathy as postlogism\textsuperscript{77} 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\textsuperscript{88}–of–reference-of-thought defective\textsuperscript{8}–reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}–for its induced conjugated-postlogism\textsuperscript{77} by inherent relative-ontological-incompleteness\textsuperscript{88}–induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}–<as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>’ (notional–procrypticism, i.e. the corresponding uninstitutionalised-threshold\textsuperscript{20}), such that the postlogism\textsuperscript{77} dynamism in its social protraction reflects a threshold–of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}–<as-to–’attendant–intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> as of temporality\textsuperscript{20}/non–transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/ incrementality-in-relative-ontological–incompleteness\textsuperscript{88}—enframed-conceptualisation in corresponding conjugated-postlogism\textsuperscript{77} 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
construal is further compounded by the varying tone-as-temperament associated with psychopathy and social psychopathy wherein the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \-apriorising-psychologism\> of postlogism /, conjugated-postlogism or temporal-dispositions means that it is ‘ontologically wrong to be engaged solely on the basis of a supplanting–conviction-as-to-profound-supererogation \-of-‘attendant-intradimensional’-postconverging/dialectical-thinking \-apriorising-psychologism tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism mental-disposition adopts various ‘hollow tones as temperaments’ on the basis of its perceived position of weakness/disadvantage or strength/advantage, with implications on soundness of ‘reference-of-thought, whether acting (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \-<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/maximally. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology/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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{88} across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold\textsuperscript{102}), this establishes that there is a deterministic existential-tautologisation/existential-reference 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 mental-dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology\textsuperscript{99}/teleological-differentiation at the individuation-level in a continuum from pseudointemporality\textsuperscript{52} (involving the ‘faulty-mentation-procedure-deception-or-urge’ of postlogism\textsuperscript{77}–slantedness and the derived-by-conjoining temporal-accommodation-of-this-perversion-of-reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as conjugated-postlogism\textsuperscript{17}/preconverging-or-dementing\textsuperscript{20}-integration, grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-threshold\textsuperscript{1}—to—non-pseudointemporality\textsuperscript{52} (of intemporal mental-disposition inclined to account for pseudointemporality\textsuperscript{5} as intemporal-preservation/aetiologisation/ontological-escalation operating on a teleology\textsuperscript{99}/teleological-differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of intemporally\textsuperscript{10} universally valid meaning and logic’, inducing the institutionalisations; with the implication that futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism teleology\textsuperscript{99}/teleological-differentiation by its deprocrypticism—or—preempting—
preconverging/dementing apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism and conjugated-postlogism but from whence/which-point the teleology/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discumfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity construal/conceptualisation).

Existence/existential-reality is thus a teleological-contiguity/onesty-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’, as epistemically-situated chosen/differentiated meaningfulness (as to ontology/ontological-veridicality which is epistemically/notionally a contiguity construed-as ontological-contiguity or intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology), defines and structures teleology/teleological-differentiation in its derivation as ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity~educed–existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking reference-of-thought in relative-ontological-completeness as depth-of-thought’). Beyond, the individuation-level and the intradimensional
ontologically-same-existential-reality’ as from the perspective of the ‘postconverging-or-dialectical-thinking’\textsuperscript{21}–\textsuperscript{83} reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-thought’) is what ‘decenters/drives-out’ by ‘de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{83} reference-of-thought’ of an uninstitutionalised-threshold\textsuperscript{102} (like non-positivism/medievalism) to ‘center’ the corresponding and prospective institutionalisation (like positivism) \textsuperscript{83} reference-of-thought, and ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold \textsuperscript{102} as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{-<as-to-}
attendant-intradimensional’–prospectively-disontologising–preconverging/dementing – apriorising-psychologism\textsuperscript{83}, 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 procryptic by \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, \textsuperscript{103} universalisation, positivism and prospectively deprocryptic; 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{83} reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence-\{implicitied-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>\}, we’ll certainly grasp that a non-positivism/medievalism mindset\textsuperscript{17} reference-of-thought ‘is not qualified/sound’ by virtue of its relative-ontological-incompleteness\textsuperscript{89}–induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \textsuperscript{-<as-to–attendant-}
The notion of pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of understanding itself with regards to the underlying rescheduling of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, as the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening with corresponding recomposuring of ontological import) that is being implied given the ontological-normalcy/postconvergence nature of transcendental text doesn’t concede to a human temporal complex of its established metaphysics-of-presence-absolutising-identitive-constitutedness conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the postconverging~aporeticism–overcoming/unovercoming nature of a Derridean deconstruction text doesn’t speak of the poor writing of Derrida, it speaks of the reader’s ‘complex of understanding’ that fails to recognise its need to psychoanalytically-unshackle, construed in interdimensional transcendence-and-sublimity/sublimation/supererogatory–de-mentativity terms as akin to a positivistic laden text articulated in a non-positivism/medievalism setup implying a necessary psychoanalytic-unshackling as requiring the pivoting/decentering of the reader for its understanding as it is more than an explanation in the terms of the old as non-positivism/medievalism meaningfulness-and-teleology but more critically an invitation into the new as of a positivising/rational-empirical mindset/reference-of-thought meaningfulness-and-teleology; having to do fundamentally with the human mind complex and reflex of failing/not-upholding-as-of-apriorising/axiomatising/referencing to acquiesce to prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and so
all across the various institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} in reflecting holographically-{conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, even though it will readily acquiesce from a standpoint of retrospectively implied construed 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 deprocrypticism, 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\(\{\text{implicated-}
\text{‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }\}’,
and going by ‘projective-insights’/postdication/metaphysics-of-absence\(\{\text{implicated-epistemic-}
\text{veracity-of- nonpresencing-<perspective–ontological-normaleynote/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 \(^8\) reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence\(\{\text{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }\) traditional/conventioning reference-of-thought–categorical-imperatives/axioms_REGISTRY-teleology\(^9\) is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this epistemic-totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 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-normaleynote/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the
organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview’s/dimension’s uninstitutionalised-threshold as of ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>‘, based on their respective relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>‘ while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, such a suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>) to the given uninstitutionalised-threshold registry-worldview’s/dimension’s reference-of-thought; since in our positivism–procrypticism uninstitutionalisation (which is procrypticism), ‘utter-ontologising/maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity’—educed–existentialising/contextualising/textualising-contiguity—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—
respect to the fundamental relative-ontological-incompleteness\textsuperscript{58}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{32} and postlogism\textsuperscript{77} phenomenon’}. The suprastructural (beyond-the-consciousness-awareness-teleology\textsuperscript{<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{<amplituding/formative–epistemicity>causality\textsuperscript{<as-to–projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{at the individuation-level is that with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, there is an underlying meaningfulness-and-teleological differentiation of human mental-dispositions as of non-pseudointemporality\textsuperscript{52} as of supplanting–conviction-as-to-profound-supererogation\textsuperscript{<of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism} and pseudointemporality\textsuperscript{52} as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{> (including as derived/conjugated pseudointemporality\textsuperscript{52} as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{>)), 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\textsuperscript{52} as of supplanting–conviction-as-to-profound-supererogation\textsuperscript{<of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism\textsuperscript{. For pseudointemporality\textsuperscript{52} as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{> and by its derivations (consciously, expediently or unconsciously),
the representations of *meaningfulness-and-teleology* are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of *meaningfulness-and-teleology* are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of *meaningfulness-and-teleology* is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism’ at all prior registry-worldviews/dimensions, whether as recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-mediavalism/procrypticis, is bound to lead to human integration of the corresponding postlogism/pervasion-of-
disontologising–preconverging/dementing –apriorising-psychologism’’. Thus a non-pseudointemporality mental-disposition re-affirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal attributions behind the representations of *meaningfulness-and-teleology* will put in question the reflex idea (in instances of *pervasion-of-*reference-of-thought<-as-preconvergingly-
ontological-contiguity) to naively operate logic and its axioms as of a sound human
universal mental-disposition for construing ontologically-veridical meaningfulness as
virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, in order to account for such
‘parasitism/parasitising/co-opting-meaningfulness’ by parasitising/co-opting association with
the essential/intrinsic/inherent attributions behind the representations of “meaningfulness-and-teleology”, and so as intemporal-preservation/actiologisation/ontological-escalation enabling
prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that override such
‘parasitism of meaningfulness-and-teleology’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously. This is the intemporal-disposition individuation decentering
mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings
about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with respect to construed
prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as
in all prior registry-worldviews, the pseudointemporality logic will tend to become one of
conscious or unconscious ontological-bad-faith/inauthenticity that construes of the present (by
its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether being
usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless,
failing/not-upholding-as-of-apriorising/axiomatising/referencing to register that the grandest
value as ontologically-coherent (as a principle sustaining its perpetuation) is the
transcendental/maximising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality that accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of universal import with temporal extricatory preconverging–de-mentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton’s head and his projection of this in grasping the universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–deprocrypticism (by its deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity ~reifying-or-elucidating-of prospective-relative-ontological-completeness ~of- reference-of-thought-devolving-as-of- instantiative-context> as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) is an inherent meaningfulness that is perfectly construable within just a positivism–procrypticism mental-
dispositions prospectively, with focus wholly on positivistic construal and logic grounded solely on an intemporal construct (overlooking the implication of ‘parasitism of meaningfulness-and-teleology’) as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously, coming from the extended-informality-{susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology}) in inducing defect of reference-of-thought as perversion-and-derived- perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >). Critically, ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘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 de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—
stranding-or-attributive-dialectics) of reference-of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or meaningfulness-and-
teleology. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling{(by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology} as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{10}–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) for redefined \textsuperscript{56} meaningfulness-and-teleology. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold\textsuperscript{102} reflecting procrypticism involving postlogism and conjugated-postlogism\textsuperscript{77}, the knowledge construct will assume this same fundamental goal of ‘human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling{(by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology} as subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{10}–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression. Pivoting/decentering as such for transcendence-and-sublimity/sublimation/supercogitate–de-mentativity at the individuation-level speaks of intemporal-disposition \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-
completeness\textsuperscript{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
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 ~-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-existentia...
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-
normaley/postconvergence> of reference-of-thought. As a side note, such a notion of
mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of
reference-of-thought associated with human languages from ancient ones to modern ones (as
of the registry-worldview/dimension-levels of the corresponding societies), facilitating the
deciphering and understanding of ancient languages, as well as the reconceptualisation of
meaningfulness-and-teleology across history, which conceptual exercise tends to be rather
biased towards a modern perspective metaphysics-of-presence

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—<sterilising/anecdotising/trivialising-of-prospective-reontologising_by-
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>’ and distance of
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-
prospective—nonpresencing—for-explicating-ontological-contiguity//intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-
mentativity’, and finally from a transcendental/ maximalising-recomposuring-for-relative-
ontological-completeness”—unenframed-conceptualisation perspective human mental-
disposition with regards to the social can be poorly ontological with unconscious, expedient or
conscious emphasis on significant others basis of logic as well as
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-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 <amplituding/formative—epistemicity> causality as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/supererogatory—de-mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness of <sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out> and distance of <amplituding/formative—epistemicity> causality as-to-projective-totalitative—implications-of-
prospective-nonpresencing,-for-explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality/transcendental-enabling/sublimating/supererogatory-de-mentativity’ makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/‘interested’/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French post-structuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity>, for instance, holding that Einstein’s theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or Swiss or American society. The bigger point here with respect to a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality in the social contextualisation especially where blurry is often not sufficient purely by itself but that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ with the transcendental-enabling/sublimating/supererogatory-de-mentativity-of-intrinsic-social-reality <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity>. This weakness actually
takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as driven by postlogism—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> postlogism and corresponding conjugated-postlogism conjoining-looping-set-of-narratives of such postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/supererogatory–de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality-of-motif-and-apriorising/axiomatising/referencing should be over-and-face-off a subtransversality-of-temporal-undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/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 universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a
universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social postconverging–de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology with corresponding meaningfulness-and-teleology (so-reflected as to the succession of registry-worldviews/dimensions of the ontological-contiguity—of-the-human-institutionalisation-process) inducing the maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation: so-enabling the development and endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-mental-disposition), successively of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, universalisation (universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism) social-setup and prospectively notional-deprocripticism (preempting—disjointedness-as-of-reference-of-thought—,as-to-amplituding/formative-epistemicity)-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—it-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, for-intemporal-preservation-entropy-or-contiguity—ontological-preservation are simply ‘perceptively-and-formulaically deterministic’ for ‘its purpose of temporal extricatory preconverging—dementating/structuring/paradigmating relating with the reference-of-thought—categorical-imperatives/axioms/registry-teleology (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—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—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/supernumerary–de-mentativity or conceptualisation in aggregativity/social-aggregation as of ‹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>} 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 ‹maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s ’meaningfulness-and-teleology’ and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad
of ‘what is to be considered as valued ’meaningfulness-and-teleology’ ‘ with respect to the prospective as the 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-natured/wishfulness construal as virtue (in lieu of the-Good/understanding/knowledge-reification–gesturing-in-

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

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

collapsedness ~{in—preconverging-disentailment—by—postconverging—

entailment}/<amplituding/formative—epistemicity>causality ~as-to-projective-totalitative—

implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity in its

<amplituding/formative—epistemicity>totalising~‘ratiocintiguous/ratiocination-as-

referentialism—implicated_attendant—ontological-contiguity~educed—

existentialising/contextualising/textualising-contiguity~phenomenal-abtractiveness—of-

presencing-in~‘protensive-consciousness’—enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-operant-or-

incidenting-predicative-insights-of

attendant—ontological-contiguity ~educed—

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

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

instantiative-context> of intemporality ) will not factor in the inherent deficiency in value-

judgment of a non-positivism/medievalism inclined ordinary mindset/reference-of-thought

from which such accounts are coming from (given such a society’s state of paradox of

transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of relative—
ontological-incompleteness-induced,-threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism-about a figure involved in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting as partaking in the ‘inventing/creating’ of the preconverging/postconverging–de-mentative/structural/paradigmatic possibility (and the corresponding psychology) for prospective positivism institutionalised-being-and-craft, more like biting a hand that intemporal-solipsistically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality provides the opportunity for prospective preconverging/postconverging–de-mentative/structural/paradigmatic human flourishing, with the underlying fact being that inherently such a personality type rather as of a solipsistic-intemporality-individuation disposition, by its contemplative reappraisal, is exactly what can provide the opportunity for such transcendent possibilities (when we come to grasp that the true profoundness of knowledge is more than just ‘mechanical as something construed soullessly’ without a more complete appreciation of knowledge as ‘organic as something construed with a profound sense of intemporal projection philosophy as to profound-supererogation’ with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/superceratory–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/superceratory–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 universal-transparency{(transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-
ontological-completeness } as of attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> as of ontological-completeness-of reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology}, and hardly addressing such a
more fundamental question as implied by ‘postconverging-or-dialectical-thinking21–psychology or psychology-of-mentation dynamics or natural–psychological dynamics’). In this respect, this makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ more or less sciences of methodological mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many a true social science are not grounded on an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construal but identify objective reality by its naturally constraining <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating-ontological-contiguity, as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/supererogatory–de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/supererogatory–de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and practical scientific terms with the Descartes, Hobbes’s, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of modern-day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology as of prospective notional–deprocrypticism insight, wherein positivism–procripticism 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 ~educted–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness ~of-canonical-reference-of-thought- devolving-as-of-instantiative-context>, induced by prospective relative-ontological-completeness ~of-canonical-reference-of-thought is what counts as true knowledge beyond the blurriness~<sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>—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~{implicitied-epistemic-veracity-of-nonpresencing}<perspective–ontological-normalcy/postconvergence> is pushed to its full implications over metaphysics-of-presence~{implicitied-'nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness } as our present-consciousness/illusion-of-the-present/epistemic-totalising~<self-referencing-syncretising/mirage), the reality of a
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence‘–existentialism-form-factor may actually more objectively (and so
beyond-our-consciousness-awareness-teleology‘) point to the idea that institutionalisation (the
ontological-contiguity—of-the-human-institutionalisation-process) as intemporalisation is
actually ‘a maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation recomposured abstract-construction/institutionalisation-
designing’ which ‘in its operant effectuation (due to limited-mentation-capacity as of
‘presencing—absolutising-identitive-constitutedness‘) defines its very own prospective
interspersing with uninstitutionalised-threshold articulated as ‘socially-functional-and-
accordant’ temporalisation of ‘meaningfulness-and-teleology’ as from idiosyncratic
individuations frame-of-reference at childhood to full-blown threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant-
intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-
psychologism—individuations frame-of-reference at adulthood’; that is, the ontological-
contiguity—of-the-human-institutionalisation-process or institutionalisation design
construed rather as about reducing-human-temporalisation–‘shortness-of-register-of–
meaningfulness-and-teleology’ as uninstitutionalised-threshold, with such a notion of
uninstitutionalised-threshold being the central notion of conceptualisation/construal for a
thorough the-Good/understanding/knowledge-reification–gesturing—
implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity construct

(implicated-'nondescript/ignorable–void ‘-as-to- presencing—absolutising-identitiv constituendness) ‘based on reasoning in terms–as-of-axiomatic-construct of cumulating institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold 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 } wherein there is ‘parallel construed extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology } ‘meaningfulness-and-teleology-as-of-a-relatively-poor-institutionalising-inclination’ of a subpar and occasionally of a superseding practical applicative bearing/effectiveness over the supposedly formal construct. By and large, this will often arise within the scope of blurry institutional setups not construed for operant effectiveness. Strangely enough we do actually tend to elicit such extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology } construal as more determinant when the principles of formal constructs are rearticulated operantly in extended-informality

{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology } ‘meaningfulness-and-teleology-as-of-a-relatively-poor-institutionalising-inclination’ terms; and often contributing to institutional inefficiencies and failures of all sorts whether with respect to mismanagement, misappropriation, incompetence, etc. from a modern perspective of analysis. Further, the fact is such extended-informality

{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology }
effect can be more than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendancy of extended-informality-as-susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology-as-of-a-relatively-poor-institutionalising-inclination over formal constructs. By and large, this can be construed as the (flawed/unsound)-relative-unreflexivity—in-existence/absolutising—from-limited-mentation 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—existentia-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—existentia-form-factor without any complexes and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) over its deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought (just as the ‘positivistic mindset’ arose from referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc. universalising-rules and psychically pivoting/decentering for rational-empiricism/positivising-rules, just as the ‘universalising mindset’ arose from referencing/registering/decisioning the reality of vague, sporadic, incidental, and animistic rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—‘first-level-presencing—absolutising-identitive—constitutedness—of-reference-of-thought’
conventioning-social-aggregation-enablers as the enabling point of ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ when facing the ‘intrinsic-reality/veracity/ontological-pertinence transcendental enabler’. Concretely, the fact is that psychopathic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> and conjugated-postlogism as ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> are ‘denaturing’ devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory-de-mentativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising-reference-of-thought-elements/apriorising-registry-elements (out of attendant-ontological-contiguity–educed-existentialising/contextualising/textualising-contiguity–<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought–devolving-as-of-instantiative-context>’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge potentially enabling an infinite possibility of second-order level deception if re-engaged as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing\textsuperscript{16} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation\textsuperscript{16} or-prelogism\textsuperscript{78} 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\textsuperscript{16} or-prelogism\textsuperscript{78} 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\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{67} 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\textsuperscript{99} such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{43} paving the way for an infinite possibility of
second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-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 compelling–nonconviction/madeupness/bottomlining-⟨<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >; in shallow-supererogation <as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩⟩)
since that will validate the ‘apriorising—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-instancecontext>)’ 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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing’ postlogic-backtracking 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 statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-postlogism acts involved in protraction of postlogism ), - commit offence, - act as morally ascendant, - when the postlogic and conjugated-postlogism mental-dispositions are ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ <amplituding/formative> wooden-language-imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignoreable–void ’-with-regards-to-
prospective-apriorising-implications>⟩ as ‘denaturing\textsuperscript{16} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation\textsuperscript{96}-or-prelogism\textsuperscript{78}-basis’ towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity, - when further undermined claim in ‘denaturing\textsuperscript{16} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation\textsuperscript{96}-or-prelogism\textsuperscript{78}-basis’, things have moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism\textsuperscript{-}and-conjugated-postlogism /\textsuperscript{77} perversion-of\textsuperscript{-}reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold\textsuperscript{02} vices-and-impediments\textsuperscript{105} construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as postlogic or conjugated-postlogic, as procrypticism–or–disjointedness-as-of- reference-of-thought in need for prospective institutionalisation as deprocrypticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{77} as it undermines uninstitutionalised-threshold\textsuperscript{02} arising from \textsuperscript{7} perversion-of\textsuperscript{-}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.


absolutising-identitive-constitutedness}, as that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing—as-veridical-epistemicity-relativism-determinism 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 intemporal-disposition individuation individuals, purporting (by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsicness (though the meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as a ‘deeper limited-mentation-capacity—{as of relative apriorising/axiomatising/referencing—{of-attendant–
ontological-contiguity ~educted–existentialising/contextualising/textualising-contiguity }

conflatedness in [preconverging disentailment by] postconverging entailment] existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise “meaningfulness-and-teleology”; more like a jurisprudential “maximalising-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

‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing – apriorising-psychologism> as the respective uninstitutionalised-threshold 02 with respect to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold 02 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 02 as procrypticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing – apriorising-psychologism> conceptualisation of ‘the social as at its uninstitutionalised-threshold 02 threshold’ wherein the representation as ‘being in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing – apriorising-psychologism>’ is more real (from an ontological-normalcy/postconvergence epistemic-or-
notional-projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^\text{70}\) defect of conscious mindsets within the given uninstitutionalised-threshold\(^\text{102}\) registry-worldview/dimension (as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\ast\) as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing\(_{-}\) apriorising-psychologism\(_{>}\) insight is suprastructural to it or beyond-its-consciousness-awareness-teleology\'); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting–as-to-conflatedness as a centering/decentering mechanism’ as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procrypticism is not developed enough (in terms–as-of-axiomatic-construct of its \(^\text{83}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(_{-}\)for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective \(_{>}\) deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity\(_{-}\) reifying-or-elucidating-of–
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

instantiative-context> as to existence-potency\textsuperscript{a}~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– categorial-imperatives/axioms/registry-teleology\textsuperscript{b} for intemporal-preservation-

entropy-or-contiguity–or–ontological-preservation), just as the core non-

positivism/medievalism mindset/’ reference-of-thought wasn’t developed enough to grasp the

implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche

inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to

psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations

‘for what were re-originary–as-unenframed/unbeholding/outlier-conceptualisation\{imbued-

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

confandedness ’-of-notional–deprocrypticism-prospective-sublimation\}\textsuperscript{c} outlying ideas to

become the defining ideas of modernity’. Thus the apparent issues today raised with post-

structuralism have as much to do with the psychical orientation (as underdeveloped) of its

critiques as well as the requisite effort required to further develop, elucidate and focus it; and in

this regard why there have been many serious and constructive criticisms of post-structuralism

as required for any subject-matter, most of the ‘popular criticisms’ levied against post-

structuralism fail to past the test of intellectual criticism and have mostly been populist and

media-driven attacks, gaining traction by social trending than genuine intellectual validity. The

most popular being an initiative on an unrecognised social science journal which by that mere

token disqualifies the so-called criticism but has turned out to be the most populist ploy by all

accounts for condemning post-structuralism. Furthermore and critically, the intellectual

exercise as with all institutional processes operate fundamentally on a basis of mutual trust.

However the methodologies, theories and concepts, what can be articulated as new knowledge
is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn’t end with a journal’s peer review though that point tends to be a ‘highly political point nowadays’ as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by
corporations and government aren’t peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence-implicated-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence-implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness-reference-of-thought associated with the overall 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, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising-self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as-universally applicable, à la Kantian positivism registry-worldview/dimension-amplituding/formative-epistemicity-totalising-intervalist-as-categorising-implicated_attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as preconverging/postconverging-de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold of meaningfullness-and-teleology of the prior/old registry-worldview’s/dimension’s reference-of-thought as a decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should conform to their ‘institutionalised dogmatic scholasticism
methods and processes of reviewing’. By extension the question can be asked whether beyond our institutionalised positivism conceptualisation of ‘meaningfulness-and-teleology’ whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism’ of ‘evaluating a construct of prospective transcendence-and-sUBLImity/sublimation/supererogatory—de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism registry-worldview/dimension which paradoxically preconverging/postconverging—de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism—procrypticism at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism—procrypticism is being called upon to evaluate as to ‘a world beyond its ordinary contemplation’ with the mental tools for such a prospective projection mostly of abstract projective contemplation for grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation within an implied same reference-of-thought.

It should be noted here that the more pertinent quality for such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical construct is ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality explaining the
epistemicity>causality(as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity’), and thereafter the eliciting of positive-opportunism—of-social-functioning-and-accordance’, deferential-formalisation-
transference, ordered-construct, percolation-channelling,<in-deferential-formalisation-
transference> as of transversality<for-sublimating–existential-eventuating/denouement>~of-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ of opposing axiomatic-constructs/ references-of-
thought that allows for the more ontologically-veridical to supersede as inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining. This is the more profound suprastructural-construct of ‘human validation-
conceptualisation/epistemological relationship to knowledge’ applicable across all registry-
worldviews/dimensions as of ‘a notional futural différance’ construed as of a ‘postconverging-
or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, notwithstanding the more superficial constructions of ‘human validation-conceptualisation/epistemological relationship to knowledge’ within a same registry-worldview’s/dimension’s institutionalisation whether base-
institutionalisation/animistic–universalisation shamanism, universalisation–non-
positivism/medieval dogmatic scholasticism or our positivism–deprocrypticism ‘categorisation epistemes’; but also the apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity ~educed–existentialising/contextualising/textualising-contiguity }~
conflatedness ~in {preconverging-disentailment-by} postconverging-entailment of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism ‘referentialism as epistemological’ (as of notional–deprocrypticism which reflects ontological-construal along the full potency of existence-as-of-its-mimetic-
echoiness or existence-in-reverberation or existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression). Such a notional futural différance as a
suprastructural construct appreciation of epistemological implications about social integration
of knowledge certainly informs a commitment to re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-
thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation) ideas as being ultimately validatable in
effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in
the medium to long-run. Basically the transcendental as (re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-
thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation) ) originary/event –of-prospective-
ontology-origination to a knowledge and its knowledge system however remote the origination,
in the very first place, speaks of the notion of <amplituating/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought associated with
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ behind any retrospective or prospective registry-
worldview’s/dimension’s reference-of-thought validation-conceptualisation/epistemological
relationship to knowledge/ontological-construal. Ultimately, the very transversality–<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–‘motif-and-apriorising/axiomatising/referencing’ between the prior registry-
worldview/dimension as of its prior relative-ontological-incompleteness”-of-”reference-of-
thought and the prospective registry-worldview/dimension as of its prospective relative-
ontological-completeness ”-of-”reference-of-thought is ‘the very paradox of ‘meaningfulness-
and-teleology” explaining their discordance, construed as the paradox of transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness’-of-reference-of-thought’ with the transcendental preconverging/postconverging-de-mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of a crossgenerational exercise and why such implied transcendental “meaningfulness-and-teleology” might seem arbitrary when “meaningfulness-and-teleology” is rather interpreted in terms of the prior registry-worldview’s/dimension’s reference-of-thought not factoring its prior relative-ontological-incompleteness-of-reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness-of-reference-of-thought is of intemporal-or-ontological prioritisation as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment by}–postconverging-entailment relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness-of-reference-of-thought as of its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment, as the latter is rather in shortness-of-register-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-
wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology’ over the prior reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology over a non-positivism/medievalism alchemic material construal. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. A second weakness of many critiques is by naively misrepresenting post-structural meaningfulness, and going on to criticise this. For instance, such arguments about post-structuralism as a theory that has no worldview are not made by poststructuralists who in their transcendentally-enabling-level-of–ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification—as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism have been rather questioning openly what the reality of the meaningfulness they construct implies, as a basis for further intellectual development. This explains the convoluted responses of say Derrida because that is the intrinsic-reality insight at hand, and the issue is rather how to further develop. This will be tantamount to criticising early quantum physics for contending that the fundamental particles are rather like waves and evasive without yet establishing an
advanced basis of the science. Knowledge is not an exercise of one set of individuals arguing against another nor is it a popularity contest but rather it is all about finding out what constitutes intrinsic-reality as it reflects causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity; intrinsic-reality being the superseding transcendental enabler, and not any humans no matter their statuses. A third weakness has been by relating to poststructuralists as if they have got to get all their ideas right on by the instant, as if the theoretical framework isn’t in development like all theoretical frameworks (by the same token imagine all the unanswered questions that underlie quantum physics for over half a century that are still being elucidated, for instance, string theory which is so highly speculative but is still credibly a basis for research and analysis). The purpose of a theoretical framework is not to provide an immediate answer for everything but rather to provide a framework for constant critical development of ideas. Otherwise, it will be best to develop a correlational construct that may statistically be coherent with many arguments at any given point in time but is of little predicative or projective value because it hasn’t got a profundity as a genuine theoretical construct which may actually be mostly incoherent with many arguments at its earlier stage but provides a wealthy framework for the continuous articulation of ideas and resolutions, and this is actually the point of a theory in the very first place. It is thus no accident that many other disciplines have found post-structuralism as a relatively ideal tool for invoking much needed insight. A fourth criticism has to do with the ‘political nature’ of human affairs obviously, and even the intellectual is not beyond this especially with ideas of ‘socially-perceived disturbing implications’ (as has been the case throughout human history) and further so in a social domain that is not immediately amenable to predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment–<implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging–dementating/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’ sterilising/anecdotalising/trivialising-of-prospective-reontologising by-preconverging,-in- disontologising-formulaic–dragging-out/hollowing-out 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 transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification—aas-to-ontological-faith—objectification/desubjectification-as-objectification—intrinsic-reality/ontological-veridicality transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification—intrinsic-reality/ontological-veridicality with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-faith/authenticity with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as ‘supposed inventions’ –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/supererogatory—dementativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-
reality/ontological-veridicality transcendental enabler thus leading to subontologisation/subpotentiation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/supererogatory~de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing, for-explicating-ontological-contiguity and projection; with the latter wholly the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/supererogatory~de-mentativity that is intrinsic-reality/ontological-veridicality/existence ‘naturally and best construed/conceptualised’ in the crafted jargon of biomedical sciences will make available as cure as the ‘superior party’ over whatever they themselves or for that matter any other humans no matter their statuses may ‘sovereignly’ want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/supererogatory~de-mentativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-
enabling/sublimating/supererogatory—de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of <amplituding/formative-
epistemicity>causality —as-to-projective-totalitative—implications-of-prospective-
onpresencing,—for-explicating-ontological-contiguity ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-
withdrawal/unenframing,—elicited-from-prospective—profound-supererogation —<as-to-
perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-
overcoming/unovercoming’>. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality ) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality<in-sublimating-
existential-eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing as a construct of formalised "reference-of-thought that is of intemporal-projection/longness-of-
register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality<in-desublimating—existential-eventuating/denouement>—of-motif-and-
apriorising/axiomatising/referencing informal "reference-of-thought as melee of common sense of temporality /non-totalisingly-entailing/non-maximalising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional—firstnatureredness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor requiring skewing (‘intemporality —asymmetric-subsumption-of-temporality ’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-
mentativity) towards the intemporal/longness-of-register-of—'meaningfulness-and-teleology' as the ontological construct that institutionalises (intemporalises). Hence such a skewing
‘intemporality’-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) in the ontological-contiguity of-the-human-institutionalisation-process of shrinking the melee of common sense involves developing institutional and subject-matter specialisms as supratransversality-in-sublimating–existential-eventuating/denouement-of-motif-and-apriorising/axiomatising/referencing narratives (for instance, the developing sciences and institutional specialisms) that induce corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining by effectiveness on the subtransversality-in-desublimating–existential-eventuating/denouement-of-motif-and-apriorising/axiomatising/referencing as the melee of common sense inducing the latter’s ‘deference’, for instance, such deference as such postures as the law says that…, physicists say that…, etc. and not a common sense posture of the sort I think that…, thus relegating the melee of common sense out of the construal and conceptualisation of institutional or domain specialisms which hitherto had been free-for-all opinionatedness. Such an exercise is not just retrospective but prospective as well in the expansion of human formalised constructs and including in this case the relatively profound insights of such social science as post-structuralism which sadly get undermined paradoxically by some critiques not by a same-level supratransversality-in-sublimating–existential-eventuating/denouement-of-motif-and-apriorising/axiomatising/referencing intellectual criticism but raising subtransversality-in-desublimating–existential-eventuating/denouement-of-motif-and-apriorising/axiomatising/referencing narrative to wrongly imply that post-structuralism should be as intelligible as common sense thinking, which is paradoxically never the case with say the jargon of law, natural sciences, etc. exactly for the reason highlighted above. The fact is the melee of common sense as subtransversality-in-desublimating–existential-eventuating/denouement-of-motif-and-apriorising/axiomatising/referencing hasn’t got the
requisite intemporality longness in terms-as-of-axiomatic-construct of universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper’s purported construct for aetiolegisation/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 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 existential-eventuating/denouement of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality 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 existential-eventuating/denouement of-motif-and-apriorising/axiomatising/referencing reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality existential-eventuating/denouement of-motif-and-apriorising/axiomatising/referencing melee of common
sense of reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality of motif-and-apriorising/axiomatising/referencing) effectiveness earns chemistry science the deferential-formalisation-transference of no longer being engaged at a same contending pedestal as the melee of common sense with respect to human social contention about material constitution in order to avoid the circular drawback of constantly making arguments in wooden-language-imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable—void 'with-regards-to-prospective-apriorising-implications' terms—as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity, whether beyond-the-consciousness-awareness-teleology-of—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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity—totalising—in-relative-ontological-
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 con- conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process validates and restores the notion of essential meaningfulness (the notion of a center –be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity’ ~educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness >of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency ~sublimating–nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existentia

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/supercerogatory-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
{hermeneutically/textually/reproductively/supererogatingly/zeroingly/re-acutingly}educing-

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apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity} ~educed-
existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-
disentailment–by}–postconverging-entailment) development’) effectively heralds post-ideology
as ideas and notions are validated/invalidated by their demonstrated ontological-
veracity/ontological-pertinence. In order words the supposed ontological-terms of notions and
ideas are the basis for their analysis as ontologically-pertinent or impertinent, and so more than
just perfunctory analyses constrained by the limiting framework of institutionalised-being-and-
craft constructs and setups but at an existentialism/full-depth-of-existential-implications level
highlighting the precedingness/supersedingness/ascendency of ontologically-driven analysis
over ‘habits’, ‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism
as such should posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbued in the
often ‘poorly-ontological, non-ontological or metaphysical constructions permeating
ideologies’ and projected as worldviews, to ‘restore existential veracity/ontological-pertinence
as the central notion behind worldview construction and representation’, and so beyond just
‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and
anthropological depth with respect to human mentation, meaningfulness and institutional-
development–as-to-social-function-development as implied by a suprastructuralism
highlighting of metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-
<perspective–ontological-normalcy/postconvergence>} or postdication. Such a grounding of
post-structuralism provides the underlying ontological outlet of analysis with regards to issues
and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre
(not often recognised as a poststructuralist but whose work interpretively does fit the mould,
just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and
Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it
came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies
including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting–as-to-conflatedness/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/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<sterilising/anecdotising/trivialising-of-prospective-reontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> and distance of amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity/intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–dementativity’.

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 transcendent-enabling/sublimating/supererogatory–dementativity 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\(^6\) -\(<\text{preconverging existential-extrication-as-of-existential-unthought}>\) abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as ‘deprocripticism–or–preempting–disjointedness-as-of–reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology\(^6\) -\(<\text{preconverging existential-extrication-as-of-existential-unthought}>\) level of social thought involving notional–deprocripticism as preempting–disjointedness-as-of–reference-of-thought. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness awareness teleology\(^9\) and is fully transcendental-enabling/sublimating/supererogatory-de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory-de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory-de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction requiring rather a further strengthening of
ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional-deprocrypticism as preempting-procrypticism or preempting—disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-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 experimentation 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 preconverging/postconverging–de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory–de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory–de-mentativity positivistic contentions will still be
undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity between—prior-shallow-supererogation —of-mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/supererogatory—de-mentativity (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness and-teleology as of prospective notional—deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our
own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity. Post-structural exposition of the realities of the social are not value judgements in themselves just as natural sciences exposition of natural and physical reality doesn’t carry any value judgements. For instance, discovering that bacteria cause disease is a simple objective truth then giving rise to human animate-existential-referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that knowledge into avoiding disease and finding cure for diseases. This is no more different with post-structural thought which is not a metaphysical/ideological advocacy but telling the social reality for what it is, with human pivoting/decentering to apply that knowledge for its defined teleological meaningfulness. One of the serious consequence of such a weakened social criticism driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that the domain of the political economy and corresponding economic interests have been
spared from the critical analysis of such powerful ontological tools; specifically going by the issues of misallocation and inequality we face today based on axioms of models that remain critically beyond analysis, as effectively an anti-intellectualism with respect to social criticism including post-structuralism is cultivated in favour of a default socially uncritical political economy practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them. Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it rests are massively arbitrary, flawed and degenerate; and this is one area in which developed social criticism including post-structuralism could do an excellent job in debunking the ‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at such a fundamental level is the very foundation of the uncritical preservation of such axioms. Such issues as political choices for bailouts, reallocations and remuneration practices are strictly speaking not economic science issues but political economy issues that require a criticism with respect to social choice about the political economy, but this has been usurped uncritically as if of a natural economic allocation mechanism (a falsehood). This author makes this latter point on the belief that knowledge is an existential exercise and that the intellectual should sincerely put their ‘hand in fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of speculative thinking allowed to this author in this paper, it is such a proposition together with the idea that it is incredible to think that a lot of the criticisms directed to post-structuralism since the 1980s arises out of such (it is herein contended) ‘intellectual triteness’ by such critics particularly going by the ‘frivolous arguments’ advanced compared to the high intellectual standards they have been able to show elsewhere, together with the notion that these have tended to be unusually media driven in inducing a populist effect. Imagination will point to the idea that something much more ‘cynical and non-
intellectual’ must be at work but passing for legitimate intellectualism; or is it, more like the medieval scholasticism erudition establishment more or less grasping the true implications of a non-medieval positivistic thinking on the whole intellectual, belief system and social-construct, and cynically upholding notions they knew better to be wrong but for their overall sense of preservation of their present and their present interests. This impression can be extended as well with respect to the idea of the social implications of postlogism—compulsing—nonconviction/madeupness/bottomlining—{(‘decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising—of-the—attendant-intradimensional—ontologising’—imbued—contextualising/existentialising—attendant-ontological-contiguity—shallow-supererogation—<as-to-disontologising—perverted—outcome-sought—precedes—existentially—veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness>)} as of its ontological-resolution (aetiologisation/ontological-escalation) in all the <cumulating/recomposuring—attendant-ontological-contiguity—successive registry-worldviews/dimensions given human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnaturenedness—temporal—intemporal-dispositions<so-construed—ontological-normalcy/postconvergence—existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world postlogism—which is more than just palliative/incidental-in-its implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness—induced—threshold—nonconviction/madeupness/bottomlining—in-shallow-supererogation—<as—to—attendant—intradimensional—prospectively—disontologising—preconverging—dementing—apriorising—
psychologism>' (as of metaphorically-a-million-and-one-instances-andlocales 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 preconverging/postconverging–de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness of reference-of-thought will preconverging/postconverging–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 preconverging/postconverging–de-mentatively/structurally/paradigmatically and comprehensively requiring a notional–deprocrypticism ontological-completeness of-

intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-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- compelling—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—in-disontologising—perverted—outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>) once it is ‘as of socially-functional—
and-accordant’ (beyond the case at childhood where it is accompanied by overt delirium and social—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)!